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Reason, looking upwards, and carried to the true above, realizes  
a delight in wisdom unknown to the other parts of our nature.

—*Plato.*

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# THE METAPHYSICAL MAGAZINE.

VOL. X.

JULY, 1899.

No. 1.

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## THE DUAL-UNITY OF MIND.

(*Concluded.*)

Man is never separated from the Universal Life or Living Mind, but is ever united therewith. The distinction or differentiation pertains only to the surface, to appearances, to the senses. This basic foundation rests in Reality, in the Oneness. If instead of looking outwards into the plane of distinctions he turns inwards towards the Oneness in which he rests, his perceptive power of *insight* (in contrast with *outsight*) may be illuminated.

Soul is the inner, subjective, passive, feminine signification of the Universal, as love may be said to be internal to and the inspirer of wisdom. By turning inwards to his spiritual-soul man may receive intuitions; but these have to be informed by the mind.

Imagination, however brilliant, can but recombine and rearrange the elements of experience already present in the mind, when stimulated and fired by emotion. It draws from the subliminal store-shop, but that store can only present accumulated perceptions drawn from the outer world of sense relations. It is correctly termed subliminal, as pertaining to the subordinate plane of sense.

The presentation of intuitions to the mind from a higher, inner level by the spiritual-soul should in contrast therewith be termed supra-liminal, as coming from above the normal level of consciousness instead of from below it.

Inspirations are ready formed ideas coming from precedential thinkers, consequently by thought-transference. The conceptions leading to the loftier, luminous, masterful works of genius imply the reception of ideas from commensurate transcendent thinkers.

The use of the term psyche (soul) as associated with mind is not erroneous, we see, yet the same word also carries the signification of life or vitality. And this finds its confirmation in the modern system of mental healing, a branch of experimental psychology which is of purely American origin, though undoubtedly a development of suggestional therapeutics. This system teaches that, by turning inwards in meditation, power, strength, vigor, health may be drawn by this inner mind from the universal life in which its foundation rests, of which it is an inseparable unit. This influx of strength replenishes the outer mind and through it invigorates the body, which ever is recipient from and passive to the mind.

The dual position above defined necessarily carries the logical implication that the Universal Life is itself a dual-unity, comprising both consciousness and vitality, or spirit and soul, or knowing and being, or thought and substance, the Ideal and the Real, or active and passive, or Father and Mother in dual oneness.

This duality in mode of psychic activity repeats itself in the field of experimental psychology, and will be found to solve the much-disputed difference subsisting between hypnotism and mesmerism (called magnetism in France). The hypnotists of the Nancy and Salpêtrière schools claim that suggestion is the only reality in magnetism. Some other people incorrectly infer that hypnotism is but a new name for mesmerism. Professor Boirac, however, while admitting the unity of nature underlying these phenomena, has, with admirable lucidity, demonstrated their distinction. He describes experiments illustrating the production of purely suggestional phenomena and of phenomena produced by mesmeric influence (which he compares to induction) apart from suggestion in the same subject. Phenomena induced by suggestion were inhibited and annulled by magnetic influence in the blindfolded subject. Consequently, he concludes, these two forces may replace, contravene or supplement each other.

Magnetic influence belongs to the phenomena pertaining to exteriorized psychic energy which have been shown by Dr. Luys, de Rochas, Professor Boirac, Dr. Joire, Dr. Montin and others to carry sensibility and motricity; to be visible to clairvoyants. This exteriorization is always accompanied by the emerging of the passive consciousness in the subject, and may consequently be associated therewith.

In French experimental psychology the term *psyche* has come recently to be used as associated with soul; while German, Russian and Italian psychologists have applied the term "animism" to the manifestations of this psychic energy. As this energy is associated with the vitality of the sympathetic which builds up and renews our organism, the validity of this term is evident. In this sense vitality and psychic energy become identified, consequently man may be said to be a "living soul."

De Rochas and some others have pushed the exteriorization of this *psyche* so far as to have constituted the "double" of the subject, which traverses solid walls, rises in space, meets other doubles, etc. He calls this psychic double the soul, and argues that this soul which exteriorizes temporarily from the body while the latter lives, carrying sensibility, consciousness and motricity, may exteriorize permanently when the body dies.

Experimental psychology brings confirmatory evidence, therefore, in support of the inferences previously advanced, based on introspective analysis, that soul may be associated with the passive consciousness and with the invisible vital energy flowing through our nervous system. It is in this energy, says Liébeault, that the faculty of attention, awareness, is inherent. It is this vitality, therefore, that is the basis of our conscious and vital being.

The psychic soul energy exteriorized in mesmeric experimentation pertains evidently to the sensuous or outer mind and soul. While its exteriorization entails the anesthesia, lethargy and entrancement of the subject, yet the experiences of the subject acquired in that state are recorded in his passive mind and the recollections can be made subsequently to emerge.

This outer sensuous mind or psychic soul is evidently the same as

what the occultists call the astral principle, and which is shed at the second death. No such exteriorization has ever been experimentally effected on the super-sensuous soul.

Hypnotic influence, when induced without contact, by verbal persuasion merely (Nancy) is a mode of action pertaining evidently to the active, positive intelligence of the operator, acting on the passive-consciousness of the subject's outer mind. As intelligence is identified with spirit, the healing effected in this manner may be termed spiritual healing, or healing by thought.

When a passive state is artificially induced by a fixed stare of the eyes and touching the eyelids by the fingers, before the influence of verbal command is added, as the precondition of suggestion cure, a dual influence is then exerted, psychic or magnetic and spiritual or mental. The curative influence is recognized to be more potential. This is resorted to when the subject's passive consciousness is not sufficiently sensitive normally, to be suggestionable.

It is to be noted that mesmeric influence usually produces deeper stages than can be obtained by verbal suggestion merely, or by staring at and even touching the subject's eyes. The subject's active consciousness becomes inhibited by some process which is not yet understood. This is accompanied by the emerging of the passive mind, bringing with it special faculties of perception which exceed those of the active self in their reach and acuteness and which become proportionately unfolded as the artificial sleep deepens in stage into active somnambulism, with its dream-walking, dream-working, and dream-willing activities. The "ecstasy" induced in some mesmeric subjects (Cahagnet, etc.) in which the subject visits spiritual states and refuses to return to the body when called back by the operator, and then only does so with intense regret, must apparently be accompanied by relation with the higher states belonging to the terrestrial soul-sphere.

The hypnotic state induced by staring at a fixed point, at a bright spot, at a revolving mirror, etc., (Braidism) is of a different order. It is really self-hypnotization and is of the same order as the mental concentration used in American mind cure, in the Eastern system of Yoga and in Western magic or Kabbalism. It implies the fixing of

the attention on a subjective image; the stilling or quiescence (submerging) of the active mind and the relating of and even emerging of the passive mind.

This interaction may be carried to various degrees or stages. It may occur in the outer or sensuous degrees of the active and passive minds already referred to; or it may occur in the super-sensuous degree of these dual minds. It may be superficial or deep. The hypnotic state so induced entails the emerging of the passive mind and submerging of the active mind as in sleep. It is an artificially induced sleep as correctly defined. The activity that then occurs is that of the passive mind. It is an active sleep state: somnambulism, in which the ideas of the operator's active intelligence are accepted and realized by the sleeper's passive mind.

But not only do people walk in the body during sleep: they also walk in their exteriorized psychic doubles. This exteriorization is effected by pushing the will of the active mind into interaction with the passive mind. The thought emerges with a psychic pabulum entailing form. This occurs in the lower minds. It is effected by invisible operators and imparts dream experiences of traveling. Occultists claim to effect it volitionally, carrying their active will and mind into and through the passive mind and subconsciousness and emerging in conscious relation, carrying memory of the experiences.

This principle is illustrated in natural sleep, also, in which some people develop the faculty of carrying a volitional intention into sleep, causing themselves to dream to order. A recollection of such experiences emerges into the waking state, because of the interaction established between the active and passive minds.

The principle thus illustrated in passive dreams and in active imaging or imagining, as, also, in active and passive exteriorization and again in mental curing, is the same as constitutes the basis of magical relations by concentration on certain arbitrary symbols, forms, sounds, etc. The psychic element of the forms related may be brought into subjective relation with the psychic consciousness. The subjective presentations in the mind assume arbitrary forms, the resultant of the conditions of relation so established; these are called elementals. So-called magicians affirm that the forms of these per-

ceptions have an independent conscious existence. But occultists are not metaphysicians. The form is really the effect of the reaction of the relation in human perception. It is subjective; psychic, and conditioned by the human consciousness. Occultists, also, claim to exteriorize their psychic double into relation with certain elements of the psychic world and see the psychic soul aspect of matter (which they call astral), as the outer senses relate the external aspect of the physical world. The world is the same, but the mode of perception differs and consequently the level related and the forms of perception, differ.

All these experiences pertain to the sensuous degree of mind, the outer mind, related to the outer world (whether seen physically—actively, or psychically—passively) and do not necessarily engender spirituality. In fact they are distinctly dangerous to spiritual equilibrium and tend to enhance self-centeredness, self-exaltation rather than the self-surrender and abnegation which are the inseparable conditions of spiritual development.

It is claimed that sorcery is still practiced in France; whether that be so or not, it is the same system of magic that is used. The temptation to use the powers acquired for ends sanctioned by personal judgment, and which do not come within the constraint of normal social supervision, is great. The interests of a small corporation may come to be considered to justify the invisible influencing of persons, even to the latter's detriment. Under such temptation the judgment becomes warped; we see Dr. Anna Kingsford, a woman of brilliant abilities and broad sympathies, openly claiming to have invisibly inflicted injury entailing the death of Paul Bert and Claude Bernard. We hear followers of T. L. Harris claiming that that occultist caused Laurence Oliphant's end. Similar statements have been made with regard to the death of a French priest and an occultist leader recently.

It is the interaction of the dual active and passive minds that induces telepathic transmission to a distance and mental healing at a distance; but this action will be referred to further on.

The interaction of the active and passive minds occurs spontaneously sometimes, apart from any training or knowledge of the process

involved entailing the spontaneous exteriorization of the psychic double, which then is passive—as similarly when induced by a human operator. This apparently spontaneous exteriorization must be induced by the action of an invisible operator, as it is not self-induced or by a human mesmerizer.

It is more than doubtful that such exteriorization can be effected by man through his super-sensual mind. Such exteriorizations do occur and the double of the self has experiences in purely spiritual planes, transcending the inner earth plane. But this exteriorization is produced by the action of spiritual operators (magnetizers, or vitalizers, rather), and the recollections do not generally emerge into the active mind.

The most that man can do is to approach the threshold of this inner soul consciousness as indicated in the system of mental healing, and draw strength imbued with divine love therefrom into the external mind and thence into the body whence it is radiated outwards.

It is this process that is symbolized in spiritual alchemy in which metals stand for energies, gold for love and silver for wisdom. Thus, lead and copper or the sensuous energies are transmuted to gold and silver in the athanor of affliction and suffering. Thus the alchemical marriage of gold and silver, or love's intelligence or active and passive minds: spirit and soul engender the quintessence, the elixir of life; or, as the mental healers have found, the imbuing of thought by divine love, gives an energy that heals the body from all disease; that transmutes the lower emotions into altruistic sentiments.\*

It may be noticed here that the reasoning process of the mind can be compared to the digestive process that occurs on the lower plane of vegetative life of the organism. The outer, sensuous mind takes in perceptions from the outer world and presents them to the inner mind for digestion and transmutation, as the stomach takes in food products from the physical world and after digestion presents them to other organs for transmutation and assimilation. Both

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\* The symbolizing of this in the legend of Parsifal has already been referred to. It also refers to mystical at-one-ment; true wholeness; the coming of "the Comforter." The voice that speaks in the Sanctuary on the Mount of Transfiguration.

dissociate, separate, isolate, before associating, modifying and recombining, and unifying or integrating. And whether this activity occurs on the plane of digestion or of reason and imagination, its functioning is limited to the elements previously integrated and presented to its activity.

A mind that from infancy had no sense perceptions presented to it, would become idiotic. Mind requires food as much as the body does. It may digest and transmute its own content and distill a modified product from it, but the whole process is limited to the element of experience present.

When food is transmuted into chyle and poured into the blood, it is assimilated into cells, but it there meets a higher element: vitality, by which it becomes integrated as the periphery or physical body. So do sense perceptions taken up into the super-sensuous mind meet a higher, vital element there, into which they become integrated as ideas, living thoughts.

It must be observed that all suggestional phenomena of a passive order, hypnotic, mesmeric, mediumistic, are induced by impressions, ideas presented from without to within, whereas the higher phenomena of an active introspective order, telepathy, mental healing, magic, are produced by ideas acting from within to without; from the subject's own active mind to his passive mind and through his subconsciousness to his physical plane or organism.

In both orders of phenomena it is thoughts, ideas, that are the cause of all the effects witnessed; and this is in accord with idealism which affirms that thought necessarily precedes the thing; that ideas are preconditional to expression.

A further mode of psychic duality appears in the discoveries of Dr. Ed. Branly, of Paris, as to the analogies subsisting between man's nervous system and the discontinuous radio-conductor or coherer used as receiver in wireless telegraphy. This analogy implies that man's nervous energy or psychic force, is similar in character to the induced radiant energy used as transmitting force in wireless telegraphy, and this implication has been confirmed by experimental demonstrations in therapeutic application.

This necessarily infers that man's nervous system and psychic



activity comprises electro-magnetic modes of energy, and, consequently, must also include positive and negative elements. Whether these may be associated with the active and passive modes of psychic activity, of experimental psychology, remains for future research to demonstrate. If we might compare the sensor-motor system to the primary circuit in an induction coil and the sympathetic to the secondary circuit, then every thought message transmitted through the sensor-motor or cerebro-spinal system, would generate magnetic or induced inverse and direct currents of greatly increased potency in the sympathetic. The ganglions placed along the spinal system might be compared to a series of induction coils or transformers.

Some mediums for physical manifestations admit that they feel a current flowing down the spine and across to the solar-plexus, and it has been generally recognized that the energy used for these purposes is drawn from the sympathetic. Occultists, also, admit that in producing psychic exteriorization the will is brought to bear in this manner.

The cerebro-spinal system undoubtedly pertains to the active intelligence, while the sympathetic, it has been inferred, pertains to the subconsciousness. The active mind, in willing to transmit a message to a friend at a distance telepathically, would induce currents of a radiant character in the sympathetic. Whether such a process actually occurs or not may perhaps be discovered by some successor to Dr. Branly. But, given the analogy established by Dr. Branly, it becomes a rational inference to assume that thought-transference occurs by a process analogous to wireless telegraphy.

Metaphysics teach us that ideas are the logical precondition of thinking. We are, consequently, led to the strange conclusion that as the mind includes both active and passive aspects or sections, the ideas entailing its thinking by their reaction and thus generating active experience and passive experience respectively, must be of a similar nature. The percepts of the sensuous mind must be of an active and passive nature, while the ideas of the super-sensuous mind must be of a positive and of a negative nature, and the ideas carrying the reciprocal reaction of these dual sections of this mind must be of a dual nature.

This summary shows that psychological research requires pursuing both by the experimental and the introspective methods. Scientific investigation requires supplementing by inferential deductions; as analysis requires complementing by synthesis, deduction by induction. The hypnotist, the mesmerist, the Yogi, the spiritualist, pursue various modes of passive experimentation. The mental healer and the occultist follow positive, active experimentation. But both active and passive experimentation should be pursued in alternation to attain equilibrate development. Instruction and unfolding by intuition, illumination, inspiration, require the passive attitude, and culture by such means should be obtained before entering upon the use and development of expression through the active, positive, occult energies; otherwise the latter powers may come to be used independently by the lower mind, apart from guidance by the higher mind. Instead of attaining the development of the "Divine image" within and the surrender of the personality by the transmuting radiance of the inner spiritual-soul, the personality then becomes inflated and exalted, while the inner light is obscured.

QUÆSTOR VITÆ.

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## A TECHNICAL ANALYSIS OF THOUGHT AND ITS FACULTIES.

### (II.)

In order to arrive at any satisfactory comprehension of thought and the thought faculties, it will be necessary to first study the technical character of intellect and of mind, separately and in association. In a previous article we stated that mind and aura are synonymous; this assumption needs specific elucidation before the analysis can proceed explicitly. Our analysis of this subject is esoteric, and to expound occult verities in the same language that is applied to the tangible facts of material life is extremely difficult; hence the reader must confine his attention exclusively to the intangible features of the question or no consistent appreciation of its consummate completeness can be gained.

Mind in the abstract is an etheric atmosphere; it surrounds the planet, and man occupies it as he occupies the oxygenized atmos-

phere which sustains the physical life; but each individual possesses, also, what may be termed a personal mind, by which we mean that portion of abstract mind immediately surrounding and permeating his body; this is distinctively the individual's, inasmuch as in it he conducts the intellectual operations pertaining to his own being. It is this personal mind with which we are dealing. Basically, mind is identical with the etheric substratum of the planet's atmosphere, and upon this basis the various inherent qualities of the individual blend; it is these personal effluvia that create what is known as individuality in human intelligence.

Intellect, which we made synonymous with soul, is the nucleus of life in man; it is synonymous with soul in that, through the mechanisms of the brain and heart, it provides the only coherent expression possible to soul in the carnate life. Science has proved that the heart is a secondary brain, therefore the expressions of the heart are secondary thoughts, and since the heart speaks only in emotion, emotion is thought.

Esoteric philosophy teaches that brain and heart are equal factors in maintaining the integrity of the intellect; that they are comprehensive and reciprocal in the most comprehensive sense. To the heart, emotion is as coherent as is thought, *per se*, to the brain, and it is produced by an identical and simultaneous thermal agitation in the atomic structure of the cardial muscles, by which an impalpable emotion-substance is effloresced into the cardial region of the mind; with this substance the heart faculties operate. If cerebral agitation is in the ascendent, cardial agitation is relatively quiescent, and vice versa. In this article we shall treat of intellect in its dual aspect, otherwise the exquisite symmetry of intelligence is lost.

Before we can understand the specific *modus operandi* of intellect in conjunction with mind, we must know something of its structural nature. This can be succinctly accomplished by the following illustration: Imagine the complete nerve system of the human body entirely separate from the remainder of the anatomy, every minute filament to the slenderest microscopic tendril naked and dual, i. e., every corporeal nerve embodying an incorporeal nerve as the *corpus homo* embodies the spirit; place in the centre of this complex mech-

anism at the ganglia of the solar plexus, a pale luminous subliminal globule (the soul); then imagine an ethereal elongation of each incorporeal nerve, however minute, extending out into the mind, intersecting and interlacing it in the most intricate network conceivable, and you will have an approximate image of the human intellect in its radial system of co-ordinated faculties. These incorporeal filaments, in their entirety, are the mental faculties *per se*; as a whole they constitute consciousness, and are subdivided into two equal classes, viz., the cerebral and the cardial which derive specific qualities from the brain and heart respectively; the larger of these filaments represent the major faculties, reason and imagination, and their emotional counterparts; the multiplicity of ramifications represent the minor or tributary faculties, those exquisitely articulated systems of intellect by which intelligence is differentiated and elaborated. What the nerves are to the body their incorporeal counterparts are to the spirit and through it they convey to the soul such impressions from the exterior world as they are able to cognize.

Mind, literally, is the fluidic basis upon which both spirit and body are cohered, and the only difference between the two organisms is the degree of refinement and of compactness in their constituent atoms; otherwise, they are identical part for part. Soul is the vital spark, the true entity, and its inherent vibration is of such a character as to maintain both spirit and body in a concrete condition pending carnate existence; its centripetal energy is inconceivable, and being, as we have shown, the seat of intelligence, it cognizes and controls the two organisms over which it presides, with true prescient sagacity; ethically, soul is an epitome of Omnipotence.

Between intellect, *per se*, and body, *per se*, there is no immediate rapport; all communication between them is indirect via the mental faculties; the body is merely a transient accessory to the intellect, a physical adjunct incidental to the terrestrial life, a sensate armature for the protection of the delicate attributes of the ethereal ego. The body is dependent upon intellect for vitality, and every physical function is animated by its corresponding ethereal function.

Individually, these mental faculties are telescopic: they are endowed with a power of extension and contraction by which they can

reach out into the mind, or, as in unconsciousness, retreat to the plexal region; it is to this ductile quality that the versatility of intelligence is due. These faculties possess, also, all the sensitiveness of the combined physical senses; they see, hear, feel, smell and taste occultly in synthetic accord with the corporeal functions. This explains many of the supersensitive conditions of life, as for instance, the acute sensibility of the finger-tips of the blind; it also explains certain paradoxical phenomena such as tasting food before it enters the mouth, hearing sounds that are out of range of the ear, seeing objects that are invisible to the eye, etc.

In technical construction each faculty is cylindrical and hollow, and at its terminus is endowed with a suctional power by means of which vital essences are assimilated by the intellect; they dilate and contract transversely under the influence of these volatile essences, much as the lung cells do in breathing; they also vibrate or float from side to side, swayed by etheric agitations.

These faculties are not in constant simultaneous activity; they operate in groups under the volitional actuation of will, and in accord with the necessities of life; when not externally employed in the mind, they retire until their terminal orifices are flush with the skin.

In addition to their specific individual functions they also execute a combined and fundamental respiratory office: they absorb etheric elements for the normal support of the spiritual and physical tissues. If we allow the body to relapse into perfect tranquillity and then examine its condition critically, a faint tingling will be perceived over its entire surface; this is due to etheric stimulation and is produced by the perpetual inhalations of these microscopic mouths.

PAUL AVENEL.

*(To be continued.)*

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For to be vexed at anything which happens is a separation of ourselves from nature, in some part of which the nature of all things is contained. In the next place the soul does violence to itself when it turns away from any man, or even moves towards him with the intention of injury, such as are the souls of those who are angry.—*Marcus Aurelius.*

## THE MEMORY OF PAST BIRTHS.

(II.)\*

The teaching of past births comes to us from the East, and most of all from India. How then did the Indian teachers face the problem which we have spoken of—the blank pages of memory for all the illimitable past which was unrolled, before our latest descent through the gates of birth? Why do we not remember our past births, in the view of the Indian sages?

To answer this question, we shall have to ask the one which precedes it, namely, what did the sages of India teach concerning rebirth; and what is it they conceived as reborn? And we can do this best and most satisfactorily by taking in their order the passages in the Indian sacred books in which rebirth is taught.

To begin with, we are met by a very general misconception, which practically runs through all that has been written by students of Indian lore: the belief that we owe the teaching of rebirth to the Brahmans, the great hereditary caste of priests and scholars who loom so large on the Indian horizon, and who have kindled the imaginations of so many generations of foreigners visiting India in search of secret wisdom. By looking deeper into the Indian books we shall find that, so far from originating the teaching of rebirth, the Brahmans for the whole first period of their history confessedly knew nothing about it; that it was already well known even then to another race in India and that it was taught, on a definite historic occasion, by this other race to the Brahmans.

The older race who taught the Brahmans was a red race, kin to the inhabitants of ancient Egypt and Chaldea; and it is among the descendants of this red race that we find the clearest conception of rebirth, and of the whole teaching which makes up the subject of the Mysteries. From whom this ancient race received its tradition, we cannot tell; but the suggestion constantly put forward, in India as in Egypt, is that their teachers were a race of demigods, or divine beings

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\* Continued from Vol. VIII, p. 235.

in human form: the representatives of man before the fall; and that from this divine race, the teaching of rebirth has been handed down in unbroken succession to the present day. And for this reason we have the teaching of rebirth complete, even though there is no vestige of memory of their beginningless past in the minds of those who are born into the world.

The books which contain the tradition of the Mysteries, as handed down to India by one branch of the old red race, are called the Upanishads: that is, the Books of Secret Teachings, or Hidden Wisdom; and there are two chief passages in the Upanishads which deal with the teaching of rebirth. The first of these is in a passage which is traditionally known as the Lore of the Five Fires: because, in it, the worlds above this, through which the soul passes in its descent into birth, are spoken of as fires. There is, first of all, the higher celestial world, the paradise of peace, where the soul has rested through long years, after its last birth; and in this world, the soul is an immortal and angelic being, above the waves of birth and death, free from the shadow of sorrow and pain. When the time for the new birth comes, we are told, the gods offer up the soul as a sacrifice in the fire of the celestial world, and from this sacrifice, the lunar lord is born. This is a simple allegory in the old mystery-language: the gods who offer up the soul are its own inherent powers, its unfulfilled destinies, its attractions to other beings alive on this earth, its own thirst for further physical life; these offer it as a sacrifice; dying out of the celestial world, it is born into the psychic world, the midworld between earth and heaven.

The lunar lord is the psychic body; and all through the mystery teachings the moon is used as the symbol of the psychical world. This in part because the moon, as cause of the tides, is regent of the waters—the waters being the commonest symbol of the psychic realm, and in part because the waxing and waning of the moon represent the great law of alternation, which rules everything psychic, and appears in our human life in the alternating emotions of pleasure and pain, hope and fear, sorrow and joy. The lunar lord is the psychic body, the personal self, who lives through the life of the emotions, and whose keen sense of being is due wholly to the alternation of

emotion; since any one emotion continued indefinitely would bring a sense of numbness, of total absence of that keen feeling which is the very life of the personal self. Therefore sorrow and fear are as much the food of the personal self as are hope and pleasure; since the one can never be separated from the other.

From the psychic world, the borderland between earth and heaven, the soul passes downwards to the physical world, which is called the third fire, through the intermediation of human parents, who are the remaining two of the five fires. To enter into a fuller explanation of this symbolism of the fires, and the part they play in birth, would be to carry us away too far from the main theme; but it may be said that this apprehension of bodily life as a fire, or radiant energy, and its further analysis according to the color of the flames, is a part of symbolism which runs through the whole tradition of the mysteries, from the remotest ages to the present day.

In the passage we are quoting from, the actual earthly life of man is embraced within a sentence as brief as an epitaph: he lives as long as he lives, and so he dies. Then we come to the brief description of the Indian rite of burning the body, and we are told that the soul rises from the pyre in a vesture the color of the sun, and passes upwards again through the three worlds.

And here we are met by another great part of the mystery teaching: the teaching of the difference of destiny after death. There are in reality three paths open for the soul which has just left the body, and these three paths depend wholly on its inherent quality and spiritual treasure and attainment. For those whose imaginations have been wholly set upon earthly life, and who have never caught a glimpse of the Beyond, nor any gleam of the celestial light that shines to us from the back of the heavens, their destiny is, to be born again almost without an interval; to begin a new earth-life, as soon as the former earth-life is ended.

Those who have been full of aspiration, of religious longings for happiness in a better world; whose imaginations have been full of pictures of heaven and glory to be won and enjoyed by themselves, are carried upward on the strong stream of their aspirations, and ascend once more through the regions of the psychic world, in their



order according to their remoteness from earth and nearness to the higher and more spiritual worlds. Their aspirations are a body of forces, as definite as those wrapped up in the seed of a tree, which will bring forth an oak, a beech, or an elm, according to their inherent character, and thus give birth to a life that may endure for generations. And, as the whole growth of a huge forest-tree is stored up in a minute seed, and lies hidden there, in a web of invisible forces, so the soul carries its future with it, in the germs of its aspirations and desires.

But these aspirations and desires were formed for the personal self by the personal self, and therefore they are not devoid of the element of egotism, of self-centeredness; they cling around the personal self, and depend on it. And they are mixed with other desires, for more material happiness, for more earthly joys, to be satisfied only by a new return to earth. So that the soul full of religious aspiration for personal bliss is yet bound; it has not escaped the cycle of necessity, the law of repeated birth. Drawn up by its aspirations to the verge of the celestial world, it is irradiated by the spiritual light, and opens and expands in that light as a flower expands in the sunshine. Then for generations or ages it bathes in the joys of satisfied aspiration, with a full sense of personal bliss and illumination, until the hour strikes for it to be born again. This comes when the store of aspirations and upward longings is worn out, expanded like the life of a tree, full grown and ready to fall, and so the soul falls again through the realms of the psychic world, and passes back again through the gates of birth, to begin once more the cycle of earthly life.

Here we see one reason for lapse of memory, for the blank pages of the new-born soul. For at the moment of death, its mind-images were of two kinds, spiritual and material; and the force which was locked up in the spiritual thoughts has already been released and exhausted in the long rest of paradise, bearing its fruit there, in a splendid vision woven of the very best of the life just lived. The material mind-images have remained latent during the repose of paradise, and in the form of germs of force, comparable to the tree while yet in the seed, they await the returning soul,

and join it as it approaches the gates of birth. These material images and tendencies form the forces which impel the soul into its new body, and which spin themselves into the web of a new bodily life, thus exhausting themselves just as the spiritual forces exhausted themselves in paradise. Thus it seems that the memories of former births, whether spiritual or material, whether of aspiration or desire, are actually worked into the substance of a new existence on this earth or in paradise; so that they no longer exist in the form of memories, and cannot therefore be remembered, in the same way as we remember the events of the day before yesterday. They are not present as memories, in the sphere of the new personality, just as what happens to a father is not present in the memory of his son, though it may and does work most vitally through the son's life.

To take a simple simile, and one which is thoroughly in harmony with the language of the Mysteries, throughout all ages, and in all lands. The former life is like a plant, which completes its growth, and reaches maturity. It comes into flower, and all the essence of the plant is transformed and glorified in the blossom, with new and splendid coloring, form, and odor—all strange to the plant, and yet formed of its essence. This flowering is the life in paradise where, under the radiance of the spiritual sun, all that was best and most vital in the soul is transformed and expanded into a glorious life, and puts forth new and spiritual powers quite strange to the natural man, and yet springing from his being, or rather from that being and inwardly working soul which has put forth the mortal man into the human world.

But the matter does not end with the flower; there are the seeds also; and these seeds will in due time bring forth a second plant of like nature with the first, and ready in its turn to burst into splendid bloom. The seeds are the material germs which rest within the soul in paradise, and, when its time of blossoming is done, bring it back again through the gates of birth. And seedtime and harvest go on forever. So is it with the life of man. But, as the former plants are not present except in spirit, in the new plant, so the former lives are not present in the form of material memories, which might be recalled like the events of a few days or months ago.

There is yet a third destiny: the path of Liberation; and this, rather than the way of rebirth, is the essence of the Upanishads, and of the whole Mystery teaching. Instead of faring forth along the cycle of necessity, there is another destiny open to the soul, and this its own true and proper destiny. The soul is not by right a timeless wanderer, but a present immortal; a divine and creative being; an undivided part of the everlasting Eternal. And it is within the will of every man at any time to claim his heritage; to pass out from the ranks of men who die to be reborn, and to join the host of the immortals, and share in the wisdom and power of the Divine. And this entry through the doorway of the Sun is the true Initiation into the Greater Mysteries, an initiation which finds man mortal, and leaves him an immortal.

For those who have passed through the door of the Sun there is no return; their destiny lies elsewhere; they are no longer on the path of the Fathers; they have entered the pathway of the Gods. The whole message of the Upanishads is the discovery of this way, the tradition of it, and of the powers and immortality it brings. And it is only as leading up to this higher way, that the teaching of rebirth has a place in the Upanishad teaching.

And now we come once again to the question of the memory of past births. We can trace a strong and unchanging tradition all through the books of the Mysteries, to the effect that one of the first fruits of the higher way, of the true initiation into life, is a memory of former births, down to the minutest and most distant details. In the Upanishads this teaching is rather present by implication than explicitly stated; it is said, again and again, that he who has entered into the Self, and thereby become immortal, knows all things; that he is lord of what has been and what shall be; that he shares in all the wisdom of the Eternal. But, in the great Upanishads, the particular command of the past implied in a knowledge of former births is not definitely mentioned, though we can easily trace the tendencies which make it an inevitable conclusion.

It is only when we come to the first great Indian revival of the Mystery teaching, under Krishna, that we have a clear and explicit statement of the fact that this memory of past births is real. The

tradition of India places this revival at a point just five thousand years ago; and it is constantly suggested that there is a definite and precise cyclic relation between that period and the present day. In virtue of this cyclic link it is the lot of the present age to see given out broadcast, in the ears of all men, teachings which have formed a part of the Mysteries for ages, and one great historic presentment of which was due to the Rajput sage Krishna, five thousand years ago.

Krishna teaches quite clearly the doctrine of rebirth, following the lines which we have already traced from the great Upanishads, and using the symbolism of the fires, the moon, and the sun, which we find everywhere throughout the mystery books. He also teaches, with especial grandeur and force, the splendid reality of Liberation; of our heritage of present immortality, our divine and celestial destiny. And, speaking of the cycle of rebirth, he says that this same doctrine was taught by him in the beginning to the Solar Lord—the genius of the great red race which, in Egypt, Chaldea, and India, handed down the teachings of the Mysteries from earth's earliest dawn. This teaching, he says, was taught by the Solar Lord to Manu, and by Manu to Ikshvaku, the progenitor of the solar dynasties in Ancient India; and in the heart of this Solar race, the race of the red Rajputs, the mystery doctrine was faithfully preserved.

Arjuna, also a Rajput, and the disciple of Krishna, vainly tries to comprehend this hard saying, and answers: "Later, Master, is thy birth, while the birth of the Solar Lord was earlier; how then am I to understand that thou hast taught him?" And Krishna replies: "Many are my past births, Arjuna; and also thine. But my past births I remember, while thine thou rememberest not."

This passage from the fourth chapter of the Bhagavad Gita, or Teachings of Krishna, is the earliest specific and indubitable mention of the restored memory of past births, in the Sacred Books of India. When we come to the next great revival of the Mystery-teaching, under Prince Siddhartha, of the Solar line—known to the religious world as Gautama Buddha—we shall find this tradition expanding and given out in its entirety; so that we shall have even a perfectly specific and clear explanation of the psychological method by follow-

ing which any man can remember his past incarnations. After touching on the Buddhist tradition in the matter, we shall have to complete the theme by taking the few though quite definite allusions in Plato and the classical writers, together with the one remarkable passage, "Before Abraham was, I am," so nearly identical with what the sage Krishna answered to Arjuna, many centuries before.

To finish the subject, as it refers more especially to the main stream of occult tradition, we shall have to enter on another mystery doctrine: the fourfold being of the soul; for it is only by understanding this that we can see exactly where the memories of the vanished past are stored, and why it is that, lost to mortal man, they are restored again to man the immortal, as one of the fruits of initiation.

St. Paul speaks as an Initiate when he tells of the regeneration from the psychic to the spiritual body, and then speaks of the spiritual body as "the new man, the lord from heaven." He is using a form of speech as old as the human race, and which only the tradition of the Mysteries can help us to understand. The threefold man is overshadowed by the highest Spirit, the infinite Eternal; ever spoken of in the tongue of the Mysteries as the Sun; therefore it is that initiation is spoken of as "entering in by the door of the Sun." The threefold man thus overshadowed is made up of the natural self, the psychical self, and the causal self. The natural self, the man of animal instinct and appetite, dwells in the physical body, the vesture of earth, perpetually dissolved and perpetually renewed under nature's law of never-ending mutation. The psychic self, the man of emotions, of hopes and fears, of pains and pleasures, of doubts and expectations, dwells in the psychic body, which, though subject to time, is above the limits of space, dwelling in a world where space has no place, as space is of the material world alone. Above these two, which are subject to death, is the causal self, the immortal, in the causal vesture, above both space and time. And man the personality stands between the two: the animal self below, and the causal, divine self, above; he is swayed by the one or the other, drawn downwards, or upwards, according to the alternations of his will and fate.

If he be overcome by the downward tendencies, and allow the human soul to sink altogether into animal sensation, then the psychic

body takes on the likeness of the physical, and is formed in its image. But if the divine bears down upon man, and carries him up, from the world of sensation into the world of Life and present immortality, then the psychic body takes on the image of the causal body, and the man consciously rises above death, which will be for him not even a break of consciousness, but simply the putting aside of an outer body, he being meanwhile conscious, and exercising full volition in a psychic body not subject to space. And it is this turning or conversion of the psychic body, as vesture of the human soul, which St. Paul so magnificently describes: "It is sown in corruption; it is raised in incorruption; it is sown in weakness, it is raised in strength; it is sown a psychic body, it is raised a spiritual body."

The causal and immortal self, with which the man has now identified his destiny, is overshadowed by the one Eternal: the infinite Ocean of Life: the Sun, after whose shining all else shines: the Soul of souls. The causal self stands in the midst of other selves, individual souls like it; and a part of its destiny is to establish true and divine relations between "thyself and others, myself and thee." Again, the causal self has, as a part of its task, to guide the lives which make up the chain of incarnations; it disposes all things wisely throughout endless years; it is the divinity which shapes our ends, rough-hew them how we will. Therefore the causal self is the lord of past and future, the guardian of the whole cycle of births. And now we come to our definite answer: the memory of past births is preserved, it is true; but it is preserved only by the causal self, the immortal; and it is only in proportion as we inherit our immortality, and consciously rise above the barriers of time, that we can possibly inherit the memory of our past. While we are still confined in all our thoughts and hopes within the natural self, and only dimly conscious even of our psychic life, it is impossible for us to have any more memory of our past than the beasts that perish; and our memory of the past is exactly measured by our foresight for the future; if we cannot see forward to our immortality, we cannot see backwards to the dark abysm of time from whence we came.

When we rise above instinct to emotion, we already come under the shadow of our brooding past; we are ready to apprehend the

truth as to our endless births, but we are not yet ready to hold any clear and definite memories. These can only come with the next step, when we pass above the limits of the psychical, and rise into the real realm of spirit and causal life. And this is equivalent to saying, what will be perhaps more readily intelligible, that we cannot perceive the memories of past births so long as our whole minds and hearts are preoccupied with the present birth, the present day, the present hour. Add that almost all men living in the world bear about with them a heavy burden of material hopes and fears, and that they are so wholly wrapped up in these that there is no possibility of their seizing and steadily apprehending any other form of mind-image; if they are not even conscious of their present souls, how can they be conscious of the soul's remote and vanished past? It is like something we have all noted, without thinking of it; at a magic-lantern performance we see the colored pictures on the screen, one after the other, images of lands and cities and men; but if the gas be suddenly turned up, or the daylight be allowed to pour in, the picture on the screen instantly becomes invisible, even though it is still there exactly as before, and even though precisely the same rays from that picture are entering our eyes, just as they were while we saw the picture. So the emotions of each new birth crowd out the memories of births gone by, and therefore we cannot remember them. They are of a finer quality, a different order of mind-images; and the coarser and nearer blot out the finer and more remote.

It is, once more, just as in the case of a palimpsest, where some medieval monk or scribe has taken an old parchment with lines of Homer or Plato, or some of the divine old Greeks, and, erasing the large utterance of the early gods, has written on the parchment his own thoughts of a baser and more common day. We can only recover the old by overlooking, and in part sacrificing, the new. The first writing on the palimpsest can be brought out, but the later writing will lose its clearness and sharp outline in the process.

It may be asked of what profit it would be if we did remember our past births, and what we lose in losing them. The answer is: to most men it would be no profit at all; it would simply weaken their hold on the present, without giving them any hold on the Eter-

nal. For while still learners in the infant-school of the world, they can only grasp the forever through the now, and are therefore endowed wholly with brief and ephemeral desires. For them it would be loss rather than profit to remember their past; therefore the law, which disposes all things wisely through endless years, has decreed that they shall not remember.

But when the sense of our immortality is borne in upon us, and thus gradually loosens the tyranny of the present, it is different. Then comes the time for us to be reminded that we have lived before, that we shall live again. And there are always witnesses in the world to remind us, for the tradition never dies away utterly from the hearts of men.

And when, under the leading of the brooding Soul, we have remade ourselves in the likeness of the divine, drawing ourselves forth from time's cycle to the quiet presence of eternity, the time comes for us more fully to remember; to see the life of to-day, not separate, but taking its place in the perfect chain, ranged with the lives that have gone before, all leading up to the everlasting; when man the mortal is ready to be initiated into present immortality, then comes fuller memory; then Krishna, type of the regenerate soul, replies: "Many are my past births, Arjuna, and also thine; mine I remember, though thine thou rememberest not."

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The face is the index of the mind.—*Proverb*.

The divine state, "par excellence," is silence and repose.—*Amiel*.

The essence of all religion that was, and that will be, is to make men free.—*Carlyle*.

The eye by which I see God is the same eye by which he sees me.—*Scheffler*.

For as to children, through their inexperience, ugly masks appear terrible and fearful, so we are somewhat in the same way moved towards the affairs of life, for no other cause than as children are affected by these bugbears.—*Epictetus*.



## PLATO'S DOCTRINE OF "BEING."

(XXIX.)\*

In the twenty-eight preceding essays on "Being" I have followed my own way and method. They were in the main descriptive and the individual essays attempted at the time only to point to one single aspect of Being. Nothing else was possible, and that for two reasons. My form was dictated by the subject as that presented itself to antiquity: unreflectively and in the main symbolically. The other reason was the danger of reading modern thought into the ancient conceptions. But with Socrates and Plato begins a new method; a reflective one. We leave the sphere of poetry and enter that of philosophy. The main difference is as follows: The poetic antiquity beheld the Universal in immediateness. The *energia* of the beholder lifted him beyond time and space into immediate contact with "Being," and the result was a description of "what he lived and felt." Such descriptions were always given by means of pictures, allegories and symbols. The poet was a seer and his productions resembled reality as much as a photograph reproduces the living picture. In former essays my endeavors were to guess at that vision of the poet, to try to interpret his symbology, and to do so in philosophical language. With what success that has been done and how grave the errors have been, the reader knows very well. This very guessing at the vision of the poet, and the attempt to reproduce the vision in rational terms, or terms which have an everyday meaning, lies at the root of all epistemology or doctrine of knowledge. The philosopher tries to explain. The poet simply reproduces. The philosopher asks what *is* the thing; what can we *know* about it; how are we *related* to it? These three questions lie at the bottom of his metaphysics, his epistemology and his ethics. The first question has never brought any satisfactory answer and the philosopher is still, in the main, on the same ground as the poet. The second and third questions have brought forth a very large number of answers, and Plato's are among the most important.

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\* Continued from Vol. VIII, page 380.

In the West, Plato was the first to ask the question: What is the principle of knowledge and Being? He was, therefore, the first epistemologist. He called his "art" dialectics. His answers bear the character of what was ever afterwards called Idealism.

Most people have an opinion about things and their origin. But opinions are, according to Plato, blind gropings in the dark; they are not knowledge and true reasoning. True opinions, if chained like the statues of Daedalus, are admirable, as Plato tells us in the *Meno*, but knowledge is better because it is "chained," viz., it is verified thought. Plato sought knowledge, and, knowledge, strictly so-called, is of the One in the Many, of the Idea. There is a knowledge of the Many, and that is called *sense*-knowledge. Knowledge of the One is of the Mind and is *mind*-knowledge. In his inquiries after Being, Plato proceeds from the results attained by two prominent predecessors in the field, from Heraclitus and Parmenides. As has been shown in previous essays of this series, the former held that all things exist in a state of flux, that there is no fixity anywhere, and that Being is really Non-Being. "The flowing philosophers," as he and his disciples were called, were lost in the Many, and to them knowledge becomes an impossibility. Parmenides, on the other hand, denied reality to everything that underwent change. To him and to his disciples Being is of so pure existence, that all color, life, movement and activity are gone. Zeno argues that a flying arrow does not move, because everything that is "where it is," is at rest. And he would be right if "where it is" did not cover a tremendous assumption. Parmenides, however, offers us a true and real condition of knowledge. He substitutes a mental system, a system of mental unity, for the mere facts of Heraclitus, and that is a decided advantage. Existence does not furnish the idea of unity, but Parmenides postulates it, and when that has been done, knowledge is possible. Knowledge is mental transformation of causes and effects and such transformations precipitated into language.

Plato sought to "at-one" these two theories of Being. His experience taught him the endless change and movement of things and his mind demanded unity: how could he combine the two? Has Plato a system or must we make the "melancholy admission

that Plato's Theory of Being is not finally satisfactory?" Plato has been dealt with unfairly both by friend and foe. Friends have extolled him but have not shown the principle of unity in his dialogues, and his foes have declared him indifferent to truth and devoid of system, barring the general evolution of his ideas as a result of his own historical development. I think both are wrong, and that it has yet to be shown what Plato's position was and in what his method consisted. I think I characterize Plato correctly by calling him a Mystic, and I declare his method to be that of the Mystic. Anybody can see that the general principle of all his dialogues is the desire to get away from appearances and to point to Reality. For that purpose Socrates is introduced. That things are not what they seem is the fundamental doctrine of Idealism and Mysticism. Plato is fundamentally more than an Idealist; his apotheosis of the Good proves him a Mystic. In the main, an Idealist constructs his philosophy in relationship to Matter and does not necessarily define the ultimate of Thought, but Plato boldly declares the Good or absolute Goodness to be the first and final cause of all things. That makes him a Mystic. There is a passionate affirmation of the invisible in everything he said, far more intense than that of an ordinary idealist. He is, therefore, often called the "divine" Plato. His method was, also, that of the Mystic. He did not, like Socrates, carry his philosophy into public places and the streets. He lived and labored away from the public and surrounded only by his pupils. His philosophy in its systematic form was destitute of any popular character and entirely an esoteric affair. The inner relationship of its parts corresponds entirely to the three Mystic degrees: purgation, illumination and union. Plato's first period, the Socratic, is characterized by analytic study and eclectic attempts upon clearness; he searches for virtue, stands sharply against Sophistry, and is initiated into the Eleatic and Pythagorean philosophy. In his second period, that of illumination, Plato becomes acquainted with ancient wisdom and makes the first direct stride to reach the final ground of knowledge. He establishes dialectically that the conception\* in its simple unity is that which

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\* By *conception* is to be understood the act of gathering up in a single mental representation the qualities characteristic of one or many objects.

abides in the change of phenomena. In the third period, that of union, Plato is synthetic; he unites the separate branches of learning to a systematic whole; he teaches that ideas alone possess objective reality and that the phenomena of the sense-world are only copies of the ideas. The whole period is characterized by "a return to first love," viz., to the Master (Socrates), to his native city (Athens) and to Love (the Symposium). The Banquet and Phædo, with its doctrine of immortality, are the vigorous assertions of the divine identity of the soul, the climax of "the itinerary." The reader who will follow up the statements here made, and, as I think, never made before, will easily see how the Dialogues spring from this order of initiation, and he will come to read them not as mere idealism, but as mystical treatises gradually leading the soul to freedom. Read thus, the nature of Being is revealed and perhaps the reader may discover the steps of his own evolution. All true human life moves after that order, and it is the root of all occult rites.

I shall now give an illustration upon the dialectical method by which Plato reconciles the two opposites, Heraclitus and Parmenides, and by which he solves the problem of the One and the Many. The result of the method is his doctrine of Being or theory of what really is. The Idea is that which really is, and of that I spoke in the last essay.

Turn to *Laches*, Plato's dialogue on courage. Laches, a famous Athenian general, is typical of the practical but *un*-thinking man. He is master of action but not of reflection. His first generalization of courage is this, that a brave man is he who stands up to his enemy and does not run away. This is the verdict of experience, but Socrates applies mind to it and produces cases of bravery to which that definition does not apply; he says, for instance, that men run away by way of a feint to confuse the enemy and lead him into ambush. Socrates wants to get at that quality which is the same in all cases of bravery, and does not care for mere facts. Laches finding his ground untenable gives it up and changes tactics, now declaring that bravery is constancy of soul. But he is still on unsafe ground, Socrates routing him by the declaration that constancy under the guidance of folly is far from desirable. For a time he rests while Socrates annihilates the forces of Nicias, another Athenian general,

called in to help. Shortly after, the discussion comes to an end, when Socrates declares that he has no knowledge and that both he and the generals ought to go to school before they are fit to be masters for the boys. The main point is that the discussion ends without a positive conclusion. Plato wants to teach that any argument can be met by another, that any "one" of the "many" can be opposed by any other "one" of the "many," and that no intellectual discussion can reveal the One, Being. Only by denying argument, appearances, particulars and extremes, can we arrive at the One, viz., the One comes into manifestation, when we are "silent." All this is true mysticism. Plato does not explain this method, nor does a Mystic. The "path" is not clear to anybody but to him who is on it. We must deny what Emerson calls "the lords of life": volitions, obstinacy of material, etc. The moment that is done we come to Rest and the problem of "the One and the Many" is solved, not by a declaration either for Monism or for Pluralism, but by lifting both into a higher plane, where their difference disappears.

To deny "the lords of life" does not mean to condemn them, to refuse them reality and truth; that would mean that existence was dualistic, but it means that we reject them as our immediate teachers and guides, that we refuse to acknowledge them that reality we are seeking, that character of the Universal which our intuitions tell us is the true and real cause and effect of all that is. When we do this, we declare that things are not related, but are themselves relations, and in that declaration we are free. In his dialogues Plato uses Socrates to play the denier. He always destroys the assumed security and strength of the speaker by entering a negative which shows the untenableness of the speaker's position, and when he has done that, he demands to know what is the Universal, the Real, the Everlasting, etc., behind all that which has been said. He rarely makes a positive statement as to its nature, for the simple reason that he cannot do so. All Mystics say as did Yama: "Nor by understanding, nor by much learning; neither he that has not ceased from evil, nor he that is not concentrated, nor he whose mind is not quiescent, can read this Self by spiritual insight." This is Aryan mysticism. They may also express themselves with the Greek

master, Socrates, that we must strip finite things of their limitations, that we must seek out the general and durable, *i. e.*, their Ideas, in variable, contingent things. Mystics may also push beyond this master and in Neo-Platonic ecstasy deny to this Divine principle all finite manifestation, leaving it uncharacterized, abstract and inanimate. They may also claim, with Spinoza, that all determination is negation (*omnis determinatio negatio est*), or with the Sufis they may look upon creation as an allegory and take "the many" as symbols. With Kant they may glory in *nescience* and yet "recognize in our being the presence of a power that is supernatural." This is the method of mysticism and that of Plato. In this way he reaches Knowledge and a conception of Being. The Platonic symbol for this conception of Being is the Idea, and of the Idea I spoke in my last essay.

When we give up our dependence upon ordinary experience, then arises a "recollection of those things which our soul once saw when it walked with God, and, passing over the things which we now say exist, gazes at that which truly is." This is the teaching of the *Phædrus*. It further reveals the mystic method of Plato. Add to this the leading idea of *Meno* that all nature is of one kin and we soon arrive at a universalism of the highest order. The climax of the Platonic doctrine of Being is reached in the *Symposium* in the teachings of Agathon about Love, who is not only the best and most beautiful but also the endowment of all the gods. He it is, who produces

Peace amongst men, upon the sea a calm;  
Stillness on winds; on joyless bed sweet sleep.

The Platonic doctrine of Love as "the mediator and interpreter between the gods and men," together with the doctrine of the Logos, were the climax of classical wisdom. We still feed on these two conceptions of Being; they have not been superseded.

C. H. A. BJERREGAARD.

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Divine Philosophy, by whose pure light  
We first distinguish, then pursue the right—  
Thy power the breast from every error frees,  
And weeds out all its vices by degrees.  
—Juvenal.

## THE STRAIGHT GATE AND NARROW WAY.

With the writers of the Bible, as well as with the authors of Oriental Sacred literature, the reaching out of the soul for spiritual life and attainment has again and again been illustrated by the familiar simile of a way, a path, a gate, a journey or pilgrimage. In fact, the illustration is used so often by the evangelists of to-day that it has, to a certain extent, lost all meaning for the majority of people. It has become common and no longer makes an impression upon the sensitive disks of the brain atoms; it furnishes an illustration of the truth expressed in the old proverb: "Familiarity breeds contempt."

Perhaps, too, our modern methods of locomotion have had something to do with the deadening of its force, in illustrating the journey of the soul: to be realized in full one would have to become a traveler in Oriental lands. It is only when the illustration is taken out of the material realm and made to apply to the realization of hidden, spiritual life in the mind of man, that it gains new beauty, force and truth for the people of to-day.

As the minds of the world become educated in truth, they are able to perceive the deeper meaning in the writings of the revelators of old, and to understand how difficult it was for them to present the truth they realized to the people of their times in a manner to make it comprehensive. Their methods were very similar to the kindergarteners of the present age: they tried to present truth in a simple, natural manner so that it would be absorbed by the soul's intuitional powers, rather than reasoned out philosophically by the mind. To the enlightened souls of to-day these old illustrations often glow with wonderful illumination. And it is so with this familiar saying of Christ's which we are considering.

By reading Religious history we gain a somewhat clear idea of what the souls of men, in the past, have considered the illustration of a "straight gate and narrow way," to embody. In applying it to the soul it has usually been considered a symbol or sign of sacrifice,

and the souls of men have held all sorts of conceptions of what the true sacrifice consists. Hair shirts and beds of iron spikes; incarceration in lonely cells and engaging in the lowest menial occupation; severe fasting, etc., have all had their votaries. With the dawn of the Reformation new ideas of sacrifice were advanced; men's souls were called upon to lay down lordly titles and worldly positions of rank and birth; costly raiment and indulgence in worldly amusements, and even the crucifixion of the natural affections for parents and children, were all deemed necessary to gain eternal life for the soul.

Among the religious people of to-day, love and loyalty to the duties of church life and work have largely superseded the old ideas of sacrifice, and we find the larger part of church members quite as devoted to modern social life as they are to their especial denominational interests; while many people too liberal and broad-minded to confine their work, for humanity, to the methods of church work now in vogue, sacrifice time and money for the great philanthropic movements of the age.

To the illuminated soul the "straight gate" of sacrifice means far more than it has in any of man's past conceptions. By recognition of evolutionary law, the soul gets new views of man and his relation to creative principles. He learns to view man as an atomic and vibrating center; to look at life in its entirety; his views broaden, until the little petty happenings of everyday existence seem less real and less to be deplored, and their sad features enlarged upon in thought and daily conversation.

The mind, permeated by new thought, looks less at appearances presented by human life as he observes it to-day, and learns to search for the motives that lie back in the subconscious mentality that have produced the effects that he notices; he analyzes thought processes—his own first, and then those of his neighbors.

As he studies the problems of existence he understands the strength of inherited traits and the influences of environment, and begins to realize that it is the overcoming of these that is involved in the true sacrifice.

It is these influences that constitute the natural man, whether he



be intellectual or ignorant. He is unawakened, as far as his spiritual potentialities are concerned; he may be dimly conscious of them but he does not make them practical by use.

In the old catechisms it is stated that baptism "is an outward and visible sign of an inward and spiritual grace that is to overcome the world, the flesh and the devil."

The world that the truth seeker finds to overcome is composed of all the false philosophies of life that have grown out of man's false reasoning. He has formed his conclusions from the effects he sees: he has failed to search for causes, and life seems strange and mysterious; his thoughts of life and his Creator are false and superficial and have to be rooted up by the true philosophy.

The overcoming of the flesh, the truth student finds to be the sacrificing of every inherited trait that is not in harmony with God's laws. Until an earnest effort towards overcoming is made, very few realize the strength and influence of inherited tendencies. They are imbedded in the atomic life of the body through physiological law, and every atom may need to be impressed with truth.

If we did not know that the atoms of the body were continually changing—being renewed and cast off day by day—we should be discouraged at such a task; but the thoughts of truth change the body very rapidly, and if they are faithfully used, the chains of inherited bondage soon give way.

The claims of the devil, that man has so feared, are largely made up from these two false philosophies which we have tried to explain: it is the condition of mind they have produced and that proves an adversary when we try to rise above it.

It does not seem wise for spiritual teachers to impress their pupils with the idea that the "straight gate and narrow way of life" will be easy and pleasant to sense consciousness. It is the experience of many souls to have very trying and bitter times during the process of overcoming. It is far wiser to prepare the pupil for the struggle. Yet he may be impressed with the fact that many blessings will follow adherence to all of the spiritual truth he realizes: health of body, peace of mind and wisdom to control himself and others, and an abundance of all that is really needed for the earth journey.

There is no one who can predict the experiences of an individual soul, as each one awakes to spiritual realization in a different state of mind. One's inherited birthright may place him far along the road to spiritual realization, or he may have to begin in the first footpaths of the dark forest of life. But there is sure to come a time when sweetest peace and rest will crown the soul's efforts: then not one step of the narrow way of overcoming will be regretted.

To realize spiritual existence in the body, and be overshadowed by the love and wisdom of the Father, brings a peace that makes the attainment of every worldly honor seem cheap by comparison.

HARRIET S. BOGARDUS.

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### MYTHS.

Upon a canvas, dust-begrimed and dim,  
 An olden artist, long since laid aside—  
 For death had given kind release to him—  
 Had traced with sombre brush both deep and wide  
 The stream of Time. There, on its ceaseless waves  
 Were burdens that humanity had borne,  
 Till driven ere their time to nameless graves,  
 Without a ray of light or friend to mourn.  
 The slavish ships that sailed upon its breast  
 Were piloted by Superstition's hand,  
 And in the storm the breaker's whitened crest  
 Lured helpless souls to death upon the strand.  
 Strange fancies bound them in unyielding thrall,  
 When Nature, in her wisdom, sought to show  
 That water turned to wine in festal hall  
 Alone was real to them who did not know!  
 The miracles that in their time held sway  
 Among the nations to great reason blind,  
 Are lost among the greater truths to-day,  
 Enlightened growth and culture of the mind.  
 We need them not to lead them in the path  
 Where Truth illumines every page we scan;  
 For Reason, in transcendent beauty, hath  
 Turned all the darkened ways to light, for man!

EDWARD WILLIAM DUTCHER.

## “THERE’S ROSEMARY; THAT’S FOR REMEMBRANCE.”

It is a curious thing to look back on one’s life, and realize how little we remember of it. The bare facts, of course, cannot be forgotten: but the spirit, the mood, the animating thoughts of the past somehow fade away into oblivion. The waters of the Lethe of the present sweep over them, and they become as if they had never been. And yet there have been distinct and clearly defined spaces in every man’s life of a peculiar charm, a peculiar flavor. Each had its own characteristic atmosphere, and each has done something toward the development of the man as he now is, and is therefore worthy of remembrance. Certain high-tide marks of passionate thought or emotion were only reached once or twice. The memory of the fact that we had such high moments of *bien-etre* remains to us; but the exaltation, the sense of revelation that we felt then, is dead, not to be quickened by any effort of will, nor even by sight of the places or people who helped to cause us those tremendous emotional experiences. How we wish we could recall those hours!

There was that golden time when love came first, with its beautiful magic and its strong hopes. All the world seemed a fairy garden, and the lovers believed themselves a god and goddess, the controllers of their own destiny. But the years roll by and though the love may grow in greatness and reality, the *welt-schmerz* has made itself painfully felt. Fate marches on unhindered by mortals, and the peculiar quality of that first divine possession or madness is lost. Vainly we try to recall those fugitive moments. Then there was that other hour, when the terrible loneliness of our own soul made us reach out our spiritual arms to God, and we cried with suddenly awakened faith, “Lean down, and touch us, O Thou Unseen! We believe in Thee: because we need Thee!” And after the cry there came a wonderful experience: for a brief half-hour we felt saturated with GOD.

Another high-tide mark was reached when first the infinite capacities of our own mind for assimilation were apprehended. Time seemed to be the only limit for achievement, if only the will could support the potentiality. Of course, it could not last—that con-

sciousness of the mightiness of the mental powers. If it could have been kept—or even recalled at will—in all its vitality, we could have reached as high as heaven. Nothing could have daunted us. But diffidence, physical infirmities, the “cares of this world,” extinguished the inner fire, and we became hampered by our environments, and only just able to limp along under the burdens of our own too real limitations.

It is something to know that we have had these inner experiences, even though we cannot recall the sensations of them. It is something to know that the mists of materialism and of this world that lie about our path have been lifted for us once or twice. We have, at certain beatific moments, caught glimpses of that distant shining Pisgah, where our will shall be the prophet of our capacity; where we shall develop to Infinity; where Love, Faith and Work shall be ideally beautiful and exalted.

And as those few perfectly good or memorable hours of our life recede into the past, they assume as it were a personality of their own, in our vague memories of them. And this peculiar quality of theirs becomes memorialized for us in all sorts of queer trivial things. I think that scent and sound of all things have the most revivifying effect on the memory. (When I use the word memory, I do not mean it in the sense of the mere recording of facts; it should be a crystal cup to dip down into the well of the past, and bring to us the waters of experience, lively and clear as of old, and instinct with their own innate qualities.) The scent of certain things—of wistaria, of peat smoke, of pine tree—acts on some people's memories like enchantment. The sight of the identical spot where some sudden intuition was attained recalls nothing but the bare fact. But the scent of a flower that had grown there—that was perhaps hardly noticed at the time—acts like a charm. The old mood flows over the soul in an almost terrifying rush, the old aspect of life possesses one again, the ghosts of those long-forgotten hours arise and walk.

Music does more than scent. It not only enables us to *feel* the old moods, it enables us to touch again those high-tide marks of conviction, of revelation, and of passion, that have made the history of our inner life.

I am reminded of the story of the mediæval knight who sounded a long blast on his magic horn before advancing to the enchanted castle. A beautiful princess was imprisoned there, and at the spirited fanfare the walls fell down, the power of the wicked Lord was taken away, and the fair captive freed from her fetters.

The story has its equivalent in our own experiences, for certain music, heard long ago for the first time and suddenly heard again to-day, will release the captive hour of some past emotion from the castle of forgetfulness, and will present it before us alive, with the very thrill and bloom of the past upon it.

Sometimes the music seems to have caught into itself and weaved into its melodies some experience which at the time it came to us seemed only painful, terrible and sad. But it brings it back to us now, as something painfully beautiful certainly, and yearningly sad, but not to be regarded as a misfortune, nor without special benedictory powers; for sorrow is the plumb-line of the soul.

But to regard music as a sort of spirits of wine, in which to preserve our own mental and emotional adventures, would be very wrong and unintelligent, and far indeed from my thoughts. For music has its own message to deliver, and is itself the expression of its composer's being. But it happens that some kinds of music are in the nature of an accompaniment, without much individual character. Vague, sweet music such as this readily takes its color from our minds and moods. Sometimes, again, our mood or thought corresponds to the definite character of the music; but more often the music (if it is great) induces in us its own mood and purpose, and itself contributes toward that high moment (which itself shall afterward enshrine) when some point of vantage over the mental or moral horizon is suddenly attained, and we are permitted to realize, though only for a limited space of time, one of God's truths.

Goethe knew how deeply musical sounds and memory are associated, when he made Faust pause in the act of committing suicide, at the sound of the Christmas bells. A former and better state of being was immediately recalled to him, and he ends by breaking down utterly, and sobbing out:

“ Now I am once more a little child,  
 And old remembrance twining round my heart  
 Forbids this act, and checks my daring steps.  
 Then sing ye on sweet songs that are of heaven;  
 Tears come, and Earth has won her child again.”

I think life appears happy in retrospect as we have made use of the moments of true apprehension that have been granted us. God and Love and Inspiration are often no more than names and catch-words and symbols, but we know that they stand for realities, because we have been allowed to realize them, each at some great special moment in our pilgrimage, and though the appreciation of them has been withdrawn—and the feelings we had with the appreciations—still we know we *have* seen. It is like the climbing of a mountain, this journey of our life. As we go up we reach certain eminences, which command first one view, then another, and so on till the summit is reached. And we can only guess what the revelation of that whole glorious panorama will be by the memory of the parts that have been occasionally displayed to us to hearten us on our toilsome journey.

IRENE LANGRIDGE.

#### A SOUL'S RHAPSODY.

A star to the zenith is rising,  
 Its marvelous lustre will shine,  
 As it flashes in future, a tiding,—  
 The flow'ring of a Lotus Divine.

As a pearl 'neath the bosom of ocean,  
 Like a jewel encircled with gold,  
 It swings in its rythmical motion  
 With a music celestial in mold.

When the night is hushed in dreaming,  
 When the morning awakens in dew,  
 When the Spirit with joy is teeming,  
 When the skies are cerulean in hue,

A star to the zenith is rising,  
 Mid the galaxy of circling orbs  
 In its light—pure Love is abiding  
 With its rays—my soul it absorbs.

E. H. OWEN.

# THE WORLD OF THOUGHT.

WITH EDITORIAL COMMENT.

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## DEVELOPMENT.

With this number *THE METAPHYSICAL MAGAZINE* begins its tenth volume. Strong and vigorous in the consciousness that its work is for the right and its purpose recognized and appreciated by the substantial thinkers of the entire civilized world, it enters upon the labor of the new volume with courage gathered from the experience of the past, that builds both hope and confidence for the future.

In a thousand directions the ground is fallow for the plow, and the seed almost bursting with living thought, scarce able to wait for its resting place within the soil, before sending forth its message of life immortal, eternal, real. In every community there is more or less of a conscious awakening to the facts of a Universe of permanent reality, recognized all about us, which, although unseen in sense-action, still is substantial and real to the similar qualities of the mind.

This awakening of thought makes *THE METAPHYSICAL MAGAZINE* a necessity; and that necessity has made it a success. The volume just closed has proved the wisdom of the conservative course pursued from the beginning, to a greater extent than any other volume in its career, both in the high order of appreciation received in literary and scientific circles, and in the character and extent of new circulation; for it is rapidly being accepted as the leading magazine in all the different circles of new thought and has become established as the authority on metaphysical matters in every quarter of the Globe.

New and still more advanced features are in preparation for future numbers, all of which are planned and prepared with a view to a continued development of the higher qualities of the intelligent mind, which, seeing itself human yet is divine in nature, and capable of all things true and real. *THE METAPHYSICAL MAGAZINE* will find its greatest joy in helping to rightly develop a pure understanding of the

divine qualities which constitute the real man, and it believes that these qualities are at least latent in all consciousness. It appreciates your responsive recognition, and promises to work for your eternal good, through all succeeding numbers; and, although its pages are prepared for a variety of readers having different necessities, yet each number, if carefully perused, will certainly yield some thought which will repay the cost and the time.

Our subject is infinite and the variety of expressions must necessarily be of the same order. Infinite variety necessitates many themes, although the one truth may run through all. That which nourishes one but whets the appetite of another; yet in the variety presented each may find his sustenance. In strengthening the many the power of the united whole is developed. If each will think one thought of divine truth this world will become a heaven of harmonious life. Shall we all think, work, act together?

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#### PROCEEDINGS OF THE SCHOOL OF PHILOSOPHY.

The regular meetings of the School for June were held on the evenings of the 5th and the 19th, at Metaphysical Hall, 463 and 465 Fifth Avenue, New York.

##### THIRD MEETING.

The third regular meeting, held June 5th, showed an attendance of about seventy, although the excessive heat (the mercury being in the nineties) prevented many from coming who had planned to be present.

An increased interest in the work begun was clearly apparent. The president read a paper on "The Tree of Knowledge of Good and Evil." The reading was rendered with good dramatic effect, and the speaker's views on this subject were clearly expressed in scholarly language. The reading was followed by discussion of the paper, and questions put by the audience were aptly replied to by the speaker. This feature of dealing with the subjects presented in papers promises to prove interesting and valuable in the lines of research planned by the School.

The Committee on "Dreams, Somnambulism and Kindred Phenomena" submitted detailed accounts of three dreams, which were



verified to the minutest particular by subsequent events in one, and by simultaneous occurrence at the time of the dream in the other two, as near as time can be traced in the accounts. The accounts of these dreams were returned to the Committee for careful examination and study into the probable laws of action involved in their experience.

An interesting case of somnambulism in a child was reported by Dr. Topham, and is given here for the benefit of readers and others who were not present at the meeting. It is as follows:

#### A CASE OF SOMNAMBULISM.

An exhibition of the peculiar power of the subconscious mind came under my observation recently by an extraordinary and somewhat startling case of somnambulism.

On May 1st, 1899, I received a call to attend a girl 5 years old, living on Lafayette Avenue, whom I had known from birth. Before seeing the child her mother called me into the parlor and gave me this history of the case: Three days ago the child came in from playing in the yard, when her hat dropped to the floor. An elder brother, observing it, said: "Alma, why did you throw your hat on the floor?" She said: "I didn't; it slipped from my hand." A short but heated controversy ensued, which ended by the young man saying: "I will put you down cellar." Her mother said she then became as still as a mouse, as she had a great dread of the cellar. That night she was restless and tossed about in her sleep. In the morning she had a fever. Her mother gave her some castor oil, but the fever continued and increased, until they decided to call me. I found no special disturbance and she soon recovered. The matter had entirely passed from my mind, when I received a telephone call in the early morning of May 8th saying Alma had met with an accident. I inquired if I would need any splints or bandages. The reply was: "No, but come as quickly as you can." When I arrived the mother told me this story: "I was awakened about 2 o'clock in the morning by the child creeping into my bed. She was covered with cold, clammy perspiration. I put my hand down to see if her feet were cold, when the little one cried out with pain and said her foot hurt her. I aroused Mr. S——, who turned up the light, and we found the child covered

with coal dust, her forehead bruised and bleeding, her foot cut and bruised. The child was very much frightened, and when asked where she had been very reluctantly said she had been down cellar. She did not know why she had gone down. She awoke and found herself there."

I found the skin abraded on the left forehead and cheek, and the left eye very much discolored and swollen; there was also an abrasion on the right side of her head over the temple, indicating that she had received more than one fall. The hollow of the right foot was cut and was painful on motion.

This child sleeps by the side of her parents' bed in a crib three sides of which are inclosed by a railing about 12 inches in height, and she could only get out of it with the greatest difficulty. She had evidently got out of her crib while asleep, gone down two flights of stairs, and while wandering about in the cellar had struck her foot against an old bucksaw and fell, striking her head against a cross beam of the coal bin. Can we imagine what the sensations of this delicate child must have been upon awakening so violently in this dark and dreadful place? There is a coal chute in the far corner of the cellar which was partially filled with coal, and which gave some ray of light. She had evidently tried to escape by this way, as she was covered with coal dust. She finally retraced her steps in the dark and got in bed with her parents without disturbing the household. She has been perfectly healthy all her life, and of a nervous temperament, more than usually intelligent.

I submit this case to show what the influence of a strong mental impression may have upon the subconscious mind and its effect upon a sensitive nature. Also the fortitude and courage displayed by one so young, and under such trying circumstances, seems remarkable.

#### FOURTH MEETING.

The meeting of June 19th was given to general discussion of questions asked by members and associates and replied to by the audience. The question "What Is Inspiration?" called forth much animated and interesting discussion, and several views were given both as to its nature and its source.

Plans have been laid for carrying on work during the Summer in the lines of Plan and Scope, investigations in Psychic Phenomena, establishing a Nomenclature, by searching out the root meanings of words, so that investigators and others may be enabled to understand the meanings of words used to express ideas, and the production of material for use at the meetings during the coming season.

The next meeting of the School will be held on the evening of the first Monday in September. Associates, with all privileges save voting power, pay five dollars per annum, which includes a year's subscription to THE METAPHYSICAL MAGAZINE—the official organ of the School—and, within the United States, free use of the Library, which now numbers about twenty-five hundred titles, and is to be extensively enlarged in the immediate future. Persons residing in any part of the world may become Members or Associates.

For the School.

(Signed) LEANDER EDMUND WHIPPLE,  
Corresponding Secretary.

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### THE PHILOSOPHICAL THEORY OF RELIGION.

Religion is an experience and as such far too wide for a theoretic explanation. As simple experience it means a spiritual life which in some form or other does homage to Deity. If it proceeds to theorize upon positive contents, then it becomes Theology and loses most of its simplicity and directness. If the mind undertakes to give a rational account of religion, then arises a philosophy of religion. Such a philosophy attempts to correlate religious activity with the other activities of human experience and usually to justify its peculiarity. It has, however, been asserted by some philosophers that a philosophy of religion is impossible, because religion does not square with reason, some calling it irrational and some considering it above reason. Whether a philosophy of religion is possible or not has not been settled, at least not philosophically.

When a philosopher like Kant expresses himself on the subject, it behooves us all to listen. In *Kantstudien* (Band III., Heft 3) for February, we find an article by W. B. Waterman, entitled "Kant's Lectures on the Philosophical Theory of Religion," which we must bring to the attention of our readers. This German philosophical magazine,

*Kantstudien* was started by Dr. Hans Vaihinger, Professor of Philosophy at Halle a. s., who, no doubt, is the most prominent Kant scholar of to-day. His own large work on Kant is a phenomenal production and was the main start of all recent Kant studies. A Kant study means a renewed examination of the mind and its powers in order to settle its true nature. It means criticism, "a powerful irritant needed to awaken the pupil from 'dogmatic slumber.'" Yet, it must also be admitted that criticism has often become as harmful a dogmatism as the sickness it was intended to cure. However, the modern critical schools are welcome. They have helped many of us to a sound discrimination of those elements of knowledge which belong to understanding and those of reason and those as opposed to mere experience. In this paper of Waterman's is given an account of Kant's lectures on the philosophical theory of religion, not as published by Kant, but by Poelitz, who got them from Rink, one of Kant's colleagues. The reader understands that the following extracts are from Waterman and are not the words of Kant, yet they are exact equivalents for Kant's teachings:

I take up first the proofs of the existence of God. He presents his proof from possibility. The possibility of things depends on existence, on a real necessity. . . . The proof cannot be refuted, because it has its basis in human nature. . . . In defining God logical possibility is not a sufficient test. There must also be a real possibility, in order that the realities attributed may not cancel each other in their effects. . . . A priori human reason can neither prove nor disprove the possibility of God. . . . In discussing the predicates to be applied to the substrate of possibility, Kant affirms that there need be no hesitation in making use of the concepts of pure reason, for they apply to things in general and determine them through pure understanding. . . . Faith in God for moral reasons is a necessary postulate, a presupposition from objective reasons, and is as certain as a mathematical demonstration. The three articles of moral faith are God, freedom of the will, and moral world. It is God's wisdom that we should not know, but believe, that there is a God. . . . Morality would have no motives without God and a future life. Because of sense our morality would have no reality, unless there was a being all-perfect, all-knowing, all-powerful, holy, and just. He who lacks moral faith is a good-for-nothing.

But what, now, is the right use of the will which the rational creature should make? Such which can stand under the principle of the system of all ends. A general system of ends is only possible according to the idea of morality. Accordingly the legitimate use of our reason will only be that which is performed according to the moral law.

These were Kant's own words and the reader does well in noting the phrase "a general system of ends," because as the master said:

Only in so far as rational creatures can be regarded as members of this general system have they a personal worth. For a good will is something good in and for itself, and accordingly absolutely good.

About a "kingdom of ends" more may be read in, for instance, Abbott's translation of Kant's "Critique of Practical Reason."

Morality gives one worth because it makes one a member in this great kingdom of ends. If one lies, his end is at variance with that of others. The general rule of morality is: "If all human beings did it, could there then also be a unity of ends?"

We pass by the notes on "The best possible world," on the faculty of knowledge in God, to quote these words on prayer:

The idea of prayer is that it must never be used for gain, and if it concerns bodily advantage, with trust. Its moral value is that thereby thankfulness and resignation to God are caused in us.

But particularly noteworthy in the lectures is the treatment of evil:

Man is created free, with animal instincts and senses, which he must overcome. He must accomplish himself the cultivation of his talents, and make good his will from a barbarous condition. The result will be missteps and follies due to himself. "The evil in the world one can therefore regard as the imperfect development of the germ to the good. Evil has no particular germ; for it is mere negation and consists only in the limiting of the good. It is nothing more than incompleteness in the development of the germ to the good from a state of barbarity. But the good has a germ, for it is independent."

To this last quotation from the master, we would add these words from Abbott's translation mentioned above:

Men may laugh at the Stoic, who in the severest paroxysms of gout cried out: Pain, however thou tormentest me, I will never admit that thou art an evil; he was right. A bad thing it certainly was, and his cry betrayed it, but that any evil attached to him thereby, this he had no reason whatever to admit, for pain did not the least diminish the worth of his person, but only that of his condition.

Waterman continues to express Kant's ideas as he finds them in the lectures, and says:

The strength of animal instincts leads man into evil. The first development of our reason to the good is the source of evil. Accordingly evil is unavoidable. God wills the displacement of the evil through the forcible development of the germs of perfection. Evil is not a means, but an incidental consequence. A universal plan is at work in the human race, and finally the greatest possible perfection will be reached.

Some reader will perhaps be shocked by the expression above, "the first development of our reason to the good is the source of evil."

But the difficulty of the passage will fall away when he understands that here is not meant moral evil, but primarily "physical" evil. Self-assertion creates disturbance at first. When it tones down to rational self-realization it is no longer evil.

So much for the paper in *Kantstudien*. It is not exhaustive and does not give fully Kant's ideas on religion. But Waterman is not responsible for these shortcomings. He has simply reported the nature and contents of a now very scarce work of Kant's, and has done so according to the plan of the magazine, which is to search for Kant remains everywhere and to study every feature of Kant's life and doctrine. We shall therefore attempt to supplement the above article, and do so because our readers ought to be perfectly conversant with the nature of this remarkable philosophy, which in recent years exercises so much influence, especially in England.

Kant published four essays under the title, *Religion Within the Limits of Reason Only*. They deal (1) with the *Radical Evil in Human Nature*. Man has a propensity to evil; individual evil, though self-incurred, may be called natural and innate and consists not in the sensibility alone, but in a freely chosen reversal of moral order. We choose self for the supreme and even degrade it to serve selfish purposes. We must undergo a "new birth," put on a new man, completely revolutionize our disposition in order to be good and spiritual. (2) Another essay deals with *The Eternal Son of God, Atonement, Etc.*, and Kant teaches that by the Eternal Son of God is to be understood the ideal of the perfect man, who in truth is come down from heaven and is the crown of creation. To be in Christ means to realize one's ideal human nature and the only saving faith is the belief of reason in the ideal represented by Christ and not in the historical person. The vicarious atonement means the new Adam bearing the sufferings of the old. The doctrines of justification, etc., are all explained in a similar way, viz., given a moral interpretation. (3) According to Kant *the Church* is a society based upon the laws of virtue, an ethical community of people professing the same moral conviction. The history of the Church represents the conflict between the external, historical and dogmatic mind and the faith of reason. The former must submit (4) The proper *service of God* is a moral life and high ethical endeavor. Church ceremonies and creeds are false service and must give way. Church faith has served and does serve for a time as introductory to the pure religion of morality. Kant condemns miracles as contradictions of the laws of experience and absolutely useless as helps to the performance of our duties. He ignores the Christian mysteries because they cannot be explained and have no bearing on

moral conduct. Works of grace may or may not exist; there is no proof either way, and the supposed heavenly influences are superstitious religious illusions.

The reader readily sees that the guiding spirit in these teachings is reason, not, however, universal reason, but Kant's reason. The system underlying these ideas is usually called rationalism. Rationalism declares against experience without intelligence as a prerequisite, and that is correct enough in a general sense, but when individual intelligence usurps the supremacy over all experience and will not recognize it, except it conforms to its narrow forms, then it must be rejected, because it bars all progress and kills all movement. Kant's theology will only recognize revelations within the limit of human form and tested by human reason. That places human reason where it does not belong. We do not get truth *from* reason, but *through* reason. Reason is not the building but the foundation. Universal reason is God's self-revelation, but it becomes an idol when it drops to the fixed, the settled, the systematic and dogmatic, having lost its elasticity by becoming human. Reason in Kant's philosophy bears the image of its father and mother, "the Son of God and the daughter of man." His "pure reason" is "the highest faculty of cognition," intuition, but his reasoning is ratiocination. It is the latter that predominates in his theology and excludes all mystery, all enthusiasm and condemns them as *Schwärmerei*.

C. H. A. B.

### A SUMMER SCHOOL OF NATURE STUDY.

In view of the fact that long aimless outings do not result in the greatest pleasure or profit, a movement has taken form at Geneva Lake, Wisconsin, to aid in making Summer vacations of more value to children, on the theory that "Ten to twelve weeks spent in idleness defeats the purpose of vacations."

"The large number of children who annually seek Geneva Lake to enjoy its beauty and remarkable resources inspired the idea that some organized effort should be made to use a portion of their time for something besides undirected recreations.

Children are naturally inquisitive and desire to know, so that a properly planned course of Nature Study is to them a most valuable kind of play.

The design of the Summer School is to enable children to investigate, discover and express in various ways the great facts and laws of Nature. Life in its various manifestations will be the watchword.

The course proposed includes the study of the physical features of the surrounding country, the waters and rocks, the trees, plants, birds, insects, boats, etc. In co-relation with and supplementary to the Nature Study will be literature, drawing, water-color painting, tool work and physical expression.

The intention is to answer the natural interrogations of the child and to direct his activities on the plane of his development, at the same time giving him freedom and pleasure, without schoolroom restraint; leadings to make his rambles profitable and develop habits of observation.

Children are keen in finding out nature's secrets. It is their delight to know. A Summer under proper leadership gives both profit and pleasure."

The following courses have been arranged:

Literature—Mary H. Ford, Chairman, 4801 Lake Avenue, Chicago—August 8th to 11th.

Ideal Education — A. B. Stockham, Chairman, 56 Fifth Avenue, Chicago—August 15th to 18th.

Mother's Conference—Ella A. W. Hoswell, Chairman, 6237 Greenwood Avenue, Chicago—August 22d to 24th.

Practical Metaphysics—Sarah Wilder Pratt, Chairman, 2919 Indiana Avenue, Chicago—August 29th to September 3d.

Dr. T. Y. Kayne will give a course of Lectures on Metaphysical Healing July 23d to August 6th; Dr. Geo. E. Burnell a course on Meditation later.

Other classes will be organized as demanded.

Further information may be obtained from

DR. A. B. STOCKHAM,  
56 Fifth Avenue, Chicago.

We are heartily in sympathy with this movement as it is outlined above, and glad to call the attention of our readers to it. Dr. Alice B. Stockham's name is a sufficient guarantee of wise management.

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#### LIVING CRYSTALS.

Dr. Von Holst, a professor in good standing in Chicago, gives to the American public news of a discovery made by his friend and fellow scientist, Professor Von Schroen, a native of Bavaria, but now connected with the University of Naples.

Professor Von Schroen, says Professor Von Holst, has devoted his life and all his available means to the study of crystals. He has watched their development and photographed the result. He has dis-



covered that crystals have propagating powers; that they beget other crystals. He has photographs which buttress this discovery. There are thousands of these views, taken from fourteen different kinds of crystal. The photographs show the crystal at its birth, the head pushing forth from the mother crystal. The young one's course is pictured until it grows away from the mother and its body becomes complete.

According to Dr. Von Holst, "The Crystal meets another one from a different mother. The two meet and then fight, striving and slashing against each other. Their battles are to the death, one invariably being killed. Crystals from the same mother never fight, however, no matter where they meet.

"All this—the life, the development and the contention of these living stones—may be plainly seen in the photographs. I am a historian, not a scientist, so I saw all this as a layman. But Spencer and others have studied my friend's views. They were struck with their tremendous importance and were enthusiastic over the discovery.

"This new truth will revolutionize philosophy. It strikes right to the core of nature. Its influence will extend to every branch of science. It forms a new theory."

As an historian Dr. Van Holst ought to know that it does not form a new theory. This discovery, if, indeed it be such, only confirms a theory which is as universal as the world and as old as historic man.

'Tis an old saying that the dreams of the poet anticipate the facts of science. The word poet is here used in no narrow sense. It does not mean a mere maker of verse. It means an imaginative thinker.

Sir John Mandeville, the famous mediæval traveler, never wrote a line of poetry in his life. Yet his prose is compact of the essence of poetry. It is fanciful, rhetorical, dreamlike. It is not tied down by any slavish adherence to apparent accuracy. Yet, though it may sometimes seem to miss the outer accuracy of the eye, it is true to the inner accuracy of the soul. Now, Sir John Mandeville has anticipated the Professor in a very remarkable passage.

"The dymandes in Ynde," he says in his *Travels*, "growen many to gedre, one lytille, another gret. And ther ben sum of the gretness of a Bene and sume as gret as an Haselle Note. And thei ben square and pointed of her owne kinde, both aboven & benethen withouten Worching of mannes hande. And thei been norysed with the Dew of Hevene. And thei engendren commounly and bringen forthe smale children that multiplen and growen alle the yeer. I have oftentimes assayed that yif a man kepe hem with a litylle of the Roche and wete hem with May Dew ofte sithes, thei schulle growe everyche year, and the smale wole waxen grete."

But over and beyond Sir John Mandeville, the theory which underlies his speculations and those of Professor Schroen is a theory which has haunted the mind of man from the beginning, that has appeared and reappeared in the dreams of Plato, of Buddha, and of the ancient and modern Pantheists, that has found a clothing of metaphysical language in the German school of philosophy, from Spinoza to Schopenhauer, and that is now receiving the acclaim of hard-headed students of science like Edison and Wallace, and we may add Schroen.

This is the theory that God or life is imminent everywhere, not only in man, not only in dumb creatures, but in trees, in flowers, in stones, in all animate and inanimate matter. Pope has phrased the theory in a couplet that is easily understood and easily remembered:—

All are but parts of one stupendous whole,  
Whose body nature is and God the soul.

Nature is simply the physical framework through which God renders Himself intelligible to Himself. The Buddhists believe that, just as clouds, steam, snow, ice, rivers, seas and lakes are various forms of water, which will eventually become again a part of the great sea that gathers in all waters to its bosom, so all forms of life are mere differentiations of the Deity, to whom they will return in the Nirvana or final quiescence of all conscious life.

In the same way modern science tells us that all material and living things are but a more or less diversified arrangement of the molecules of the one primeval matter. Edison has expressly predicted that the time will come when through our mastery of scientific principles we may be able to turn stone into bread, coal into diamonds and a pair of breeches into a brace of partridges. 'Tis but a question of the rearrangement of the particles of matter into new material forms, and the miracle will be achieved.

Your body is in the final analysis absolutely identical with any other organic bit of matter. The cunning chemistry of your own stomach has altered not the constituent elements of the food you put into it, but the accidental arrangement of its molecules. Thus it has transformed fruit and vegetables into blood, bone, sinew and flesh. Examine further and you will discover that fruit and vegetables are but another form of earth and air and water.

Science now conducts you a little further and wrests another furlong from the void and the inscrutable. It teaches you that earth and air and water are essentially identical, that at the magic touch of nature water becomes air, or earth is sublimated into air or water. The stone that you pick up carelessly in your hand is like every other

extant thing—a microcosm of the world. It contains within itself every possible form of life, and even life itself. 'Tis but a question of resolving it back to the one original element and then remolding it into new forms.—*N. Y. Sunday Herald*.

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### HUMANISM.

In the Danish monthly *Tilskueren* for February we find an article: Humanism, by Vald. Vedel, a Danish author well known and especially recognized by his brilliant work: "Studies in the Golden Age of Danish Poesy." He bids fair to become a rival of George Brandes. The translation is as follows:

What is humanism? We must not listen to what modern individualism or aristocratic superiority and conceit tell us, nor to that which modern nationalism preaches everywhere, nor must we give way to the influence that modern competition and specialization exercise upon us, but we must humanize ourselves and others in the direction which Culture indicates. The nations must rejoice in melting into each other and become large bodies of Culture in a way similar to that in which they arose from the assimilation of provincial forces; in a way similar to that which now in America makes a union race and a union culture out of the mixing of nations. Nations must encourage a crossing of culture streams, such an Europeism, which has been the best product of the century since the time of Goethe and Thorwaldsen. In a similar way shall the individual not feel his own peculiarity, but recognize the human as the main and most valuable element; he shall endeavor to develop universal human nature and fall into a concentric movement with human existence and not be a mere segment or section. He shall "realize the universal," and place himself in relation to life as a whole and not tolerate life as a fragment. This is humanism.

Closely connected with this paper is another excellent and very useful essay lately published by W. J. McGee, vice-president of the American Association for the Advancement of Science. The essay was originally read before that association in 1897 at the Detroit meeting. The essay, as now published, is called *The Science of Humanity*, and is a very important study, whether its teachings are accepted or not. The author is an anthropologist and speaks as such. He opens his subject with remarks on The Excellence of Humanity:

The chief subject of thought among all races is humanity in some of its numberless aspects; the chief part of the literature of civilized nations relates to humanity; the chief activities of all men are inspired by humanity. Yet—and this is a modern marvel—for the greater part the thought is vague, the literature random, the activity unorganized; *i. e.*, this most important of all subjects-matter and objects-matter in human ken has hardly been brought into the domain of that definite knowledge called Science. It is meet to inquire why this is so;

and, to the end that the inquiry may be answered clearly, it is needful first to define humanity and then to consider what knowledge is and the way in which science has come to be; later the half-formed science of that which is proper to intellectual man and most important to his kind may be outlined.

According to the lexicographer humanity denotes (1) the condition or quality of being human, (2) the character of being humane, (3) the character of being well bred, (4) mankind collectively and (5) secular learning or literature. The fourth of these definitions connotes Man—the genus *Homo*, object-matter of the broad science of anthropology—viewed in a distinct way, *i. e.*, as a mass or composite body rather than discrete individuals. The fifth definition connotes but a limited field in a vast domain, and is scholastic if not archaic; with this sense the term is chiefly used in opposition to divinity, often in the plural form (though there is good precedent for the use of this plural form in a more general and at the same time a more definite sense). The first three definitions connote a wide range of attributes of Man which, albeit well recognized by all intelligent people, are rarely reckoned among the objects-matter of anthropology, seldom included within the pale of science; yet it is these attributes that especially distinguish Man and set him apart from the mineral, vegetal and animal worlds, and exalt him above the rocks and plants and beasts of simple nature.

Humanity may be defined, by exclusion, as the condition or quality or character of possessing attributes distinct from those of animals, vegetals and minerals; or, by inclusion, as (1) attributes or characteristics confined to human beings, comprising (*a*) the condition or quality of being human, *i. e.*, of acting, feeling, and thinking after the manner of human beings, (*b*) the character of being humane, and (*c*) the character of being well-bred; (2) mankind collectively; (3) secular learning and literature.

The supreme importance of humanity as thus defined is indicated by the fact that it is the foremost subject-matter of thought and speech and literature among all peoples, its prominence increasing from savagery through barbarism and civilization and culminating in enlightenment. The essential distinctness of humanity as thus defined appears when its serial relations to the other primary objects-matter of knowledge are considered: Just as living things rise above the mineral world by the possession of vitality, and just as animals rise above plants by the possession of motility, so do human beings rise above all other things by the possession of specific attributes rooting in mentality and maturing in the complex activities of collective life; or just as inorganic matter is the basis for the essentially distinct organic existence, so organic matter and processes form the basis for the essentially distinct superorganic activities of human existence. The importance and distinctness of humanity are, indeed, such that it behooves naturalists to recognize a fourth realm or world—to extend science from the great realms of the mineral, the vegetal and the animal into the incomparably broader and richer realm of the purely human; and this extension is the chief end of modern anthropology.

The subject naturally leads to a discussion of knowledge, and it follows. The reader will readily observe that knowledge is here spoken

of as derived by inductive reasoning and that no Science of Knowledge or Epistemology is given.

Human Knowledge is constantly increasing. The body or aggregate of Knowledge is imponderable, and may not be counted or measured or weighed; yet it is an entity of prime importance and of universal recognition. Itself indefinite and varying from mind to mind, the sum of knowledge may be divided, albeit roughly, and analyzed, albeit crudely, and the days and years and centuries of its progress among men and peoples may be so studied that its tendencies and perhaps even the laws of its growth may be known. . . .

Knowledge is born of the individual brain fertilized by indirect contact with other brains, and is given unto others with a degree of freedom varying with the disposition of the individual and the perfection of his mechanism for conveying thought—gesture, picture, speech, writing, printing; the growth of Knowledge keeps even pace with the acquisition of structures and devices for its expression, and it is a pleasant and significant fact that in general the disposition to dispense Knowledge grows strong and active just as the dispensing mechanism improves, though usually lagging a little behind—much as the verdure follows the vernal shower. So the stage of individual knowledge is initial, the stage of common knowledge consequent; so also individual knowledge is barren and unproductive until turned into the general fund to increase and multiply an hundred-fold; and so, too, there is progressive growth from the initial stage of individual discovery or invention, through many ill-defined yet successively higher and higher steps, well toward the mature stage of general possession. It is needful to observe that the body of general knowledge can never quite equal the aggregate knowledge possessed by individuals; although stimulated by others, each active individual knows something more than he is able to tell, be he never so free in disposition and facile in expression; . . .

Knowledge is ever passing from the individual to the common and from the special to the general, and thereby its quantity is constantly increased and its utility extended; during recent times it is passing also from the empiric to the scientific, and thereby its quality is improved and its beneficence multiplied.

The subject of Knowledge is exhaustively treated, but the essay is too long to allow the quotation of any details. It is followed by definitions of the various sciences, perhaps more interesting to our readers, because they clear our conceptions on the vast amount of material on hand wherewith to organize that most important science: The Science of Humanity.

There are several branches of science which deal alike with the human organism and the various other animal and even vegetal organisms of the great vital series in which Man is usually, though not invariably, considered the culminating and crowning form. Here anthropology and biology blend; but it is convenient and desirable to distinguish that division of the Science of Man which deals with the organic features of the order Bimana, and this science or sub-science is frequently called *Somatology*. Although the oldest and the simplest

among the divisions of the anthropologic sciences, Somatology comprises various special branches of knowledge commonly classed as sciences, including Pathology, Physiology, Etiology, etc., representing the specific methods and purposes of particular classes of investigators.

Explorers and travelers have also systematized their knowledge and reduced it to a science. Of this McGee says:

Borrowing methods from biology, the observers or their interpreters sought to classify the men of different continents and provinces and islands by somatic characters—by stature, color of skin, color and texture of hair, color and attitude of eyes, form of feature, form and size of skull, peculiarities of long bones, etc.; and, as the researches became definite and fruitful, they were combined in a science of races, called *Ethnology*. This science has much in common with biology, and is a direct outgrowth from that group of sciences pertaining to the human body combined under the term Somatology.

Now our author comes to a subject which always proves a stumbling block to scientists, that of Psychology.

After centuries of unscientific and unsuccessful search for the seat of the soul through baseless deduction and blind introspection, certain thinkers began to profit by contemporary researches in anatomy and physiology; and as eye and mind were trained—even as the eye and mind of the traveler were trained not to make monstrosities out of unfamiliar races—the form and function of the nervous system were gradually recognized, and the dominance of the brain was finally established. Only within a generation or two has the brain been investigated in a scientific way and with due appreciation of the importance of that marvelous structure preformed in the articulates, potentialized throughout the long line of vertebrates, and perfected in the ultimate mammalian form of the genus *Homo*; yet during the present quarter century the research has been organized in a science already cultivated in many lands and taught in most of the leading universities. The earlier promoters of this science approached the subject haltingly from the speculative or deductive side, and perhaps for this reason the science is named, not so much from the organ itself as from its product, *Psychology*. This modern science is not to be confounded with certain fantastic notions sometimes foisted under the same designation, which do little more than obstruct progress; the parent stock of the science was, indeed, speculative—as is most knowledge in the beginning—but so soon as the graft of Somatology was affixed it became fruitful. It is to be noted that while Somatology is essentially biotic and Ethnology is biotic in so far as it rests on bodily features, Psychology pushes beyond the domain of biology proper, partly in that the human brain owes its perfection of development to the essentially human attributes, partly in that the science, as commonly defined, embraces both brain and mind—both organ and product.

We come next to a subject of great interest and one comparatively new: that of *human devices*, the very first root of civilization. We beg the reader to study it carefully, because

The enlargement of the domain of Anthropology as here set forth is regarded as marking the most important epoch in the development of this science, one of the most important in the history of Science in general. Several investigators have contributed to it; perhaps the earliest, one of the most voluminous, and certainly the most original of these contributors is J. W. Powell, whose preliminary writings have appeared in a large number of addresses, official reports and minor papers, though his final conclusions are not yet published.

At first the products of ancient and alien handiwork were accepted at their token value, much like the chemic elements before Avogadro, the planetary movements before Newton, our sun and others before the doctrine of the persistence of motion, the organic species before Darwin; but within a generation or two it has come to be realized that they possess an innate value as exponents of intellectual activity—as medals of human creation, collectively attesting the birth and growth of discovery and invention, design and motive, and all other human faculties. Perhaps the time has not come for defining this stage in the progress of anthropology; it may be that the transition is not yet complete, or that the relations are too complex for easy grasp; yet it seems clear that when the anthropologist first saw in the implement of shell or stone an index to the mental operations of the implement-maker hardly less definite than the written page to the thought of the writer, the Science of Man rose to a higher plane with a bound comparable to those marking great epochs in the development of the other sciences.

Now in Science each advance gives a new standpoint from which a broader view may be gained, and with the recognition of what may be called the dynamic aspect of artificial objects, the way was prepared for further progress. It was soon perceived that the simplest devices are supplements to or substitutes for bodily organs—that the knife of shell or tooth or stone is a supplement to teeth and nails, that the hammer-stone multiplies the efficiency of blows, and that the missile is equivalent to an indefinite prolongation of reach; and accordingly it was realized that, in so far as he is a maker and user of implements and weapons, even the lowest savage rises above the plane of purely animal life. It was next perceived that even the simplest devices react on the organisms in various ways: The substitution of the shell knife for nails and teeth diminishes the exercise and hence the vigor of these organs, and removes them from the category of characters subject to development through the survival of the fittest in the strife for existence, so that in so far as he employs devices in lieu of organs the savage passes beyond the realm of organic development by natural selection; at the same time the exercise of making and using artificial devices in lieu of natural organs tends to develop distinctively intellectual or cerebral characters; so that the effect of competition in the use of devices is not only to remove Man from the realm of the biotic, but to set him on a definite course of development in a new realm—the realm of the artificial, or essentially human. . . . With the recognition of the dynamic and successional aspects of artificial devices, anthropology gained a new significance; for to its objects-matter in the form of the human body and human races and the human brain there was added the whole series of artificial devices and the exceeding potent intellectual activities

which these devices represent—and this addition is the basis of what is here styled the Science of Humanity.

But I must come to a close, though I have given only the most necessary extracts. I pass by all that is said about human activities and only state that on the basis of a study of these activities several new sciences have come into existence, and these, together with their method, are of utmost importance to the metaphysician, because they deal with life as it manifests itself now, not as dry scholastics think it did manifest itself. The method of these sciences leads right into life as it is lived by man and away from empty individualistic speculations. The sciences are:

(1) Demography, *i. e.*, the enumeration and description of men, activital products, etc.; (2) human geography (or anthropogeography) dealing with the geographic distribution of peoples and their artifacts; (3) political economy, which is concerned primarily with applied social forces and their products; (4) history, which deals with the rise and fall of peoples and nations; and (5) philosophy, which scrutinizes materials and forces and sequences, and seeks the causes of growth and decadence among human things. This classification traverses the same domain as the more general one, and serves to bring out the same facts and relations in somewhat different light; *i. e.*, it is artificial rather than natural, technical rather than logical, subjective rather than objective, directive rather than creative—in brief, it pertains to applications rather than original research.

This is to say they are really scientific metaphysics.

C. H. A. B.

### THE BASES OF MYSTIC KNOWLEDGE.

ESSAY ON THE BASES OF THE MYSTIC KNOWLEDGE. By E. Récéjac, Doctor of Letters. Translated by Sara Carr Upton. New York. Charles Scribner's Sons. 1899.

English language and literature is very poor in material for the study of Mysticism. England and America have had mystics and they have left writings, some of which are of the highest value. The Cambridge Platonists, the Quakers, William Law, etc., are luminous examples. But the restless and active Anglo-Saxon has not found any special attraction in studying these phenomena, and write about them, at least, not to any great extent. The most prominent English work is that of Vaughan, "Hours with the Mystics." It has gone through several editions and has, it must be hoped, done some good. But it has certainly also done harm by its unfair criticisms, its belittling the power of the Inner Life, and in many cases by its complete ignorance of the main nature of the mystic life. The translation of Récéjac's



work will atone for much of this and in the future be a textbook in Mysticism. It is, indeed, a most valuable contribution to mystic literature on the whole, but especially to the literature of English-speaking people on account of Vaughan's mistakes and misrepresentations.

The book is exactly what its title would indicate, an examination of the foundations of mystic knowledge. It takes for granted that there is a knowledge of a mystic character and it undertakes to study its nature and basis. The book thus becomes an essay in epistemology, rather than a source whence one would draw mystic knowledge and life. The author defines his position thus :

The only scope of our undertaking is to make a purely rational critique of "mystic knowledge," or it might be better to say "mystic experience." . . . It is understood that we are not concerned with Christian mysticism specially, but with universal mysticism, or, in other words, with all transcendental methods which tend to actualize the desires of Freedom in experience. This transcendence depends first of all upon Freedom itself. All mysticism must seek in Freedom its determining principles and its inspiration. Afterwards it rises by means of mental "*symbolic*" representations. We can have no other experience of the Absolute in this life than through symbolic representations.

This definition contains several points not evident to the reader till he has read the whole book and is himself more or less of an initiate. It also makes statements to which some mystics would take exception, and as it seems on good grounds. Most mystics prefer to speak of their "mystic experience" rather than their "mystic knowledge," because they have a life which cannot be inclosed in any vessel of knowledge. By "Freedom" our author in one place means "indetermination itself" (p. 93); in another (p. 184) it is defined in connection with "heart" and it is said that—

The Heart is nothing else than Freedom considered properly as "power for disinterestedness."

The result of the author's undertaking is the acknowledgment that there is a knowledge which transcends ordinary understanding. No one can conceive the Good or think the Absolute by means of the categories. The mystic formula for knowledge is this: "I live, yet not I, but God in me." The author is especially strong when he shows that philosophical mysticism is only a vague state of consciousness, having in it no moral transcendence. He acknowledges the aberrations of Mysticism in search of its own transcendence, but nevertheless identifies reason and inspiration. He condemns strongly the degraded forms of Mysticism: occultism and mystic symbolism.

The book is needed in all our camps and most in those of the progressive teachers of mind and heart culture. Popular ignorance on the essentials of Mysticism is so gross and widespread that philanthropists could do no better than spread this book everywhere. Truth and Goodness are mystic factors in civilization, and a great change in the Commonwealth would be seen when people will learn that mystic intuition enables us to perceive the facts of freedom. The crown of science, labor and reason—the freeing forces of life—is Mysticism. Will our readers take up the work? Remember that even if you bring liberating Mysticism only to one individual, *“that a man, in himself alone, is worth the whole order of empirical things.”* C. H. A. B.

### THE STORIES OF JOSEPH AND JESUS COMPARED.

Joseph was a shepherd. Gen. xxxvii, 2.	Jesus was the Good Shepherd. John x, 11.
Joseph was sent by his father to seek his brethren. Gen. xxxvii, 13, 14, 16.	Jesus was sent by His Father to seek and save His people. John iii, 16, 17.
When Joseph's brethren saw him coming they sought to slay him. Gen. xxxvii, 20.	When Jesus came on earth, the Jews, His people, sought to kill Him. Matt. ii. 20.
Joseph was put in a pit and raised from it. Gen. xxxvii, 28.	Jesus was put in a tomb and raised from it. Matt. xxvii, 59-60.
Joseph was sold for twenty pieces of silver—the price of a slave under age. Gen. xxxvii, 28.	Jesus was sold for thirty pieces of silver—the price of a slave of full age. Matt. xxvi, 15.
Joseph was carried down into Egypt. Gen. xxxix, 1.	Jesus was carried down into Egypt. Matt. ii, 13-14.
Joseph was tempted by Potiphar's wife. Gen. xxxix, 7.	Jesus was tempted by Satan in the Wilderness. Mark i, 13.
Joseph was condemned by a false witness and put in prison. Gen. xxxix, 19-20.	Jesus was condemned by false witnesses and put to death. Matt. xxvi, 59-60.
Joseph was put in prison with two prisoners; one is saved, the other hanged. Gen. xli, 2-3; xli, 22.	Jesus was crucified with two prisoners; one He saved, the other was hanged. Luke, xxiii, 39-43.
Joseph became Governor, Ruler and Saviour of his people in Egypt. Gen. xli, 6; xli, 43.	Jesus was Governor, Ruler and Saviour of his people on earth. Matt. ii, 6.

- Joseph was thirty years old when he began his public ministry. Gen. xli, 46.
- Joseph was blessed with a spirit of wisdom, and the Lord made all that he did to prosper. Gen. xli, 38-39; xxxix, 23.
- Joseph went about doing good, laying up food for the famine. Gen. xli, 46-49.
- Joseph's people had to come to him for their temporal food. Gen. xlii, 3-10.
- Joseph knew his brethren; they did not know him. Gen. xlii, 8.
- Joseph gave to his people freely, without money or price. Gen. xlii, 25.
- Joseph's brethren all had to bow down to him. Gen. xlii, 6.
- Joseph was one of twelve brethren, the Patriarchs. Gen. xlii.
- Joseph made himself known to his brethren after they supposed him dead. Gen. xlv, 1.
- Joseph said to them, "I am Joseph, your brother, whom ye sold into Egypt." Gen. xlv, 4.
- Joseph forgave his brethren their trespasses. Gen. xlv, 3-8.
- Joseph had a beloved brother, Benjamin. Gen. xliii, 29-30.
- Joseph wept over his brethren. Gen. xlv, 15.
- Joseph dined with his twelve brethren, he the twelfth. Gen. xliii, 16.
- Joseph loved his father and nourished him. John xlvii, 11-12.
- Joseph was blest by his father. Gen. xlix, 22-26.
- Jesus was thirty years old when He began His public ministry. Luke ii, 23.
- Jesus was blessed with a spirit of wisdom, and the pleasure of the Lord prospered in His hand. Luke ii, 40; Isa. liii, 10.
- Jesus went about doing good and healing the sick. Matt. iv, 23-24.
- Jesus' people all have to come to Him for their spiritual food. John vi, 48-51.
- Jesus knew His disciples; they did not know Him. Luke xxiv, 16.
- Jesus gave to his people freely, without money and without price. Isa. lv, 1.
- Jesus' people all have to bow to Him. Phil. ii, 10.
- Jesus had His twelve disciples, the Apostles. Matt. x, ii.
- Jesus made Himself known to His disciples after they had seen Him laid in the tomb. Luke xxiv, 36-40.
- Jesus said to His disciples, "It is I, myself; handle me and see." Luke xxiv, 39.
- Jesus forgave His people their sins. Matt. ix, 2-6.
- Jesus had a beloved disciple, John. John xiii, 23.
- Jesus wept over His people. Luke xix, 31.
- Jesus supped with his twelve Apostles. John xiii, 14.
- Jesus loved His Father and obeyed Him. John xv, 10.
- Jesus was blest by His Father. John iii, 35.

Joseph's father received his son as from the dead. Gen. xlv, 30.	Jesus' Father received His Son from the dead. Matt. xvi, 19.
Joseph had been a man of sorrow in the pit. Gen. xlii, 21.	Jesus was a man of sorrow in the garden. Isa. liii, 3; Luke xxii, 44.
Joseph's garments had been stained with blood. Gen. xxxvii, 31.	Jesus' garments were stained with blood. John xix, 33.
Joseph's life seems to be without blemish. Gen. xxxix, 2-6.	Jesus' life was without blemish. 1 Pet. ii, 22.
Joseph was clothed in fine linen. Gen. xli, 42.	Jesus was wrapped in fine linen. Matt. xxvii, 59.
Joseph's bones were raised from the grave and carried up to the earthly Canaan. Gen. l, 25.	Jesus arose from the grave, and was carried up to the heavenly Canaan. Luke xxiv, 51.
Joseph was raised from the prison to a post of honor and power. Gen. xli, 40-43.	Jesus was raised from the grave and crowned with glory and honor. Heb. ii, 9.

J. E. C., in *Watchman and Reflector*

### SUNLIGHT COMES!

Joy! Joy! I triumph now; no more I know  
Myself as simply me. I burn with love.  
The centre is within me, and its wonder  
Lies as a circle everywhere about me.  
Joy! Joy! No mortal thought can fathom me.  
I am the merchant and the pearl at once.  
Lo! time and space lie crouching at my feet.  
Joy! Joy! When I would revel in a rapture,  
I plunge into myself and all things know.

Thus sang Attar and thus do we sing at the rise of the new day,  
both in our own hearts and in that of the fellow-pilgrim. The *Inter-  
national Theosophist* (March) sings so, too. Hear:

To the sleepless night-watcher there comes a time when the to-day changes  
into yesterday, and to-morrow becomes to-day; so that he puts off weariness  
and takes strength for a new day, even though he sleep not. This is the epoch  
we have reached now. It is as if the ebb-tide had run out and the waters  
become motionless, checked by the growing flow-tide. All around we see old  
energies and activities running down, whether in our movement or in the greater  
world. Their force is spent or is checked by the new tide coming on. And the  
new spirit is a spirit of joy and youth and hope, like the rising sun; disappointing  
to some, in its ruthless banishing of the phosphorescent damps of consoling  
sleep, but cheering to the young in heart. . . . Too often we have had in

our mind's eye a gloomier and solemn ideal; an ideal tinged with sad resignation or austere grandeur; a notion that, unless we are in pain, we must therefore be backsliding. *Where* did we get that idea that we are to put away pleasure and seek pain? Surely it is joy and peace that we ought to seek, and the grating, feverish sensations of pleasure and pain that we shall get rid of. The path of Truth is not a step from bad to worse, but from bad to better. We have pain enough in this life without trying to add any more. Tolstol, in his *My Religion*, points out that Christ came to show us an *easier, happier* way of living, and that the theologians have tried to make out that Christ's ideal was too difficult for us and that a compromise is necessary.

Why should we waste strength in chipping at ice with a pick when a little cheerful warmth will melt it away? Half our difficulties are due to an ice-bound condition of the vitals, and they can be *thawed* away simply by a determined change of mental attitude.

The battle that is being waged in the world to-day is one between the brightness of dawn and the gloom of night—that is, between cheerful hope and despondency. We know that hope and despondency are very little dependent upon circumstances, and that they are, in fact, simply *moods* which color our landscape and make things seem bright or dull. There are great clouds of gloom floating about the moral air, ready to settle down in a damp fog and obscure the light and joy of any one. Nothing can look cheerful while one of these fogs is about, but when it is dispelled *the same things* that looked hopeless before now take on a roseate hue. Thus our moods are dependent very much less upon circumstances and incidents than upon the moral atmosphere by which we are surrounded.

The joy we seek is not that which is produced by fortunate events, but that which wells up from the fountain of spiritual sunlight within, and which fits all occasions and can illumine every landscape.

In an earlier number of the same magazine we find an article, "Richard Wagner on Joy," from which we, for want of space, can only copy the following:

Richard Wagner's first and last word, as man and artist, may be briefly and well expressed in these lines:

Joy, blest joy! thou brightest spark of Godhood!

\* \* \* \* \*

Joy, thou fairest of immortals,

Daughter of Elysium,

Fired by thee we pass the portals

Leading to the halidom.

Thy dear spell rebinds together

What the mode had dared divide,

Man in man regains his brother

Where thy fost'ring wings abide.

C. H. A. B.

## THE BLOODLESS SPORTSMAN.

I go a-gunning, but take no gun!  
I fish without a pole!  
And I bag good game and catch such fish  
As suit a sportsman's soul;  
For the choicest game that a forest holds,  
And the best fish in the brook,  
Are never brought down by a rifle shot  
And never are caught with a hook.

I bob for fish by the forest brook,  
I hunt for the game in the trees;  
For bigger birds that wing the air  
Or fish that swim in the seas.  
A rodless Walton of the brooks,  
A bloodless sportsman, I—  
I hunt for the thoughts that throng the woods,  
The dreams that haunt the sky.

The woods were made for the hunters of dreams,  
The brooks for the fishers of song;  
To the hunters who hunt for the gunless game  
The streams and the woods belong.  
There are thoughts that moan from the soul of the pine,  
And thoughts in a flower bell curled,  
And the thoughts that are blown with the scent of the fern  
Are as new and as old as the world.

So, away for the hunt in the fern-scented wood  
Till the going down of the sun;  
There is plenty of game still left in the woods  
For the hunter who has no gun.  
So, away, for the fish by the moss-bordered brook  
That flows through the velvety sod;  
There are plenty of fish still left in the streams  
For the angler who has no rod.

S. W. Foss in the *Boston Journal*.

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The great soul of the world is just. There is justice here below;  
at bottom there is nothing else but justice.—*Carlyle*.

## REASONS AGAINST VACCINATION.

## VACCINATION:

Evidence is negative and indirect,  
 Sometimes kills and frequently injures,  
 Causes over sixty different diseases,  
 Diseases are usually worse than smallpox,  
 Has been known to sometimes make smallpox,  
 Slightly increases the chances of taking smallpox,  
 Kills more than smallpox and injures untold thousands,  
 Has no scientific basis; no ascertained law or principle,  
 Is enforced by doctors as a dogma; without being understood,  
 Is only good for "fees"; isolation stops smallpox, it takes credit,  
 Does not mitigate smallpox; thousands of vaccinated persons die,  
 Is contaminating and infecting with vile, filthy, decaying, poisonous matter,  
 When successful, consists in bringing about a permanent, unnatural, diseased condition.

## BECAUSE:

Evidence against vaccination is direct and positive,  
 Pure virus is a pure lie; it is animal pus poison,  
 Persons vaccinated by Jenner himself afterwards took smallpox,  
 "Spontaneous cowpox" is a myth; usually it's of syphilitic origin,  
 Cancer and Bright's disease have enormously increased under it,  
 Probably Jenner killed his own son by vaccinating him frequently,  
 Consumption follows vaccination as effect follows cause, until now  
 one in every six or seven dies with consumption,  
 Ribaldry and abuse largely constitute the arguments in favor of  
 vaccination; when attacked it is defenseless,  
 When vaccination kills, facts are suppressed, and health (?) boards  
 return death certificates so made out.

## BECAUSE SMALLPOX:

Epidemics never increase the general mortality,  
 Epidemics usually commence with vaccinated persons,  
 Death rates are as great now as before vaccination,  
 If intelligently handled, is easily cured and controlled,  
 Epidemics since vaccination have been worse than those before,  
 Was not a bad disease before doctors attempted to eradicate it,  
 Itself cannot protect from smallpox any more than vaccination can,  
 Continued to increase under vaccination until sanitation came into  
 more general use,

Inoculation was believed in and practiced by the doctors, for one hundred years, multiplying smallpox everywhere,  
Was checked by the cessation of inoculation, not by the introduction of vaccination.

Is the only disease for which the doctors have an infallible remedy;  
and it is the only disease that has the same death rate as two hundred years ago.

BECAUSE:

Usually, vaccinated cities and towns have the most smallpox,  
Hygienists can cure smallpox, or eradicate it easily; with no scare,  
All epidemics prove the doctors are blind leaders of the blind,  
There is every probability that smallpox would have followed its kindred diseases, the black death, the plague and the sweating sickness, into oblivion, had it not been kept alive by doctors,  
Doctors instead of trying to find out anything about smallpox simply cry "Vaccinate!" "VACCINATE!!" "VACCINATE!!!"

—*Vaccination.*\*

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EXCHANGES.

NEUE METAPHYSISCHE RUNDSCHAU. Monatsschrift. Jährlich 12 Mark. Einzelne Hefte 1.—Mark. (Inland) 14.—Mark (1.20) (Ausland). Paul Zillmann, Zehlendorf (Berlin).

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THE LITERARY DIGEST. Weekly. \$3.00 a year, 10 cents a copy. Funk & Wagnalls Company, 30 Lafayette Place, New York.

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\* *Vaccination*, a monthly journal of health, telling the truth about vaccination. Frank D. Blue, Editor, Terre Haute, Ind., U. S. A.



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THE PSYCHOLOGY OF INSECTS.

BY DR. R. W. SHUFELDT, C.M.Z.S.

Thirty-five or forty years ago it was not an unusual thing to have the science of Psychology defined for us as the science of the soul, while our lexicons were very careful to state that it was particularly the science of the human soul, meaning, literally, the immortal part in man. Upon the alleged possession of this attribute, a hard and fast line was drawn between the human species upon the one hand, and every other living organism in the world upon the other; and there were among the more advanced races of mankind but comparatively few minds that entertained an opinion at variance with this. It was further said that man was endowed with reason, and that all the animals below him were guided in their actions by something entirely different, that was commonly defined as instinct, "animal instinct," a term that for a long period in the early history of psychology, served very well as a cloak to a mountain of human ignorance of the significance of the mental activities of the lower groups.

Yet even at about the time to which reference has been made, the fervid democratic pantheism of Jules Michelet, of France, lacked not altogether its believers; and in his *L'Océan* and other works, he allowed immortality to all creatures, and in his ardor speaks of the souls of the birds. And, be it remembered, that at this time but little scientific research of a high order had been applied in that field

which took into consideration the study of the senses, perceptions and intelligence of the lower animals. Orthodoxy and the influence of the prevailing religious beliefs at the time were largely responsible for the impediments standing in the way of the adoption of broader conceptions of psychology, and the far wider confines that the science now enjoys had scarcely been entertained by any one. In other words, in the earlier days of its history the science of psychology was obliged to contend against the widespread acceptance of the belief in the theory of the immortality of man and of his special creation; in the opinion that specific forms then in existence were and always had been immutable; and that all the actions of men were ruled by reason, and all the actions of the lower animals were ruled by a mere instinct.

Physiology, also, and especially the physiology of the nervous system, was much younger, and so could not lend the powerful aid to psychics that it does at the present time. The baneful influence of sacerdotalism had its weight here, likewise, as it has had upon all the biological sciences since the dawn of history; and as an outcome of this influence, there existed at the time of Louis Agassiz, a school of naturalists who were the strongest allies of orthodoxy in the field, for they also were special creationists; religious Gnostics in the matter of immortality and the origin of organic forms, etc. This school, of which, perhaps, Agassiz was the last surviving member of eminence, was composed of obstructors to the progress of broader conceptions in the realm of biology, but dangerous upon no other account. Indeed, it furnished in abundance, material of the greatest value to that great body of investigators, who promptly fell into line and accepted the law of organic evolution when led to it by Darwin, by Wallace, and others whose minds had long been prepared to receive and expound it. Since then the special creationists, and the men in natural science who could not adapt their ideas to the advanced views of nature, have been gradually passing away, while the army of recruits that in recent times have been rallying to the standards of biology, have been steadily and powerfully upon the increase. Comparatively speaking, it is the younger school of researchers, and they enlist with prearmed modern methods and

fully equipped with modern appliances. As a school, it concerns itself in no way with dogma; truth, facts and untiring research are its only weapons. The death struggles of ecclesiasticism, likewise, concern it not.

Apart from what has been indicated as a matter of history, however, the gap 'twixt past and modern psychology has no existence in reality. The science simply took an immense leap, in common with all the other sciences, when the minds of men appreciated the fact that the fetters of dogma had fallen from the wrists of the investigator and the gyves of supernaturalism had been removed from the ankles of progress. Improvement in implements, marked refinement in technical training, a far wider interest in psychics and a manifold increase in the number of observers, accomplished the rest. Societies for psychical research soon came into being at the larger civilized centres of the world, and an enormous output of psychological literature followed, coming principally from the presses of Great Britain, Germany and the United States.

Comparing the best of this with the earliest treatises known to us, as the work of Aristotle, it soon becomes clear that psychology was first treated from a psycho-physical standpoint, whence it passed into the stage of the science of the human soul, to come to mean, as Royce has pointed out,\* a study of the natural history of mind; and, finally, in modern time, the present school of researchers tells us that psychology is the science of the phenomena of the mind, which perhaps is as good a definition as can be given. In accepting it the phenomena of mind must be carefully distinguished from the phenomena of matter. Further, in its wider meaning, according to Mivart it "denotes the study of all the activities, both simultaneous and successive, which any living creature may exhibit."†

Even were it done in the most succinct manner possible, it must obviously be out of the question to discuss these various activities within the limitations of the present article. This

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\* *The Forum*, Sept. '98, p. 86.

† *The Cat*, p. 365.

becomes all the more apparent when one glances at the extensive work of our latter-day psychologists, as that of Sully, Drobisch, Bain, Waitz, Steinthal, Lotze, Spencer, Locke, Wundt, and not a few others of equal note, to say not a word of the great host of special contributors, and authors of minor memoirs, and the worthy names of those who have compiled the bibliography of this now rapidly advancing science. So, then, the object of the present paper will be accomplished, in this direction at least, if what is generally known and accepted about these various mental activities be drawn upon. And it must be borne in mind at the outset that the establishment and operation of the law of organic evolution affected psychology as it did biology. Both sciences passed through their "natural history" stage. But, subsequently, when, in morphology, we desired an explanation of a structure, we resorted to the methods of comparison; so, too, in psychology, to account for the origin of any particular mental activity, we now resort to similar procedures; or, in other words, psychology becomes strictly comparative from man to the lowest invertebrate forms. This method soon eliminated the hard and fast lines that formerly were supposed to exist between reason and instinct. For as the anatomy of the entire animal series, including man, is shaded from the simplest organization to the most complex, we find also a similar shading in the mental attributes. Physiology, or the science of function, follows in the same line. Simple structures in simple forms low in the natural system, are endowed only with simple functions and simple psycho-activities. Thus it comes in later time that instinct is defined for us as being "a generic term comprising all those faculties of mind which lead to the conscious performance of actions that are adaptive in character, but pursued without necessary knowledge of the relation between the means employed and the ends attained." Romanes, who gives us this definition, in his memoir upon "Instinct," adds "We must, however, remember that instinctive actions are very commonly tempered with what Pierre Huber calls 'a little dose of judgment or reason.'" On the other hand, Herbert Spencer believes instinct to be a higher development of reason, in which opinion the late Mr. Lewes practically

agrees with him; still other views are entertained by such distinguished authorities as Spalding, Mivart and Dr. Bastian.

Having explained what the science of Psychology is and indicated the methods of its study, and having touched upon the nature of Instinct, it becomes of interest to know what has been done in the field of comparative psychology. Beyond the psychology of the human species, the literature of the science as applied to the lower animal groups is not especially extensive. There are but few psychological monographs or chapters upon particular forms, such as Mivart's chapter on the Psychology of the Cat, in his excellent work upon the life-history of that animal. Nevertheless, there has been a great deal written on the subject, but it occurs scattered all through the works upon biology, exploration and similar volumes, and stands very much in need of being gathered together and digested. Birds, reptiles and fish offer a particularly fruitful field, full of data ready for systematic collation and formal presentation.

Passing to the invertebrates, however, the case is somewhat different, and we find that, with respect to insects at least, a very considerable amount has been accomplished. Sir John Lubbock remarks, for example, that "the senses of insects have, perhaps, been, on the whole, more thoroughly and successfully studied than those of the other animals; which again arises from the fact that no group offers more favorable opportunities for the study of these organs." This is very true, but the study of the Psychology of Insects has its other advantages. In the first place, being far removed from Man in the system, not even belonging to the vertebrate division of the animal kingdom, the comparisons made are the more striking from the very width and profundity of the dividing chasm; and to study psychology in its entirety man must be taken as the standard. Again, in insects, their sense organs are not only elementary in structure, but often are placed in very remarkable parts of the body or limbs; thus offering the advantage not only of dealing with elementary mental activities, but through this very unusual placing of the sense organs to which such activities are referred, they may be studied, as it were, apart from their customary situations in the animal economy. For example, in all the higher

vertebrata the organ of hearing is in the head, while, as Johannes Müller has pointed out, some crickets have their ears in their legs, and due allowance in psychological research must be made for this extraordinary fact.

To a brief consideration of the Psychology of Insects, let us turn, then, in the present article. The INSECTA belong to that division of the animal kingdom known as the *Arthropoda*, and form its largest class. Over twenty years ago Robert M'Lochlan estimated that the time was near at hand when at least one million species of insects would be known to science, and it is probable that this estimate has been more than realized.

The principal and ordinary diagnostic characters of an insect are known even to the casual observer, while the present limitations of space will in no way admit of enumerating even a small number of the differential and minor characters of the class, here. These may be found in any authoritative text-book of Entomology, as, for example, the excellent one by Kirby (1892); and, in any event, in briefly dealing with the psychology of insects, when it becomes necessary to refer to structure and function, the special characters of the form under consideration can be sufficiently well described for present purposes.

Taking the vast number of the species of insects into account, it hardly becomes necessary to say that but very few types of them have been examined psychologically, and our researchers have confined themselves principally to such forms as bees, ants, locusts, and a few other highly organized groups. But if the psychology of such families as these represent comes to be in any way thoroughly understood, a standard of reference is established, to which, through the methods of comparison, may be referred all other data that comes to light, and thus the road to a fuller knowledge of the subject be made easier and easier to travel. That there is every reason to hope for this, is clear, from the fact that the various senses, as possessed by insects, are in quite as high a state of perfection as they are among vertebrate animals; and further, that the law of organic evolution has taught us that there is a common plan for all animals, or, in other words, that all forms of life are morphologically related to

one another, so that, everything else being equal, what we find to obtain anatomically, physiologically or psychologically in one group, is very sure to be present in an allied one, and often in general be present throughout animated nature.

The two systems in the economy of insects, as in the vertebrata, that concern us most in psychological research, are the nervous system and the muscular system. As a rule, the former is composed of a double chain of ganglia, and therefore complete localization of their perceptions in a brain, as in vertebrates, is not likely. This being the case it must be noted that insects are probably but very slightly susceptible of the sense of pain. A book might be written upon the subject of the eyes of insects, and they are truly wonderful organs in many of the forms, and exhibit a great variety of structure. It is a well-known fact that they possess high powers in color discrimination, and in the case of ants, their eyes are better than our own in some respects, as these insects can perceive the ultra-violet rays of the solar spectrum, as has been pointed out for us by Lubbock. The jointed antennæ (or "horns") projecting from in front of the head of nearly all insects, and so prominent in many of our beetles and moths, are supposed by a few to be organs of hearing, by others of touch, or of smell. Our best entomologists believe that in some insects they may simply possess the powers of touch, in others hearing, while in others perhaps, smell, and finally in some forms all three combined. Researches of the future will clear up many of these points.

The muscular system in all ordinary insects is one of great power, and, according to Kirby the "limbs of insects are worked by powerful muscles, not attached to a comparatively weak and jointed internal skeleton, like our own, but to the tough and often rigid or horny outer covering of their bodies, which is often termed an external skeleton. The strength and activity of many insects are so great as to be truly gigantic in comparison with that of the vertebrata, allowing for difference in size. It has been said that if an elephant were as strong as a stag-beetle it could tear up rocks and level mountains; a race horse with the speed of a fly could travel round the world like lightning; and a man with the activity of a frog-hopper could leap

through the air for half a mile; or with the voice of a cicada could make himself heard all over the world."

Judging from their number, then, as affording material from which to gather comparative data, and from their varied morphology, especially in the nervous and muscular systems, we see in insects a truly grand and interesting group for psychological research. In studying the psychology of our own species it is not unusual to find the subject divided into three separate parts, each being represented by its own group of special activities; others consider the science from the supposed differentia of the internal and the external. Regard this however as we may, one distinct line of study of our own mental states, or mental activities as they are exhibited in ourselves, is by means of our powers of reflection; or, in other words, by *introspection*. Another is by the comparative study of the emotions, or, the feelings, and the perceptions between these as they occur in ourselves, and as they occur in our own species about us, as evidenced by the words and actions indicating them. Finally, by taking into consideration the facts of morphology, and, through their aid, examining into the existing relations between the various mental activities upon the one hand, and the conditions of the organism upon the other. Any one of these three lines of research may be pursued either when the student or those studied is or are practically in a state of health, or in a diseased condition. In other words, we may have normal psychology or pathological psychology.

To put the question tersely, then, the first problem that concerns us is: Has any insect a mind? And, supposing that this is admitted, has any insect the power of reflection, or the power to exercise introspection? There are various views held upon this subject, in so far as all animals are concerned, below man. In his psychology of the cat, Mivart has said: "We cannot, of course, without becoming cats, perfectly understand the cat-mind. Yet common sense abundantly suffices to assure us that it really has certain affinities to our own." There can be no difficulty in accepting this statement, but as we drop to the crustaceans, listen to what Professor Huxley had to say in regard to one of them; he stated: "It is really an open question whether a crayfish has a mind or not; moreover, the problem is an absolutely



insoluble one, inasmuch as nothing short of being a crayfish would give us positive assurance that such an animal possesses consciousness; and, finally, supposing the crayfish has a mind, that fact does not explain its actions, but only shows that in the course of their accomplishment they are accompanied by phenomena similar to those of which we are aware in ourselves, under like circumstances." In this connection it will be as well to add that Huxley contended that "the crayfish, being devoid of language, has nothing to say either to himself or any one else. And if the crayfish has not language enough to construct a proposition, it is obviously out of the question that his actions should be guided by a logical reasoning process, such as that by which a man would justify similar actions." In other words Professor Huxley did not believe that a crayfish could first frame a syllogism, and then act upon the conclusion logically drawn from it. This is important to consider here, for the crayfish belonging to the class *Crustacea* is in the same division of the animal kingdom (*Anthropoda*) with the class *Insecta*. This deduction of Professor Huxley would seem to be open to several objections, and especially as to whether his inferences are logical or otherwise. At the present state of our knowledge what do we know of the language of such crustaceans as a crayfish, or of the language of insect? How very little do we know of the meaning of the thousand and one peculiar notes and noises that they emit? It is very likely indeed that they employ many others in nature that our ears are by no means delicately enough organized to either catch or appreciate. There may be an entire ant language, or a complete bee language for aught we know to the contrary.

Place a man in a large enclosure and suddenly confront him with some great bodily danger, and what does he do? Simply avoids it as best he can. He says nothing *to himself*, nor need he express his feelings aloud; indeed, he would behave *precisely* in a similar manner were he a deaf-mute. Now place some food in the enclosure, and sooner or later that man will approach and partake of it, and very likely without saying anything to himself or expressing himself aloud. A beetle under the same circumstances, in either instance, acts exactly in the same way. So that, were all mankind mute, and

to communicate their ideas simply through the medium of *gestures*, the natural inference would be, if it could be communicated through those gestures apart from writing, that identically the same introspective mental impulse that induced one of their kind to behave as he did, also influenced the beetle. The nature of the danger employed, and the species of beetle experimented with, must be considered. A great iron bar heated to a white heat would answer in the case of the man, and a knitting needle similarly prepared should be employed with the beetle—which, say, might be a specimen of *Alans Ocelatus*. Huxley, in the case of the crayfish, simply placed the animal in a basin of water, and used his hand to alarm it and a piece of meat to complete the remainder of the experiment. Now, if the man in this case is acting under the impulses of reason, and not merely under instinctive ones, and he forms *in his mind* the idea either of getting out of the way of the danger, or that “There is some food, I’m hungry, I’ll eat it,” then there is every reason to believe that in the insect mind the processes that led to its action were identically the same, and were to an extent spontaneously reflective or introspective mental activities. In other words, the insect has a mind, and it is not necessary for one to become an insect to understand the simplest examples of its reflective processes, though doubtless to understand the *entire* insect-mind one would be obliged to be converted into an insect of the same species.

Another mental operation of great interest to study in the present connection is the power to count. Comparatively little has been written upon this subject, in so far as insects are concerned. Sir John Lubbock gives us some brief but interesting data in his excellent work “On the Senses, Instincts and Intelligence of Animals,”\* where he refers “to the number of the victims allotted to each cell by the solitary wasps. *Ammophila* considers one large caterpillar of *Noctua segetum* enough; one species of *Eumenes* supplies its young with five victims; one ten, another fifteen, and one even as many as twenty-four. The number is said to be constant in each species. How, then, does the insect know when her task is fulfilled? Not by the cell being filled, for if some be removed she does not replace

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\* Pages 282, 283.

them. When she has brought her complement she considers her task accomplished, whether the victims are still there or not. How, then, does she know when she has made up the number twenty-four? Perhaps it will be said that each species feels some mysterious and innate tendency to provide a certain number of victims. This would not under any circumstances be an explanation nor is it in accordance with the facts. In the genus *Eumenes* the males are much smaller than the females. Now, in the hive bees, humble bees, wasps and other insects where such a difference occurs, but where the young are directly fed, it is, of course, obvious that the quantity can be proportioned to the appetite of the grub. But in insects with the habits of *Eumenes* and *Ammodia*, the case is different, because the food is stored up once for all. Now, it is evident that if a female grub was supplied with only food enough for a male, she would starve to death; while if a male grub were given enough for a female, it would have too much. No such waste, however, occurs. In some mysterious manner the mother knows whether the egg will produce a male or a female grub, and apportions the quantity of food accordingly. She does not change the species or size of her prey; but if the egg is male she supplies five; if female, ten victims. Does she count? Certainly this seems very like a beginning of arithmetic. At the same time, it would be very desirable to have additional evidence before arriving at a certain conclusion." Unfortunately, there is no evidence whatever, notwithstanding *Eumenes*, or at least one species of the genus, can apparently count twenty-four victims, that that insect can count up to twenty-four of any other class of small objects; twenty-four of its own kind, for example. If it cannot do this, then he is far behind the Australian, for he at least can count to include four under all circumstances, although no further. Nevertheless the evidence afforded by *Eumenes* points in the direction of the power of some insects to count, and this is a very important fact. But it points to more than this; because, a mind of any kind, to be enabled to count with invariable accuracy up to twenty-four, must exercise some form of *memory*; and this form, for a mental operation of this character, must be of the same kind that occurs among animal types throughout nature.

Insects also have the sense of direction developed to a certain degree: that is, in so far as it has been studied in some of the groups. This opinion is expressed, although known to be at direct variance with such distinguished authorities as Romanes and Lubbock. In investigating this sense it is impossible to dissociate it from the sense of vision, as has been so frequently the case. That it is not anything like as highly developed as it is in man, or in such mammals as a dog or cat, there can be no question; nevertheless it is to an extent present, and can be shown by experimentation with the return of bees to their hives or nests. That keen observer of bees, John Hunter, of England, had his doubts that bees returned to their hive aided by the powers of vision alone,\* and the experiments of Mons. Fabre certainly lend strong evidence in proof that bees, at least, enjoy to a certain extent a sense of direction.

Space will not admit of a further presentation of such introspective mental activities as are exhibited on the part of some insects, therefore this aspect of the subject will be dismissed with an illustrative example combining several of the perceptions already discussed. During the Summer of 1898 my son and myself were collecting in Virginia on the banks of the Potomac River. We found ourselves, in the course of the afternoon, midway out upon a narrow peninsula with a smart breeze blowing at the time. Where we stood the ground was covered with a short green grass, and no trees or bushes. A great many specimens of that large meadow grasshopper were there,—several hundred or more. Every one who has been in the country knows them, with their brown bodies and wings and dull yellow and black under-wings, and with the habit of flying up in front of one and, after a short flight, alighting at what they consider to be a safe distance away. My son needed all of these he could capture for the High School Laboratory in Washington, where they were used in the biological classes for dissection. The wind blew *across* this peninsula, and it was noticed that in a number of instances it would carry one of these grasshoppers out over the water, where the river was fully half a mile wide at this point. Now, sometimes by extraordinary exertion the insect could gain the land again; sometimes it was by the

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\*Art. *Bee*, Encly. Brit., Vol. III., p. 487.

force of the wind blown downwards into the water; but most frequently it succeeded in gaining a certain elevation above the surface of the water, when it deliberately undertook to make the passage across, entailing a flight, as has been said, of half a mile. In short, all of the actions of these grasshoppers exhibited a full appreciation on their part of the nature of the circumstances that surrounded them. In the first place they realized what the nature of water was, and if they fell into it they were likely to perish; again, when blown out over the water they realized that there were but *two* immediate methods available for escape—one to make a desperate effort to regain the shore, the other to rise high in the air with the hope of being able to cross the river. In some cases where the attempt to regain the land was futile, the alternative resource of saving their lives was instantly adopted. Where they fell into the water their behavior was similar to what it would have been in case of any animal possessed of a mind, for the insect immediately struck out for the nearest object upon which it could crawl up and save itself. Near the shore, some scattered plants that grew to the surface or above it, afforded the needed assistance, and in several instances the insects reached these and crawled out upon them, and were safe till the tide again fell and left them upon *terra firma*.

Passing next to a brief consideration of such emotions as are possessed by insects, and which they are able to express by external signs, we may note some of those that run parallel to the corresponding ones, in every particular, in the human species. Observe, for example, the attachment bees have for their hive, which they defend with marked jealousy and courage against all intruders; their affection for their young; veneration for their queen; and their good citizenship in their combined operations for the welfare of the community. The best of men have never done more upon similar lines.

That insects experience pleasure and pain, there are hundreds of examples to support. Under the usual circumstances they likewise exhibit the signs of anger; of sexual desires; of sympathy and revenge, as shown in Lubbock's experiments with the drunken ants. By their actions many insects evidently appreciate the presence of

danger; they also have the power to appreciate color and possibly form; and in many species the senses of hearing, smelling, feeling and seeing are all highly developed, and it is more than likely that the sense of taste is developed in a great many, as it certainly is in bees, wasps and various caterpillars. They have the power of producing certain sounds, and occasionally these are accompanied by motions, the two being expressive of their feelings and emotions. It is quite within the range of possibilities also that in the higher groups they have a language of their own by means of which they can, among members of their own species, communicate some of their emotions and desires, when prompted to do so. There are many sounds in this world, that doubtless the dull ears of men have not as yet detected. Many of the expressed emotions or mental activities here enumerated are, of course, associated with certain psycho-physiological powers, as reflex action, sensation, and excito-motor action. Then many of the extraordinary building habits; military habits; hunting habits; governing habits; and mating and nesting habits, especially among the bees, wasps and ants, although demanding the exercise of the psychic powers here considered, do not, nevertheless, properly fall within the scope of the present article for treatment, any more than it would be to deal with the anatomy of those parts in the insect's economy having to do with the operations of mental phenomena.

It remains but to say, then, that the gap existing between the mind of the highest type of man and that species of insect exhibiting the greatest psychical powers is indeed very profound. Still these various mental activities, although compared in an invertebrate upon the one hand and a vertebrate upon the other, are, so far as examined, alike in kind though they differ in degree. Therefore it may be said that the elementary psychical powers are first exhibited in the very lowest forms of animal life, that they increase both in variety and power as the scale in the system is ascended, being associated with increased specialization and complexity of structure, until they culminate in the mental powers as exhibited in the highest races of men.

In making this statement it must be borne in mind that the

mental endowment of the invertebrate ant or bee is very far in advance of any psychical power as evidenced on the part of any of the lowest vertebrates, as, for example, the hags and lampreys, or even more, the lancelet.

R. W. SHUFELDT, M. D.

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## EVOLUTION.

BY EUGENE A. SKILTON.

In the interpretation of the word evolution, to-day, the imaginative mind contemplates a kinetoscopic idea of the very beginnings of time, the creation of the worlds, the genesis of life, the advent of man, his throbbing supremacy, the ultimate future, and finally an unending condition of thought which the transcendentalist construes as the pinnacle of evolution.

The word evolution, however, is so generally used when development is meant, that, to be independent in thought we should realize the different intent of meaning in the two words. To use the former we should understand the principles of the theory that has evidently led all avenues of thought, both scientific and religious, to its acceptance. It is with pain, therefore, that Reason must call the evolutionist a greater dreamer than the poet. It is hard to know that Intelligence claims evolution to be more speculative than religion; and that abnormal imagination is simply creating out of conditions of development the evolutionary philosophy of creation, of which genealogically and geologically there is positively no evidence.

It is the resort of evolutionists to bring forward science as the basis of their theory. Science is positive knowledge; evolution is at best but a weak philosophy. To compare the opposition to evolution with the ignorance that opposed science in the past, is an injustice that requires no response. Indeed, scepticism is more dogmatic to-day than liberal theology. A fact is ridiculed and renounced whenever it conflicts with a favorite theory.

In the first place cosmic evolution does not satisfy the mind as

to the mystery of the world-creation. To assert that at some time heat must have sprung up in the cold ether of space, that condensation created gases, that gases gave more heat, that heat gradually collected, that mists formed, that chemical action produced a systematic whirling, that this mysterious motion finally concentrated into an embryonic universe and thence, in its revolutions, threw off myriads of worlds, is theorizing on a grand scale. It is begging the question from beginning to end. That heat could be generated from the intense cold of space without an outside cause is ridiculous. That it could increase if once spontaneously generated, is without law. That gases could concentrate in space is preposterous; for, mark you, gravity does not enter into our calculations until matter exists. Concentration or chemical affinity, granting that it could come into play, could not continue, for in these conditions disintegration and not concentration would be the result. Granting that all this could come to pass spontaneously, where would the rotary impulse come from? Motion does not originate of its own accord; all would have been inert. That parallel states of their supposed process exist, does not satisfy us that the origin of these conditions was so fortuitously assumed; or that nebula or Saturns ever were or ever will become anything else.

Chemical evolution, or the theory that chemical affinity could, by any scientific or theoretic method, concentrate into even the lowest form of life, is preposterous. Between chemistry and biology there is a gap which the most radical cannot bridge, even in his imagination. Yet, granting that the chemical forces of a past and wonderful cosmogony contained elements now non-existent, there would still remain the mystery to solve: that even if it could generate protoplasm, how could it give it life? We can chemically analyze the nucleated cell and describe all that it physically contains, yet the same chemicals cannot be induced to reconstruct it, for the element of life is not chemical. The chemicals remain the same in the swiftly-changing protoplasm, but in the being of the centrosome lies some intangible world-soul that can never be analyzed. The dialectics of a Spencer, Huxley or Tyndall may seemingly convince the unwary, but the scientific facts of a Darwin have never



convinced. It broke the great heart of Agassiz to see nature's laws so misconstrued.

Given a world and given life, organic evolution would be still unexplained. The plant cell does not exist that can produce a different or a higher protoplasm without the addition of some already existing, but dissimilar, centrosome to build a new protoplasm. The "special creations" of religion do not assume so many conjectures as the multi-possible theories for the one movement in organic evolution called natural selection. So it is in animal organization. In the heart of the nucleated cell rests the soul of its origin, of its development, of its destiny. No modification of nature will affect its nativity; and man, if he attempt to engraft foreign protoplasm, will produce only a monstrosity, for a law greater than the theory of evolution (which is never seen), is seen every day in the reversion to type, both in plant and animal life.

That there is such a thing as human evolution is nowhere traced in the evidences of geology. There is no missing link between man and beast, but millions and millions of disparities. Embryonic development is not evolution; the protoplasm that constructs a jelly-fish could not under any conditions evolve a man in a trillion years. No evolution can select and produce knowledge, thought or human feeling, from instinct, for none of these exist in instinct to develop. Between the two there is a chasm greater than separates organic life and the mineral state. Man can distort nature into producing breeds, but nature herself cannot create species. To this mystery there is no solution.

EUGENE A. SKILTON.

Scorn not the feather if you prize the wing.

The pinions of success can spare no quill.—*Wm. Wilsey Martin.*

If then, mine I is where my will is, thus only shall I be the friend I should be, or the son or the father.—*Epictetus.*

What is evil to thee does not subsist in the ruling principle of another. \* \* \* Where is it, then? It is in that part of thee in which subsists the power of forming opinion about evils. Let this power then not form such opinions, and all is well.—*Marcus Aurelius.*

## THE HINDOO POINT OF VIEW.

BY FRANK BURR MARSH.

In India there have grown up vast systems of philosophy and religion, that have justly excited great interest in the Western world. These systems present many peculiarities to Western minds, many strange and fantastic features. Most that seems strange and inexplicable in Hindoo thought arises from the Hindoo point of view: the way in which the Hindoo looks upon the world. This point of view is distinctly opposed to the one which is adopted in the West, but an understanding of it is essential to a just appreciation of either Brahmanism or Buddhism. Although strange to Western minds it has not been without many personal exponents in Western thought; but, nevertheless, it has never gained real or general acceptance. This point of view may be described in one word—pessimism. This Brahman pessimism is well summed up by Dr. Paul Carus in these words:

“ Sansara is the bustle of the world; it is full not only of vanity, but also of pain and misery; it consists of the many little trivialities that make up life. It is the pursuit of happiness; it is hunting for a shadow, which, the more eagerly it is pursued, the quicker it flies. What is the result of a life in Sansara? Man's feet will become sore and his heart will be full of disappointment. The Buddhist says: ‘The circular path of the Sansara is strewn all over with fiery coals.’ ”\*

This pessimistic point of view has colored the whole of Hindoo thought. It has tinged and generally it has directed the course of Hindoo philosophy and religion. This view of life has never had a real and general acceptance in the Western world. Here and there have been individual thinkers who have espoused it and even sects who have adopted it. But they have never won for it a general acceptance. The individual thinkers have been left alone, and the sects have been unable to long combat the prevailing tendencies of

\* “Homilies of Science,” page 121.

Western thought. The influence of Schopenhauer has been much less than that of Emerson, who was as optimistic as Schopenhauer was pessimistic; and the Puritanism of New England has faded away, at least in its pessimistic features.

While pessimism has failed to gain any strong foothold in the West, it has dominated and colored the thought of the entire Eastern world. Let us see if we cannot find some cause for this tendency of the Hindoo mind. To understand why Hindoo thinkers were led in the direction of pessimism, we must first glance at the origin of Indian civilization.

Who, in surveying the map of the world, has not wondered why it was that civilization should have arisen sooner at some places than at others? Buckle has striven to return an answer to this question, and though he presses his theory much too far, it has a strong basis of truth. If we examine the physical conformation of the tracts inhabited by those nations of the world which were the first to produce a civilization, we find that in them all—Mesopotamia, Egypt, India, China (along the Yang-Tse-Kiang)—there is to be found a fertile and well-watered country which produced some plant or cereal that was capable of sustaining life in great abundance and at little cost of labor. In other words, that in these places food was cheap. The reason why this should be an important factor in the evolution of civilization, is evident. Where the whole force of man was kept constantly active to provide the bare necessities of life, civilization could not develop. For this reason a native civilization was impossible in many places, among the Eskimo for instance. It was only where the necessities of life could be obtained with less labor that men could gain leisure for developing the arts, either of peace or war. And, other things being equal, the more the people's strength and time were absorbed in the bare struggle for existence, the more slowly could culture develop. Of course, there were many other factors which must have helped to develop civilization earlier at some places than at others, but still we shall not be far wrong if we fix upon the cost of living as the most important. This will serve to explain why in Egypt, India, Mesopotamia and China, where this cost is comparatively slight, civilization was evolved

while the rest of Europe and of Asia were still in the darkness of barbarism. This geographical peculiarity, which had made these spots the seats of civilization, had also an important effect upon the character of that civilization, since it enabled these places to support an immense population.

Turning now to India in particular, we find at the very earliest dawn of history, when the Aryans first burst through the Himalayas and poured into the plains of Hindustan, that these plains were even then occupied by a very large aboriginal population who probably belonged to the Yellow or Turanian race.

This large population would be expected, in view of what has just been said, but its presence exerted a decisive influence on the development of Hindoo civilization. The aborigines were too numerous to be destroyed by the Aryans, as the Saxons destroyed the Celts in England, nor could they be absorbed by the conquerors without destroying the conquering race. From this position of affairs arose that most peculiar of Indian institutions—caste. To preserve the Aryan race, caste became a necessity; but it exercised an injurious influence on Hindoo culture in many ways, the most important of which is that this dividing of people into layers, in a land where there was a very large population, could not but result in crushing the great masses of the people into the bitterest and most hopeless poverty. What would be the natural effect of such a condition of affairs on the course of Hindoo thought in the days when it was just dawning?

Let us glance briefly at the condition of India to-day in certain respects, bearing in mind that its state has not materially changed in these respects since the beginning of Hindoo philosophy. Mark Twain well sums up these features of India in his "Following the Equator" by saying:

"There is only one India! It is the only country that has a monopoly of grand and imposing specialties. Its marvels are its own; the patents cannot be infringed; imitations are not possible. And think of the size of them, the majesty of them! With her everything is on a giant scale—even her poverty; no other country can show anything to compare with it. And she has been used to

wealth on so vast a scale that she has to shorten to single words the expressions describing great sums. She describes 100,000 with one word—a lakh; she describes ten millions with one word—a crore. India has many names and they are correctly descriptive. It is the land of Contradictions; the land of Wealth and Poverty; the land of Splendor and Desolation; the land of Plague and Famine.”

What must have been the effect of a survey of Indian society upon the earnest thinkers who founded Hindoo philosophy, and through that, moulded the Hindoo religion? They beheld a land where the people were cut up into castes; they beheld a land where the masses were held in grinding poverty, with no hope of any change for the better; they beheld a land which was a prey to fearful famines and plagues at frequent intervals. Seeing this, would it not have been wonderful if they had not fallen into a pessimistic view of things? Could they, without being more than men, have averted it? Pessimism was indeed the view that, under the circumstances, it was most natural for them to take, and having taken it, their after thinking was of necessity shaped and moulded by it. Seeing that the life of the great majority of Hindoos was one long and bitter struggle for bare existence, and that too often even this struggle was unsuccessful, how could the Brahman sages regard life as a glowing success? They naturally inferred that as life was a failure to most of the Hindoos, it was always and necessarily a failure. They inferred this quite naturally, but not quite correctly, and this conclusion has been and is one of the most important factors in Hindoo thought, and, through Buddhism, in Eastern thought.

The Hindoo point of view then is this: That all conscious life is always and must necessarily be an evil. Not only is life upon this earth miserable, but life under any circumstances and under all conditions is wretched. As long as the soul retains its conscious, individual existence it can know *no* true happiness. We have seen how this conception of life originated; let us now briefly notice some of its effects.

This fundamental conception of the necessary evil of existence is common alike to Brahmanism and to Buddhism. If all existence, then, is evil, both these religions are confronted with the problem of

how to escape from this evil. To this problem each gives a different answer. Yet before either Brahmanism or Buddhism could teach mankind how to escape from the evil of existence it was necessary for them to know more of its nature. Now, here, the answer of Brahmanism was swayed by certain metaphysical postulates which the Brahmans had rightly or wrongly assumed, and on which they based their philosophy.

The Brahman thinkers have always held that the real man is not the body, nor yet the mind, but the so-called *atman*. This *atman* is of a spiritual nature and is quite independent of, and unaffected by, the physical or mental or moral man. It is, to use the Kantian phrase, the human thing-in-itself. In some way this spiritual being had become entangled, so to speak, in matter, incarnated in form, and from this entangling alliance sprang the evil of the world—the illusion of self and the belief in a conscious, personal existence. What was the remedy for this evil? The answer was clear—let man but free himself, his *atman*, from this entangling alliance with matter, and he could once more merge himself in Brahma, the eternal, central soul. How, then, could man free himself? Mere death could not accomplish this, for death was but the introduction to a new incarnation. Was there nothing that could be successful? What then was the cause of these endless transmigrations of the soul? It was, it could be, nothing but the attraction of matter, the force of earthly desires, that dragged the *atman* down and held it eternally separate from Brahma. If these earthly longings could be overcome, and the allurements of matter thrown aside, reincarnation would be vanquished and the soul could attain unto deliverance from the “bustle of the world” by losing itself in the Infinite. Hence the Hindoos were driven by the metaphysical postulates which they had assumed, and by the point of view from which they looked at things, to recommend the extinction of all earthly desires; and the best way to do this was, obviously, by asceticism.

In accordance with this train of thought Brahmanism recommends asceticism and self-torture as the best means of getting rid of the fatal attraction of matter and freeing the soul from its thralldom. It is from this spirit, springing from the conception that life is evil,

that the fakirs and other religious mendicants of India arise. The effects of this spirit of asceticism upon India have been highly pernicious; for this spirit has drawn thousands of India's ablest and most earnest men from the service of society and the state and has transformed them into hermits or beggars. In either case their talents, education and moral earnestness were rendered useless to the progress of the world, and they themselves were an encumbrance where they should have been a help. It is for this cause to a great extent, though not entirely, of course, that India has not fulfilled the splendid promises of the dawn of her history. We have had one demonstration of the ill effects which follow the depriving of society of its real leaders in the middle ages, when the intellect of Europe was walled up in monasteries and occupied with the barren discussions of dogmatic theology. This withdrawal of the greater part of the most intelligent and earnest men of Europe from the world, certainly acted as a very powerful check upon progress. When, however, Luther liberated the intellect of the West, he inaugurated the modern era, during any fifty years of which the world has made more real progress than during any other five hundred.

India started out proudly on her career. Endowed by nature with a soil of wonderful fertility, with mines, with wealth, with civilization while the rest of the world was in a half barbaric stage, it might have seemed that she would have made herself the mistress of the world. Many causes combined to shatter her proud hopes, and chief among them we must recognize the pessimistic point of view which Hindoo thought early assumed and always maintained.

The greatest movement in Hindoo thought, the rise of Buddhism, left this view-point untouched. Buddha succeeded in shaking himself clear of many of the metaphysical theories of Brahmanism, but he did not free himself from the idea that all existence was evil. His fundamental dispute with Brahmanism was therefore merely on the way of attaining the destruction of existence. Buddhism was thus, in one sense, rather an ethical than a religious movement. I do not mean that there is not a wide difference between the theology of Brahmanism and that of Buddhism, but that their dominant ideas are the same. Both declare that all existence is an evil and both set

themselves the task of delivering mankind from this evil. Had it not been for their underlying theory of reincarnation both Buddhism and Brahmanism would probably, like some Western pessimists, have recommended universal suicide; but believing in reincarnation this would accomplish but little good. How, then, could mankind escape from life? The Brahman answered that since the allurements and attractions of matter formed the cause of reincarnation, therefore to gain the complete mastery of the body and to conquer these allurements was the way to escape from the burden of existence. Buddhism replied by pointing out that desire was the root of reincarnation, in this practically agreeing with the Brahmans, but stating the case in different terms; and Buddhism continued that if desire was the root of existence then the extinction of desire was the deliverance, here again coinciding with Brahmanism, and almost the sole difference arises over the means. Buddhism declared that the self-torture and rigid asceticism in which Brahmanism put its trust did not, as a matter of fact, free the soul from the bonds of desire and permit it to enter the haven of Nirvana, but recommended instead the eight-fold path—that is: Right views; right aspirations; right speech; right conduct; right livelihood; right effort; right mindfulness; and right contemplation.

In this eight-fold path Buddhism strikes a far nobler note than Brahmanism, but is it as logical? Does not the Brahmanic method appeal to one as the more obvious and effective of the two? Would it not seem, at first sight at least, that the Fakir was freer from matter than the man who followed the path of Buddha? India answered these questions in the affirmative, for, after a period of supremacy, Buddhism fell before the assaults of Brahmanism and was almost completely driven from the land of its birth, while Brahmanism, much modified by its contact with Buddhism, which, whether logical or not, is certainly one of the noblest of religions, was left supreme. Indeed, so plainly does the foundation principle of Buddhism, the evil of existence, point to the ascetic mode of life, that Buddhism, in spite of the teaching of its founder, could not escape from it, but in the course of time developed an elaborate system of nunneries and monasteries and orders of mendicant friars, although assuredly these



institutions were not in the real spirit of Buddha, who condemned asceticism. There is a strange similarity in the fact that both Buddha and Christ have been made sponsors for institutions utterly out of harmony with their teaching and their lives—Buddha, who rejected asceticism as useless, for monasteries and mendicant friars; Christ, who gave his followers the injunction to love their neighbors as themselves, for the inquisition.

Although there are many points of similarity between the teachings of Buddha and of Christ, yet there is a fundamental difference in their points of view. Buddha sets for himself the object of delivering mankind from existence, of annihilating them, while Christ sets for himself as an object the deliverance of mankind from sin and evil, but without destroying existence. Buddha looked upon all life as an evil from which to escape; Christ looked upon it as something to be made better and nobler until at last it should become divine. This is a difference springing from opposite world conceptions and one that is irreconcilable. It is an underlying spirit of optimism, or rather of meliorism, that has made possible the civilization of to-day. We have looked at life as neither all evil nor all good, but as something to be constantly improved, made nobler and better; while India and the East have viewed it as essentially bad; and, since it is so, what is the use of trying to improve it? What would a man at the stake gain by making his chains set more comfortably? The real wisdom is to escape from life as fast as possible. It is optimism that has made the West so great, and it is pessimism that has checked the progress of India. If a nation fails to make any important progress in a thousand years it is a sign that there is something wrong with its civilization. In the case of India the evil lies in the pessimistic world conception that has dominated Hindoo thought. In that lies the secret of why India has failed to fulfill her early promises, and, instead of the teacher of the world, has become the meek dependent of a foreign crown.

FRANK BURR MARSH.

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Look within. Let neither the peculiar quality of anything nor its value escape thee.—*Marcus Aurelius*.

## A TECHNICAL ANALYSIS OF THOUGHT AND ITS FACULTIES.

BY PAUL AVENEL.

(III.)

We have now acquired sufficient insight as to the articulate construction of intellect and the faculties pertaining to it, that we may proceed intelligently with our analysis. In this article we will endeavor to set forth in the respective order of their utility, the faculties themselves, but before doing so we must digress sufficiently to show by what power these same faculties are animated in executing the interests of the mind.

The spinal canal is the highway for the transmission of the virile fluid from the intellect to the mechanism of the brain, where it disseminates according to the definite dictum of will, virilizing the brain structure *pro ratio* as the occasion of the moment requires. If no especial thought-work is in progress the dissemination is uniform, and a tranquil stimulation ensues which animates all parts of the mechanism alike; it is this perpetual suffusion of the brain tissues that sustains them in organic integrity and renders normal physical activity possible. The virile fluid being neither more nor less than cosmic electricity, electrifies the mass continually, and holds it in virgin accord with that part of the cosmos in which it lives. The virile fluid is a highly nutritive element, and is assimilated naturally as a fundamental food by every atom in the dual organism of man.

The intellect is a natural conductor of cosmic electricity; it is not a reservoir, nor is it in any sense whatever a storage battery. It is simply a primordial vehicle for the transmission of cosmic currents. These currents are attracted from the abstract by the inherent life processes of the intellect itself, which consumes them as flame consumes fuel, and in so doing generates that heat which indirectly warms the body. That heat is not generated in the flesh or by the flesh is proved by the fact that when death parts intellect and flesh,

flesh is cold. When thinking or emotion is energetic the volume of virile fluid thus consumed is greater, as is also the specific demand of the faculties involved.

By what means does the intellect draw to itself these currents? By means of the combined respiratory function of the entire intellectual system. As already stated, the currents are indrawn by each differentiation of the intellectual faculties, and by their calibre and vigor are gauged and apportioned to the system as a whole. Each subdivision in the entire system assimilates from the currents in transit to the intellect such quantities as each needs for vital nutrition. Thus the human organism, both spirit and flesh, is charged and recharged continually, and so maintained in fluidic accord with the element at large; and herein lies the secret of health, as also the key to the problem of death.

This demonstrates, logically, that the virile fluid is not indigenous to the *corpus homo*, neither to the human spirit; it is a universal life principle assimilated by man in exact accordance with the necessities of his individual functional nature. The *savant* can lay no more claim to virile superiority as a man than can the uncultured savage; in both as men the virile processes, like the breathing processes, act automatically, and are predetermined as to trend and scope by the antecedent development of the intellect. It is the status of the intellect. It is the status of the intellect prior to incarnation that determines the mental status of the man. In human guise we act a preordained and stipulated part, of which we ourselves are unconscious.

Reason and imagination as explained in article one, are exact equivalents, each being equal to each in the *statu quo* of the mind. The concise findings of the one are offset by vague suggestions of the other; each acts as an incentive to the other, and each to the other provides zest and relief in diversion; they are interdependent and balance equilibrially.

The same is true of the equivalent heart faculties. Emotion is ruled by a faculty corresponding to reason—it is the heart's reason—and is that faculty (unnamed in the human vocabulary), by which we estimate in feeling the obligations of life; by which we establish

personal standards of morality, and rise to the nobler issues of our troubled human existence. It is this serious faculty of the heart that actuates to all heroic deeds. Generals exemplify its profound power in the valor and fortitude of their achievements, while statesmen and philosophers illustrate the precedence of reason *per se*.

Complementing this heroic faculty of the heart and corresponding to imagination in the brain, is that reciprocal buoyant faculty (also nameless), which exhilarates the nature and lends elasticity to emotion. Literally it is the heart's imagination, and incites to laughter, mirth and every form of merriment. It arouses to enthusiasm, to exuberant interest in the avocations of life and to pleasures of all kinds. It is the counterpoise for the serious faculty, and, if given adequate exercise, secures to the individual a vivacious disposition.

If between reason and imagination, both of the brain and heart, a nice equipoise is maintained, the thought will be liberal, vigorous, amiable and progressive. If imagination is restrained, thought will become conservative, dogmatic, ascetic and stationary. Thinkers who refuse scope to imagination rapidly fall into stereotyped veins of thought and eventually fossilize in those veins. If, on the contrary, reason is denied systematic exercise, the reasoning faculty becomes anæmic and intellectual growth relatively impossible. Majestic characters result from consistent exercise of the dual faculties of brain and heart alike.

These four major faculties are, par excellence, the supreme agents in intelligence, and are ethically equal pair to pair in sustaining the integrity of the intellect. Emotion is as essential to the growth of intellect as is thought, and in all symmetrical natures they are parallel in energy.

The minor faculties coördinate respectively in the service of the major faculties, and are dependent upon them for vigor. The sense faculties also range synthetically among the minor faculties, *i. e.*, sight, hearing, feeling, smelling and tasting; these belong properly to the intellectual functions. As a matter of fact, in the body these senses are secondary; they inhere in intellect, primarily, and through the spirit (the immediate body of intellect) are mirrored upon the flesh. Thus we cognize by the physical senses so much of the veri-

ties of being as the spirit is able to impact upon the organs representing those senses. The physical eye does not see, it is only a sensate lens through which the spiritually embodied intellect views the world; the corporeal ear does not hear, it is but a sensate funnel for conveying sound to the indwelling intellect, and so with the other senses respectively.

In mental operations, as, for instance, in the construction of a given thought, the intellect sees each consecutive detail of the work and so judges of its consistency. This visual function is termed perception. In like manner also it judges aurally of its harmony by the scale of vibrations produced in its execution. This aural function is termed discernment (in the origin of language dissonement). So with the contour, the filamental faculties feel its symmetry by touch as they manipulate it into form.

Again, in the amalgamation of thought-substance, certain organic odors are evolved which are tangible to the olfactories of the intellect, and by these effluvia the constituent quality of the thought is estimated. And again, by means of taste these subliminal faculties estimate the flavor of thought, or, more correctly, of the ingredial elements compounded to form it; for these three functions as applied to intellect there are no specific terms in our vocabulary.

As before stated, each intellectual faculty is endowed *pro ratio* to its degree of utility, with these five senses. The combined power of all produces the sixth sense of science. Naturally those faculties operating through the eyes possess the strongest visual sensibility; those operating through the ears, the most acute aural sensibility, etc.

PAUL AVENEL.

(*To be continued.*)

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But all things are full of love, first of the Gods, then of men, that are by nature made to have affection towards each other, and it must needs be that some dwell with each other, and some are separated, rejoicing with those who are with them and not distressed for those who go away.—*Epictetus*.

## THE TREE OF KNOWLEDGE—OF GOOD AND EVIL.\*

BY FLOYD B. WILSON.

The allegory of the Garden of Eden is now, at this period of history, first being given an intelligent interpretation. We have clung tenaciously to the letter, and have thereby lost sight of the spirit; the lesson; the truth. Not recognizing the real entity in the human form we expanded the family tie of blood through genealogical studies to cover the whole human race, and we found in Adam and Eve a common parentage. Cunning devices have been resorted to, to account for racial differences. Noah, chosen of God, as representing the most perfect type of human perfection, must curse his own son to account for the negro; and the record is absolutely silent as to the North and South American Indians, and as to, at least, one of the Asiatic races.

As the study of soul and its far-reaching powers progresses, in the spirit illumination now appearing, ushering in the dawn of a new century, the stumbling blocks of the early historian disappear under the rays of light that Intuition, unveiled, and, at last, understood, brings to all. Adam's advent could not represent the beginning of soul life. Where there is a beginning there must be an end. The soul, the unseen, through vibrations, binding and blending it with creative energy, gave expression to material form. This material form (the effect) then, became the casing that soul had created for itself. It gave it a new phase of existence. Within materiality there was for it growth, as well as fetters to be broken. The Adam age typifies the entrance of soul into material form; it represents the childhood of humanity. The Garden of Eden stands for the nursery and schoolroom of to-day, where physical force is gained and mental culture started to fit the youth to dare to partake of the fruit of the tree of Knowledge—of good and evil. Had the soul sent forth no breathings to consciousness of undeveloped powers within, humanity might have halted when it had solved the simple problem of sustain-

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ing physical life. Had the soul, the real entity, remained silent, (separate and distinct from the objective personality) there would have been no advance, no progress, no art, no culture, no national emblems, no evil, no war, no honor, no patriotism, no heroism, no glory. Little by little has man's conscious self come to a realization of the limitless resources contained within the soul. Little by little has conscious selfhood learned how to appropriate them, so as to fulfill the desires of the mind.

To grow, to attain to the possibilities of intelligent manhood, to fit themselves to live worthily in their thought-age of history, some brave and fearless minds, generations ago, broke from the dogma of tradition and led the way for the unborn millions to reach the heights only obtainable by those who have dared to eat of the tree of Knowledge. It was a most materialistic age when writers could conceive of a creator so cruel and despotic as to tempt his own creations to seek knowledge, the purpose of which was to destroy and not to uplift. They did not understand man, and hence their ignorance of God. They wrote from their plane of comprehension. Suffering and torture were, in their philosophy, the only forces to bring or compel man to right action. For holding this belief, they are no more to be censured than a child is to be censured for not comprehending the intricate laws involved in the use of steam and electricity. Their understanding was bounded by a low horizon. They wrote for the intelligence of the age they lived in. Thousands of years have passed since the record contained in the books of the Old Testament was written. Evolution has been at work, and it has brought to man's consciousness some knowledge of the real selfhood, and its relations to the entire cosmos. It is right, therefore, that the intelligence of this age should boldly and honestly raise its voice against the teachings of the devotees of that childhood of ignorance, as it would against the stupidity of him who would insist that no books should ever be read by humanity except the fairy tales that interest early childhood.

Does one ask why this tree of Knowledge, bringing advancement to the possible possession of the entire world, is mentioned as both good and evil? No one can know good unless he finds its

co-respondent, or its contradiction, which has been named evil. To-day we know that this word is only the opposite of good—a relative term. There can be no such entity as evil. Mentality could not define such an entity, and rational thought could not conceive of it. The word evil represents to our mind a lesser good than we crave; that is all. The tree whose fruit brings to him who partakes, good and evil, finds possible dangers lurking within the knowledge it offers. In short, he who claims knowledge must pay a price for it. Is this not always life's refrain? Let ambition crave what it will, toil and self-sacrifice crowd the path to the prize. If won at all, it is to be won by effort. In the childhood of humanity this effort, this labor, was called evil; and, even to-day, one may often debate as to whether the good sought is worth the price it demands. He who raises this question is not likely to be a winner of prizes. He who studies limitations, and, in fear, holds back powers that he may use when some possible contingency arises, is likely to drive away the good which non-resistance would permit to flow to him. By the exercise of this false mental economy he creates his own evils, or devils, by making his own selfhood, through fear, an attractive magnet for those very evils. We have made a mistake in trying to shun evil, by building up guards against it; for, by so doing, we have made evil the central attractive force of the "I am." Whenever one tries to build up defences against evil, he mentally makes it an entity and gives it power. Long ago the thought, "Resist not evil, but overcome evil with good," was a sort of moral command which simple folk liked to quote to one another when the offending one was caught. That is not its meaning. It is rather an inspirational statement of a great scientific truth. To resist evil is like Don Quixote, to make battle with offenseless wind-mills, and thereby to create a center around the "I am" for the atmosphere of fear. It means the detaching of your soul (your "I am") from your body, and sending it forth through the ethers to gather the logic of a false philosophy, to bring sustenance and life to the shadowy myth your thoughts have lifted into being. You are expending force on the non-being by engaging in such fruitless battles.



We have all centralized thought too much on the ways and means of providing for an expected or dreaded evil day to come. We believed we could ward it off by providing against it. This has been, and is, making life a struggle. History has told us that some one, thousands and thousands of years ago, brought all of this sin and evil in the world by first being tempted and then eating the fruit of that tree of Knowledge. Some historians went so far as to say that Eve was not merely tempted, but that she had great curiosity, great inquisitiveness. They assert that her downfall, and the downfall of all mankind was the outcome of her individual curiosity and weakness combined. Who gave her that curiosity, and who sent her forth as the mother of mankind with a weakness or vanity that would permit her to yield to temptation? You and I know that those historians were not contemporaneous with the events. We know they lived thousands of years after the events they wrote of could possibly have occurred, and that there were no authentic records to consult. You and I to-day will refuse to accept a history so unauthentic. We could not reverence a God who would create a temptation, a tempter, and a being with a weakness or a curiosity to be led to her downfall, thus bringing the countless millions of unborn souls into disrepute. We have tried to interpret symbolic language with the logic of conscious mind. We have failed. This Garden of Eden is rather a mental state than a material enclosure; this tree of Knowledge a mental upreaching to the fulfillment of lofty ideals, not a fruit-bearing tree whose fruit brings to those who eat it inward cravings to know and feel the right and wrong. In the intuitional light of the closing century, let us seek the grander meanings in these symbols. Let us seek Truth, no matter how many dogmas are shattered by the revealings of such seekings.

"Greater than earth is her ruler man,  
Her master, sovereign, since he began;  
Greater than sunlight that greets earth's youth  
Is the wondrous, fathomless light of Truth."

I always use the word man as sexless, to represent humanity as a whole. Were I to consider for a moment the sex idea in the Adam age, which age marks the entrance and blending of soul into material

entities, I should then find the real meaning in the symbols of the Garden and the Tree. This entrance of soul into physical entities was not a downward movement, for there is no retrogression in the spiritual universe, even though poets have sung of the battles of angels. Until the Adam age, man was not; since then, the ages slowly but surely have marked the ascent of man. Whittier grasped the truth and sang:

“Oh, sometimes gleams upon my sight  
Through present wrong, the eternal Right;  
And step by step since time began,  
We see the steady gain of man.”

Historians who wrote the record were often automatic writers, such as we have to-day. When symbolic language was used, they were merely the instruments to record a soul language which even their own logic could not understand. This record tells us that woman ate first of the fruit of the tree of Knowledge, then brought and gave it to her companion. That part of the record is simple; but their logic could not grasp the true purport of the eating because they believed man to be absolutely distinct and separate from God.

From the Garden of materialism and intellectuality, woman, typified by Eve, reached mentally to the unknown, the unseen, and caught the vibrations of creative Energy, only felt by those who could lift selfhood to the intuitional plane of spirit consciousness. From that remote period of time to this day, woman has always been in advance of man on intuitional lines of soul communication with the Infinite. The fruit of the tree of Knowledge, therefore, is the material form of expressing the thought, readily understood in this age, of awakening to spirit consciousness—the realization of the Divine within the human. When this awakening came to her, bringing the sunlight of Truth, and showing her more of the possibilities of growth than thought had ever conceived before, she ran to her companion, not with face bowed with shame, but with face radiant with refulgent light to tell him of the greater unfoldment possible. With knowledge came its responsibilities, and the logic of conscious mind lost the true meaning of the symbols.

The Garden of Eden of to-day is the youth-plane of mental activity; the mental nursery of humanity. It walls the conservative lines of thought of those who speak from the record,—the scribes whose mental horizon was and is bounded by the conclusions of those who have read much and thought little. In this garden, or field, youth is nourished. His parents, his teachers, tell him of those who have lived, and of their philosophy. They drill him on the table of figures, they teach him to analyze so-called composites and to find the elements therein blended in harmony; they teach him the psychology of language and its different forms; they introduce a wilderness of subjects to awaken mentality to vigorous action. All this in the Garden of Eden. Now, shall he, thus equipped, remain within it? Shall he, within it, follow this path or that, gleaning truths, or knowledge which others have found? Shall he cover what he may of these paths and rest there? It will be to him precisely as he wills.

If he has grown weary of learning to repeat truths, or conclusions (not always truths) that others have spoken; if he yearns for the Beyond, he is mentally seeking to taste the fruit of the tree of Knowledge. Let him not think this craving is mere abnormal curiosity; let him not think it weakness; let him not think it temptation. The time is ripe. He has learned his lesson on the plane where the masses dwell. The Master has, through vibrations, advised him of some of his possibilities, and, ringing in his ears from the Unknown, he hears the combined command and entreaty, "Come up higher!"

He who *knows he is called*, and he alone, should eat of the fruit of the tree of Knowledge. Just here it is right to add that the call to "come up higher" is made to each and all; and yet, please note that I say he only who knows he is called should eat of the fruit of the tree of Knowledge. Let me put this more clearly. Too many are moved by the wishes of parents, or friends surrounding them, as to what particular fruit they should eat of the tree of Knowledge. Many simply drift along seizing, as they pass, such fruit as may fall in their way. This accounts for the great mass of humanity which we sum up as "average intelligence." Average intelligence, to my

mind, means those who reflect the machine drill of the schools, combined with a fair appreciation of the methods of business régime as pursued in the mercantile, manufacturing and shipping industries throughout the world. To eat from the tree of Knowledge means to advance beyond this plane, whether one may call it that of "average intelligence," or some degrees higher or lower than that.

Napoleon was not merely a soldier when a boy at school. Even there he was a leader, a commander, a general. He created an army among his own schoolmates, and fired them with ambition to be his willing tools. They were happy to be the instruments to fashion the triumphal arch for him. The masses want leaders, and find self-glory in extolling those whom they have elected to command. This is right. It is in accordance with universal law. The leader has heard the call and accepted, long before those surrounding him ever imagined in him the requirements of leadership. He, in silence, partook of the fruit of the tree of Knowledge and waited in faith. The inspiration or call he may have held sacred in his own mind; still, he knew. Neither was he anxious or troubled about the offering of opportunities; he knew that in the fullness of time he could create them.

The tree of Knowledge, then, is the mental or spirit plane beyond the traditions of history, beyond the limits of the conclusions of the wise and of the sages. To seize its fruit requires mental courage and daring. Your place on that plane is first known to you and to you alone. The spirit voice that brings the message may startle your consciousness, may thrill your entire being, but its words, its message comes to you alone. If you counsel with others to determine your action, you are asking the logic of conscious mind to help you to interpret the meaning of an intuitional communication. Here, you can have no advisers. You must go in the silence and communicate directly with the Infinite if you would still await direction. Many have known when God spake to them, and conscious mind could not bring a doubt to disturb. Again, many have realized it as a longing; its expression is forced upon their consciousness like a bright ray of hope-light that comes simply to make the shadows deepen. When shall we learn the meaning

of "longing"? When shall we learn the meaning of "man"?  
When shall we learn the meaning of "God"?

" A fire mist and a planet,  
A crystal and a cell;  
A jelly fish and a saurian,  
And the caves where the cave men dwell ;  
Then a sense of law and beauty  
And a face turned from the clod—  
Some call it Evolution,  
And others call it God.

" Like the tints on a crescent sea beach  
When the moon is new and thin,  
Into our hearts high yearnings  
Come welling and singing in—  
Come, from the mystic ocean,  
Whose rim no foot has trod—  
Some of us call it Longing,  
And others call it God.

" A haze on the far horizon,  
The infinite tender sky,  
The ripe, rich tints of the cornfields,  
And the wild geese sailing high ;  
And ever on upland and lowland,  
The charm of the golden rod—  
Some of us call it Autumn,  
And others call it God.

" A picket frozen on duty,  
A mother starved for her brood,  
Socrates drinking the hemlock,  
And Jesus on the rood ;  
The million who, humble and nameless,  
The straight, hard pathway trod—  
Some call it Consecration,  
And others call it God."

We have found the tree of Knowledge to symbolize a mental plane beyond the confines and limits of the wall surrounding the Garden of Eden, where thought began its work by learning of the thoughts of others. Still one may ask: Why the tree of Knowledge

of good and evil, and whence arose the idea of its bearing a forbidden fruit? I have followed a line of intuitional reasoning which clearly demonstrates that the fruit of the tree could not be a forbidden one. I have endeavored to illustrate that one is called by the Infinite to eat of the fruit of the tree. Let us see if we cannot find the meaning of "evil" as here used, and how the word "forbidden" came in. The tree of Knowledge, representing an advanced mental plane, comprises, within itself, all truth, all knowledge, all unfoldment. It is impossible, or, to speak more emphatically, forbidden to any one to bring to his consciousness all knowledge during a single incarnation, even though he has learned the secret so that he may extend that single incarnation over a thousand years. If called, (and I repeat, all are called) and one recognizes the call, it is to help advance one or more of the many special lines of knowledge. It may be music, or painting, or poetry; it may be teaching, or healing; it may be clairvoyant vision or it may be inventive creation; it may be this or that leadership, but all knowledge, all truth, all possible unfoldment comprises more than infinite energy can give to any single mortal. The call, then, to "come up higher" is on lines clearly presented to one's consciousness. The "evil" is the sacrifice one makes to attain the good. He who seeks his good cannot grasp every idle pleasure smiling near the path to the goal. He must turn aside from these and find joy only as new mental heights are reached, whither love and ambition lead him. The chief evils that beset him will be the thoughts of others. Many seem to think they have the right to dim or crush the idols of their friends. If the seeker, for his own good, listen to this counsel and these arguments, he may be made to feel that the price he is paying for his good is too great and cease all striving. In such case, evil has overtaken him, and the good is lost. He has lost the purpose of living, because he has turned backwards. It was the mathematical genius, Lewis Carroll, who wrote "Alice in Wonderland," who discovered that "evil" was "live" spelled backwards. Evil has no abiding place in the hearts and homes of those who really live.

Fortunately we live in an age where each is believed to have the right to his own thoughts. They are his private property; their

conclusions are his individuality. Parents now respect the thought of the child still in the nursery; and philosophers often stand amazed at the bright thought thrown out by the healthy brain of the youngest in the class. We have grown to a better understanding of man, and this has given us a nobler conception of God. We know Law to be universal, and that creative God could not have existence but for Law. The personality of God has faded from our minds; in its place stands the impersonal thought-energy of the Universe. From that thought-center come the vibrations to our consciousness, not forbidding, but inviting us to partake of the fruit of the tree of Knowledge—of good and evil. Within those vibrations we find the links, binding man and God as One. In silence, the volume of Truth is open to us, and we read the promise, that our hopes, our ideals are the fruits freely offered to us from this Center of Intelligence, and only waiting our reaching forth, claiming, and appropriating our own.

FLOYD B. WILSON.

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THE GRAIL.

Still goes the quest, forever goes the quest!  
For while this life endure, in age, in youth,  
The inward questioning of man's unrest  
Compelleth allwhere to the search for truth.

Some miss its lure, and turning seem to fail,—  
Yet some sweet presaging their dark redeems;  
And some of stauncher faith, like Percivale,  
Behold the greatening glory in their dreams.

A few pure-hearted ones, divinely glad  
Because filled with a music recondite,  
Led by their innocent souls, like Galahad,  
Come—knowing not how—into the perfect light.

JULIA P. DABNEY.

## A VIEW FROM THE WATCH-TOWER.

BY MRS. MARIA WEED.

He who can give expression to his greatest thought, in words, has never risen beyond the lesser heights of possibility. There are moments of transport in life when the smaller mountain peaks of everyday experience lie far, far below us, and we may safely measure the greatness of a soul by its ability to traverse the storm-swept tract above earth's verdure line. This can only be accomplished by the traveler whose gaze is fixed upon the cloud-tipped summits, where "Heaven comes down our souls to greet," and we stand, as it were, in the very presence of Nature's God.

The light which was designed to lighten the life of every man that cometh into the world has been hidden under the bushel of vague, incomprehensible theory and buried beneath the driftwood of erroneous conjecture. In consequence the loving face of the divine Father has been obscured and enveloped in the darkness of doubt; men have groped their way through life bowed to the ground by useless burdens, and crying aloud in their distress: "How long, Oh Lord," thus converting a beautiful earth, rich in its opportunities for happiness, into a veritable "vale of tears." Who is to blame? In a sense, each of us.

Out of miscalled loyalty to an outgrown creed has grown the tendency of allowing the pulpit to think for the pew. We pay men to care for the welfare of our higher natures just as we engage a physician to look after our physical condition. We permit them to dictate as to the quality and quantity of the spiritual nourishment which we may receive; and all too often, what is the result? The clerical vegetarian will feed us upon the husks of total depravity, promising to the ordained few the reestablishment of their divine likeness and kinship with God; asserting, also, that a preference for a diet of husks is indubitable evidence that one is to be numbered among "the elect"—the spiritual "four hundred"—so to speak.



To have "already attained," makes effort worse than useless. Consequently it is not uncommon to see the "foreordained," with others of "the elect," assemble from Sunday to Sunday, drowsily listening to the reiteration of the same methods and means which placed them above want. When salvation becomes the synonym of self-preservation, growth and development into the perfect stature of Christ-like manhood is impossible. Need and demand argue abundant help and all-sufficient supply, and expenditure of energy results in increase of strength. This, diverted into legitimate channels, becomes a recognized power. The church which fails to grasp this principle will continue to bemoan that it has room and to spare within its portals, and that the support of its minister is derived from the twice-earned offerings of the Aid Society.

The test of a remedy is the truest estimate of its value, and the religion which does not satisfy the deepest longings of men's souls has not fulfilled the mission whereunto it was sent. No matter what its antiquity, whether it numbers among its followers "the elect" or those favored ones upon whose bowed heads have descended the blessings of apostolic benediction; if it have not the spirit of the Master, it is none of His.

The privilege of dispensing the divine blessings—which are able to meet every want of a needy world—is intrusted to those only who are led by the will of God, who alone are the sons of God. The church universal to-day possesses many such. These are the ones who have "come up out of great tribulation" and have recognized experience as a God-sent agent in the development of the perfect man; and this is their message to a soul-starved world:

Life holds in its eternal keeping the realization of every man's highest dream; the fulfillment of his most exalted prophecy.

MARIA WEED.

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Constantly regard the Universe as one living being, having one substance and one soul; and observe how all things have reference to one perception, the perception of this one living being.—*Marcus Aurelius.*

## A SOUL'S THRENODY.

As I stand at the portals of Infinity,  
 As I glimpse through the Gates of Gold,  
 As I listen to the songs of Divinity,  
 As the petals of the Lotus unfold;—

How rapt in the sense of seeing!  
 How rapt in a threnody of thought!  
 How rapt in the fullness of feeling!  
 How rapt in a music untaught!

Then I sink on my knees in humility,  
 Then surge up the sins of the past,  
 Then I view the lost pages of history,  
 Then my soul in a shadow is cast.

O! break these bands of bondage,  
 O! slip these scales of sight,  
 O! haste my soul from homage,  
 O! speed my spirit in flight.

E. H. OWEN.

Life is the bond. It makes us kin. It brings  
 Its quickening force to every perfect germ,  
 With protoplasm moulds in ordered term,  
 One Life pulsating through organic things.

One Life, continuous as the crowded air,  
 That plastic slave that garners all Life's needs,  
 The gaseous energies, the germs and seeds,  
 Wherewith it builds its structures layer on layer.

One Life in moss and fern, in beast and bird,  
 In waking babe and grandsire old and gray;  
 In flame-winged gnats that whirl a Summer day,  
 In hornéd strength that bellows in the herd.

One Life in all the countless forms that be;  
 One Life enshrined and hid in myriad cells  
 Which are but coverings for Life. It dwells,  
 One Life in teeming air and earth and sea.

"Life's Mystery."—*Wm. Wilsey Martin.*

# THE WORLD OF THOUGHT.

WITH EDITORIAL COMMENT.

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## METAPHYSICS VERSUS PESSIMISM.

In our essay department this month we give an article entitled "The Hindoo Point of View," which is suggestive of possible error in the indulgence of thought, on other subjects than those mentioned by the writer, and among Western as well as Eastern people.

The subject at once resolves itself into Optimism and Pessimism as two opposite directions of thought; and the question arises, Which is the right view and how nearly universal may it become in human thought?

The subject does not alone include religion, it is applied to every subject and every phase of life. Everywhere we find the Pessimist, and his principal occupation appears to be the undermining of the work undertaken by his extreme opposite—the Optimist.

The Optimist is one who sees and recognizes the value of things about him, wherever his lot in life may be cast, and who finds a practical application for every principle of action met with. There is always a song in his heart, for he rejoices in the full appreciation of *that which is*, and from which more is certain to develop, because of the real nature of that which appeals to him, whatever path he may travel. When a difficulty arises, he meets it squarely, knowing it is not the greatest thing in the world, therefore that there is a way open *to him*, in which it may be overcome; and he sets about the overcoming, with confidence that develops power to conquer. His watchword is "I can," and he it is that is found at the top. Only the Optimist ever reaches the pinnacle.

The Pessimist, on the other hand, sees no good in anything. "I can't!" is his perpetual cry. Even that might be tolerated, negatively, if he were content with that view of himself, alone, but he is not. "You cannot, either," is his double-barrelled shot at industry. He is always certain that nothing can be accomplished, and points exultingly to the

failure of another as evidence of the wisdom of his foresight. For him there is a yawning chasm at the end of every path, so it is useless for him to travel it; he prefers to idly sit by and discourage others who would "try the pass." He sees nothing real anywhere, believes nothing, knows nothing and does nothing. Anything he may attempt is approached in such a half-hearted way that its substance crumbles to dust at the touch of his negative hand; and therein, he thinks he finds renewed proof of the correctness of his black visions of emptiness—nonproductive, void and useless.

Are there such minds as this on our fair earth? And, if so, why? Of what are they a product and how may they be dealt with to avoid contamination? These are questions that should be met and answered by every optimistic mind, for the good of both sides. The Optimist and the Pessimist, in habit of thought, are met with everywhere. It takes but a glance to see the truth of the statement that all the progress in the world generates and is put in operation by the optimistic mind. The Optimist rules the world. To him every slip is an encouragement to greater care, and every stumble generates a resolve to make better exertion another time. And he finally conquers. He is the Inventor, usually termed by the Pessimist a "Crank." Perhaps he is. But then, "a Crank" has been defined by a close observer of the development of human nature as "something with which things are turned." The Pessimist, however, never "turns" anything; he is too lazy even to turn a thought in his mind sufficiently to understand a subject. It is easier to rail at another, than to think, and suits him better.

But why does he take this point of view? On examination it seems to be a moral disease. He has taken the negative side of life, only, as his subject, and long-continued thought has established a habit of thinking negatively about everything. This habit may have been begun for him by his ancestors; but it is his moral duty to think for himself, and to recognize such mistakes as are fatal to progress and adjust them to the true laws of life and of being, which, as they are all productive and progressive, must lead to a goal of reality, whether or no his weakened vision can see such at the present time.

The optimistic mode of thought is positive, productive and creative, and eventually accomplishes desirable results; while the pessimistic

view and action is negative and never accomplishes anything of value to the world. It is as obstructive in other paths of life as in religious ways, and it should be stamped out of human life through development of understanding of the principles and laws of reality in the universe, which show all that is, to be real, true, good, and necessarily useful as well as practical and possible of accomplishment. The "real" is true and the "true" can be known.

L. E. W.

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### THE QUALITY OF SUGGESTION.

When a person discovers a fact, or thinks he has discovered one, is it not better given out than kept? Recently some experiences in mind suggestion have come to me which seem peculiar. We hear and read much about suggestion—auto-suggestion, for example—the impressing of some thought or thought effect upon the mind of another, voluntarily or involuntarily. But, though my thesis may border upon the realm of telepathy, I find there is such a thing as getting, purloining if you will, an assistance from another, and not waiting until such person or friend is obliging enough to project it toward us. I am busy writing and my words may not flow freely. In a sort of mad hunt for relief my mind seeks out and comes into contact with that of a friend, a friend with whom I have been on familiar terms. That is, he seems to be near me and conscious of my needs. I have heard him read and talk, and the intonations of his voice are perhaps fresh in my memory. That person may have a gift of fine language, fluent speech which is pleasing to my sense of correctness, and just then I am in need of a fitting phrase. Before I am fully conscious of it I hear that person speaking the very words I desire. His exact tone of voice, his ease of expression and even his manners seem suddenly to have dropped in upon me, and for the moment I seem to let him or her take the pen and finish the sentence.

To one who has never met with similar experiences this may seem but poorly stated; but it is as well as I can express an abstract idea, one so shadowy and ideal in its entirety. But this kind of help I do frequently receive (or purloin), and here naturally arises the question: How far are we warranted in thus using others' gifts? Is it a legitimate word interchange, or is it a habit one should not get into? It is said that there are no new thoughts; that every thought expressed is but an old one made over, and that to conceive of an original thought one would need to go outside of the domain of thinking. This may be true,

and if it is true it lets the conceit out of our balloon of ideas, and we find ourselves quite on a level with the other creatures of our kind. I can only liken the experience above recorded to a sort of parallel word-effort or communion, which seems to drop in upon one of itself, like many another profitable happening of our daily lives.

So far as I can observe, the person drawn upon is not in the least conscious of it—it may be in or out of the flesh—and does not experience any loss whatever. I am not at all aware how prevalent this habit is among writers; but I believe I have seen speakers so inspired by mental responses from their audiences, that they surprise even themselves with the words they give forth. Is not this identical with the writer's experience? The subtleties of the mind are truly marvelous, or seem so to us poor creatures who have only awakened to the outer phases of it. We may pick up a paper and read an editorial and learn something new, perhaps; and yet it is all in the paper still, and another person gets from it just as much. The person who wrote the editorial loses nothing, even if we do steal the paper from our neighbor's doorstep. My exact opinion of the question would be that the person who thus comes into my consciousness as I write not only loses nothing, but may be in return benefited by it.

Perhaps other readers of this magazine have had like experiences, for the new things that are just now coming to the surface are manifold. I do not look upon an inventor as necessarily great in a personal way. He is but the instrument through which perhaps a hundred minds are speaking. His inventions may be the result of a pressing need of a whole country or world, and yet in return for the simple duty he has performed we erect monuments to his memory, thus frequently keeping alive remembrances of his personality rather than the timeliness of his invention. But when expressing and putting upon paper our ideas in particular there must exist a very close intimacy between minds; and when we come to consider that each is but a living part of the one great mind, can we wonder that there are close and often neighborly and beneficial contacts to be felt and realized?

ALWYN M. THURBER.

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I saw a busy potter by the way,  
Kneading with might and main a lump of clay;  
And lo! the clay cried "Use me gently, pray,  
I was a man myself but yesterday!"

—*Omar-i-Khayyám.*

## IMMORTALITY—A SOLILOQUY.

Carlisle wrote: "Immortality; believe it thou must; understand it thou canst not."

Probably, it is not possible to find, for truly philosophical minds, a better simile to illustrate a hypothesis of immortality, than the Ocean, the illimitable Ocean. Without it we could not exist. It is a part of Infinity. It is the emblem of Life, Truth, Faith, Force, Motion, Power, Purity, Immortality; of Infinity itself.

Its motion is ceaseless; it purifies the physical world; its power is infinite. It goes an eternal round of motion and activity as a purifying Power. It evaporates in mist that forms clouds, which are floated by the Spirit of the Wind over the land, where the attraction of cohesion forms it into rain drops, which descend on the bosom of Mother Earth, to permeate and to fructify it, and then run in rivulets to the rivers, to the Sea; to be ever and ever used, over and over again; never diminishing, ever alive, ever at work, ever an eternal Power of good, and ever inviting the adoration of reflecting minds; because it is such an imposing, majestic, all-important part of Deity.

Thus does not the Soul of man, which is but a spark of the great intelligent occult force which we call Deity; and indeed, all life of animate and inanimate Nature, go back to the source from whence it came; to the bosom of the Infinite; to go, ever and ever on its eternal rounds of development and refinement—and in an ever ascending scale of being?

This seems, at least, a plausible hypothesis till a better is evolved. Thus it may be that we shall be reincarnated at a future time, to do better work, here or elsewhere.

Those who have gone are not dead—only to our vision and cognizance. They still live, because all life, all substance is indestructible.

Immortality is a fixed fact to contemplative minds, because there can be no annihilation. The body goes back to the bosom of Mother Earth, to be used over and over again in the refining crucibles of Nature; so does not the Soul go back to the source from whence *it* came? perhaps to be reincarnated in the continuous, eternal processes of the incomprehensible Infinite like the mists of Ocean?

Is individuality of more than a brief duration? What is consciousness? Is it not a result of our organization? of the environment in our human Temples of flesh of this spark of the Infinite, which gives to us our individuality for a brief time, which is forever changing and the future of which is unknowable?

Is not this hypothesis of immortality reasonable, plausible, and in a measure, satisfactory to unbiased, thoughtful minds?

Theologians say that the best proof of immortality is in the ever present longing in mankind to be perpetuated; but is this reliable?

Is not this longing misinterpreted? Is not this feeling rather the *innate* sense that we are all a part of Deity, and thus immortal?

May not this longing be prompted by our selfish desires, that are so necessarily dominant in mankind? Is not this, our *innate* consciousness, felt, but not reasoned out, that we are an integral part of the Divine Humanity—of the Deity, a better hypothesis of immortality?

Like the particles of mist that form or make up the clouds, the river, the Ocean; may we not be particles of the Life principle that exists in all things; not only including this solar system but the whole Universe? Thinking, reflection, meditation develop the intuitional sense, and bring wonderful enlightenment to the seekers after the truth of things. Is not intuition the development, or the fruition of the five senses combined? To the earnest seeker, the "Still small voice" will whisper the wisdom of the Ages.

High aims, high principles, beget still higher; and then we enter Heaven. "The kingdom of Heaven is within you?" "Think of these things."

All things are subject to immutable LAW; it is inexorable; no appeal. Why, why does not mankind study this immutable Law, and become wiser, better, happier?

What is Life? What is Spirit? What is Mind? What is Soul? What is Immortality? What is Infinitude?

Can we not trust the Infinite? and with the gifted Thoreau, be content to regard only "one world at a time?"

These impressive words were uttered by Thoreau to Parker Pillsbury, who visited him two weeks before Thoreau passed away, and were in answer to the question "What of the hereafter?" He smiled and replied, "One world at a time."

Where now is what was *their* spark of life? Can we give wiser or a more trusting answer than—It has gone back from whence it came, and is, as it ever has been, a part of the Soul of all existing things?

CHARLES BUFFUM.

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When thou wishest to delight thyself, think of the virtues of those who live with thee; for instance, the activity of one, the modesty of another, the liberality of a third, and some other good quality of a fourth. For nothing delights so much as the examples of the virtues, when they are exhibited in the morals of those who live with us.—*Marcus Aurelius.*



## THE SCIENCE OF BEING.

## THE DAY OF JUDGMENT.

"Why do you forget that in every Peter that denies his Master, that in every Judas that betrays him and in every high priest that judges the Son of God, in every weak time-server that sentences him, in *everything* that is apparently unjust, the all-holy purpose of God is the moving force. Yes, the loving kindness of the Divine presence is in all your reverses; his holiness in the sin of circumstances, his tenderness in their cruel tyranny, his inviolable purpose in the apparently hopeless disorder and anarchy of things."\*

The hour has struck for a new Dispensation for the human race. Divinity is bursting the cerements of materiality. The world is groaning in the pangs of a new Birth. A new Heaven and Earth are being made manifest to human consciousness. It is the Judgment Day and we stand face to face with our Father in Heaven—our own Souls. Let us dare to stand and receive instructions that we may enter upon the millennial reign of mind, through Spiritual understanding now purpling the mountains with its light.

The water of wisdom for the healing of the nations has been disturbed and its virtues set free.

The Science of Being means knowing God. It answers the ultimate question, hence sets free.

So long as there is a question which can only be answered by "Illusion," "Error," Ignorance, or "Mistake," just so long shall we have a waste basket in which to dump all questions we cannot answer.

There are no illusions, mistakes, errors, sins or crimes in God's kingdom. When we find the real cause of discord, fear, poverty and the sickness we name unhappiness, we shall be enabled to remove it and realize happiness. Of course, happiness will forever elude man until the cause of unhappiness is known. In no other way can Life and Immortality be brought to light.

The belief in evil is the cause of *all* the unhappiness in the world. No one can be happy who believes in evil. At first it *seems* that evil exists as a truth and that we must, therefore, believe in it. Then comes the feeling that we are lost, for a truth cannot be destroyed. So, when we look deeper and face our own souls, we find that "all discord is harmony not understood." We realize that events occur, which, standing alone, seem evil, but which must be viewed in their setting or relation to the whole. The seventh sense is unfolding, which corresponds to the seventh day or Sabbath of rest. It is even

\* Extract from a letter from a Hindu teacher.

## THE METAPHYSICAL MAGAZINE.

at our doors. The curse of labor will be removed. Food and clothing will be made direct from their elements by synthetic process when man realizes that he is God individualized, as a wave is ocean individualized. We shall not labor on the Sabbath day then and it will be an eternal day.

"Earth will go back to her lost youth,  
And life grow deep and wonderful as truth,"

as Markham so beautifully sings in "The Desire of Nations."

So-called evil must come up for judgment. Murder, theft, adultery, wars—all sins and crimes—must stand up and receive the *new name*. The orthodox church calls these "appearances of evil" Satan; Theosophy says Karma; Christian Science names it mortal mind; Mental Science calls it error. The Agnostic, the Liberal and the Spiritualist name it undeveloped good, or evolution; the lower evolving on and up to something better or higher.

The Science of Being faces the Eternal Essence and declares that it is responsible for all; it is all.

This Eternal One simply is. Its name was given by the beloved disciple as Love. It loves to do, to operate according to its good will and pleasure. It is the architect, the builder and the material used. It is the holy of holies and does not contain any grade of sinners. It is the law itself, and the law does not make laws to govern itself, therefore there is no bad Karma, nor time, nor law of gravitation, nor illusion.

The Eternal One, Spirit, does not evolve, because it never involved. It is not low, therefore cannot be high. It is the same in quality, forever, in whom is no variableness nor shadow cast by operating or forming. This One, Spirit, the I Am, is not undeveloped, but is as perfectly developed, as good and as high in the serpent as in man, or in man as in an angel, but is shown forth in *different* vibrations; the purpose, the desire and design of Deity is shown forth in the wisdom of its operation. There is no death in reality, as Death is a belief, not a truth, and life is never destroyed.

When we recognize this truth we shall find the new Name, and a new Song will be put in our mouths, for—"Behold! I make all things new."

"The old goes down,  
The new ascends,  
Its sunny isles in glory rise,  
A rainbow o'er the deluge bends  
And labor's curse dissolves and dies."

GEORGE W. CAREY.

## SCIENCE AND SUBJECTIVITY.

In *Current Literature and Information* for April there is an article entitled "Scientific Imagination," and taken from *The Speaker*. It is a summary of Crookes' address before the Society for Psychical Research and published in the Proceedings for March, 1897. It is a very useful summary, but far too short, and by its shortness it fails to bring to the readers the whole of Crookes' thought. We will furnish the missing links from Crookes' own publication. This is what *The Speaker* said:

Mr. William Crookes, so well known among scientific men as a distinguished experimentalist and theorist, in an address before the Society for Psychical Research, starts by reminding us how absolutely the human body depends for its powers of acting, feeling, thinking on the conditions by which it is surrounded, how entirely we are governed by the strength of the force of gravitation, how much our own size and weight have to do with our conceptions of the world.

This is what Crookes said:

I wish to consider what transformation in our appearance would be produced by a change in the force of gravitation. Let us take extreme cases. Say that the power of gravitation were to be doubled. In that case we should have to exert a vastly increased strength to support ourselves in any other than the prone or dorsal position—it would be hard to rise from the ground, to run, leap, climb, to drag or carry any object. Our muscles would necessarily be more powerful, and the skeleton to which they are attached would need corresponding modification. To work such limbs a more rapid transformation of matter would be required; hence the supply of nutriment must be greater, involving enlarged digestive organs, and a larger respiratory apparatus to allow of the perfect aëration of the increased mass of the blood. To keep up the circulation with the necessary force, either the heart would have to be more powerful or the distance through which the blood would require to be impelled must be reduced. The increased amount of nourishment demanded would involve a corresponding increase in the difficulty of its collection, and the struggle for existence would be intensified. More food being required day by day, the jaws would have to be enlarged and the muscles strengthened. The teeth also must be adapted for extra tearing and grinding.

These considerations involve marked changes in the structure of human beings. To accord with thickened bones, bulging muscles and larger respiratory and digestive apparatus, the body would be heavier and more massive. The necessity for such alterations in structure would be increased by the liability to fall. The necessity of keeping the centre of gravity low, and the great demands made on the system in other respects, must conspire to reduce the size of head and brain. With increase of gravitation, the bipedal form would be beset by drawbacks. Assuming that the human race, under the altered circumstances, remained bipedal, it is highly probable that a large increase in the quadruped, hexapod, or octopod structure would prevail in the animal kingdom. The

majority of animals would be of the Saurian class with very short legs, allowing the trunk to rest easily on the ground, and the serpent type would probably be in the ascendant. Winged creatures would suffer severely, and small birds and insects would be dragged to earth by a force hard to resist; although this might be more or less compensated by the increased density of the air. Humming birds, dragon-flies, butterflies and bees, all of which spend a large portion of their time in the air, would, in the struggle for existence, be rare visitants. Hence the fertilization of flowers by the intervention of insects must be thwarted; and this would lead to the extinction, or at all events to a scarcity, of entomophilous plants, *i. e.*, all those with the showiest blossoms—a gloomy result to follow from a mere increase of the earth's attraction.

But having known no other type of human form, it is allowable to think that, under these different conditions, Man would still consider Woman—though stunted, thick-limbed, flat-footed, with enormous jaws underlying a diminutive skull—as the highest type of beauty!

Decreased attraction of the earth might be attended with another set of changes scarcely less remarkable. With the same expenditure of vital energy as at present, and with the same quantity of transformation of matter, we should be able to lift heavier weights, to take longer bounds, to move with greater swiftness, and to undergo prolonged muscular exertion with less fatigue—possibly to fly. Hence the transformation of matter required to keep up animal heat, and to restore the waste of energy and tissue, would be smaller for the same amount of duty done. A less volume of blood, reduced lungs and digestive organs would be required. Thus we might expect a set of structural changes of an inverse nature to those resulting from intensified gravitation. All parts of the body might safely be constructed upon a less massive plan—a slighter skeleton, smaller muscles and slenderer trunk. These modifications, in a less degree than we are contemplating, tend in the present to beauty of form, and it is easy to imagine our æsthetic feelings would naturally keep pace with further developments in the direction of grace, slenderness, symmetry and tall figures.

It is curious that the popular conceptions of evil and malignant beings are of the type that would be produced by increased gravitation—toads, reptiles and noisome creeping things—while the Arch Fiend himself is represented as perhaps the ultimate form which could be assumed by a thinking brain and its necessary machinery were the power of gravitation to be increased to the highest point compatible with existence—a serpent crawling along the ground. On the other hand, our highest types of beauty are those which would be common under decreased gravitation.

The “daughter of the gods, divinely tall,” and the leaping athlete, please us by the slight triumph over the earthward pull which their stature or spring implies. It is true we do not correspondingly admire the flea, whose triumph over gravitation, unaided by wings, is so striking. Marvelous as is the flea, its body, like ours, is strictly conditioned by gravitation.

*The Speaker* continues:

He then asks us to consider what effect a variation in our size alone would

have upon our view of the laws by which the universe is ruled. A giant from Brobdingnag would be insensible to a hundred minute physical influences which vitally affect our lives. A man subjected to such vast sensations would lose all belief in the natural laws that he had learned, and would forget as entirely all theories of proportion as did Gulliver when he fell from the eagle's clutches in his Brobdingnagian box, and called out to the sailors of a passing ship to haul his box in at the cabin window, unmindful that his box was bigger than the cabin itself. So, too, a Lilliputian isolated on a cabbage leaf, as Mr. Crookes ingeniously suggests, would, on the other hand, be sensitive to a hundred influences which mortal men despise. Sitting aloft in diminutive grandeur, as Gulliver sat among the salt-cellar at meals, he would view the motes in the sunshine as "portmanteaus flying through the air," and would probably form conceptions wholly different from our own of the phenomena which the universe presents.

This is what Crookes said:

You must permit me, then, a homunculus on whom to hang my speculation. I cannot place him actually amid the interplay of molecules, for lack of power to imagine his environment; but I shall make him of such microscopic size that molecular forces which in common life we hardly notice—such as surface-tension, capillarity, the Brownian movements—become for him so conspicuous and dominant that he can hardly believe, let us say, in the universality of gravitation, which we may suppose to have been revealed to him by ourselves, his creators.

Let us place him on a cabbage leaf, and let him start for himself.

The area of the cabbage leaf appears to him as a boundless plain many square miles in extent. To this minimized creature the leaf is studded with huge glittering transparent globes, resting motionless on the surface of the leaf, each globe vastly exceeding in height the towering Pyramids. Each of these spheres appears to emit from one of its sides a dazzling light. Urged by curiosity he approaches and touches one of the orbs. It resists pressure like an india-rubber ball, until accidentally he fractures the surface, when suddenly he feels himself seized and whirled and brought somewhere to an equilibrium, where he remains suspended in the surface of the sphere utterly unable to extricate himself. In the course of an hour or two he finds the globe diminishing, and ultimately it disappears, leaving him at liberty to pursue his travels. Quitting the cabbage leaf, he strays over the surface of the soil, finding it exceedingly rocky and mountainous, until he sees before him a broad surface akin to the kind of matter which formed the globes on the cabbage leaf. Instead, however, of rising upwards from its support, it now slopes downward in a vast curve from the brink, and ultimately becomes apparently level, though, as this is at a considerable distance from the shore, he cannot be absolutely certain. Let us now suppose that he holds in his hands a vessel bearing the same proportion to his minimized frame that a pint measure does to that of a man as he is, and that by adroit manipulation he contrives to fill it with water. If he inverts the vessel he finds that the liquid will not flow, and can only be dislodged by violent shocks.

Wearied by his exertions to empty the vessel of water, he sits on the shore, and idly amuses himself by throwing stones and other objects into the water. . . . The reader has understood that in this fanciful sketch, composed only for an illustrative purpose, all kinds of problems (as of the homunculus's own structure and powers) are left untouched, and various points which would really need to be mathematically worked out are left intentionally vague.

After a few more "things still more tormentingly perplexing," which the homunculus would doubtless encounter, the President goes on to say:

Let us for a moment go to the opposite extreme and consider how Nature would present itself to human beings of enormous magnitude. Their difficulties and misconstructions would be of an opposite nature to those experienced by pigmies. Capillary attraction and the cohesion of liquids, surface-tension and the curvature of liquid surfaces near their boundary, the dewdrop and the behavior of minute bodies on a globule of water, the flotation of metals on the surface of water, and many other familiar phenomena, would be either ignored or unknown. The homunculus able to communicate but a small momentum would find all objects much harder than they appear to us, whilst to a race of colossals granite rocks would be but a feeble impediment.

There would be another most remarkable difference between such enormous beings and ourselves: if we stoop and take up a pinch of earth between fingers and thumb, moving those members, say, through the space of a few inches in a second of time, we experience nothing remarkable. The earth offers a little resistance, more or less, according to its greater or less tenacity, but no other perceptible reaction follows.

Let us suppose the same action performed by a gigantic being, able to move finger and thumb in a second's space through some miles of soil in the same lapse of time, and he would experience a very decided reaction. The mass of sand, earth, stones and the like, hurled together in such quantities and at such speed, would become intensely hot. Just as the homunculus would fail to bring about ignition when he desired, so the colossus could scarcely move without causing the liberation of a highly inconvenient degree of heat, literally making everything too hot to hold. He would naturally ascribe to granite rocks and the other constituents of the earth's surface such properties as we attribute to phosphorus—of combustion on being a little roughly handled.

Need I do more than point the obvious lesson? If a possible—nay, reasonable—variation in only one of the forces conditioning the human race—that of gravitation—could so modify our outward form, appearance and proportions, as to make us to all intents and purposes a different race of beings; if mere differences of size can cause some of the most simple facts in chemistry and physics to take so widely different a guise; if beings microscopically small and prodigiously large would simply as such be subject to the hallucinations I have pointed out—and to others I might enlarge upon—is it not possible that we, in turn, though occupying, as it seems to us, the golden mean, may also by the mere virtue of our size and weight fall into misrepresentations of phenomena from which we

should escape were we or the globe we inhabit either larger or smaller, heavier or lighter? May not our boasted knowledge be simply conditioned by accidental environments, and thus be liable to a large element of subjectivity hitherto unsuspected and scarcely possible to eliminate?

*The Speaker* continues:

From these examples of the extent to which our size affects our views of nature, Mr. Crookes goes on to question whether we are not, like the giant or the manikin, subject to illusions, too; and whether the knowledge of natural laws, which we lay claim to, may not be largely the result of our environment, and liable to an element of subjectivity which we have never measured or suspected yet. Working along a chain of reasoning and illustration suggested by a calculation of the vibrations which produce sound and light, and in its ingenuity fascinating to follow, Mr. Crookes supposes a pendulum beating with increasing velocity, the vibrations increasing at each step. At the fifth step—we quote from the summary of his argument in the *Times*—the vibrations are thirty-two a second, the point where sound begins for us. As we ascend higher up the scale, the vibrations, ever more and more rapid, reveal themselves as electrical rays. From the thirtieth step to the forty-fifth extends a region as yet unexplored, where the secrets of many physical mysteries may perhaps be found. Still higher in the scale comes the region of light, and beyond that another unknown region, where Mr. Crookes thinks it possible that the X-rays of Professor Röntgen may lie. Ascending still higher, “it does not require much stretch of the scientific imagination to conceive that at the sixty-second or sixty-third step the trammels from which rays at the sixty-first step were struggling to free themselves have ceased to influence, and that these rays pierce the densest medium with no diminution of intensity, and pass unrefracted and unreflected along their straight path with the velocity of light.” Even beyond that may come minuter orders of vibration, rays which may cease to have the properties of those known to us, and which may be able to overcome all obstacles of matter and of space. Is it not conceivable that these rays may transmit intelligence from one mind to another? Is it not conceivable that “intense thought concentrated toward a sensitive being with whom the thinker is in close sympathy may induce a telepathic chain, along which brain waves can go straight to their goal without loss of energy due to distance?”

Here ends the article in *The Speaker* as copied by *Current Literature*. We leave out the table of vibrations found in the Proceedings, but give Crookes' remarks on that table:

At the fifth step from unity, at 32 vibrations per second, we reach the region where atmospheric vibration reveals itself to us as *sound*. Here we have the lowest musical note. In the next ten steps the vibrations per second rise from 32 to 32,768, and here to the average human ear the region of sound ends. But certain more highly endowed animals probably hear sounds too acute for our organs, that is, sounds which vibrate at a higher rate.

We next enter a region in which the vibrations rise rapidly, and the vibrating medium is no longer the gross atmosphere, but a highly attenuated medium, "a diviner air," called the ether. From the 16th to the 35th step the vibrations rise from 32,768 to 34359,738368 a second, such vibrations appearing to our means of observation as electrical rays.

We next reach a region extending from the 35th to the 45th step, including from 34359,738368 to 35,184372,088832 vibrations per second. This region may be considered as unknown, because we are as yet ignorant what are the functions of vibrations of the rates just mentioned. But that they have some function it is fair to suppose.

Now we approach the region of *light*, the steps extending from the 45th to between the 50th and the 51st, and the vibrations extending from 35,184372,088832 per second (heat rays) to 1875,000000,000000 per second, the highest recorded rays of the spectrum. The actual sensation of light, and therefore the vibrations which transmit visible signs, being comprised between the narrow limits of about 450,000000,000000 (red light) and 750,000000,000000 (violet light)—less than one step.

Leaving the region of visible light, we arrive at what is, for our existing senses and our means of research, another unknown region, the functions of which we are beginning to suspect. It is not unlikely that the X-rays of Professor Röntgen will be found to lie between the 58th and the 61st step, having vibrations extending from 288220,576151,711744 to 2,305763,009213,693952 per second or even higher.

In this series it will be seen there are two great gaps, or unknown regions, concerning which we must own our entire ignorance as to the part they play in the economy of creation. Further, whether any vibrations exist having a greater number per second than those classes mentioned we do not presume to decide.

But is it premature to ask in what way are vibrations connected with thought or its transmission? We might speculate that the increasing rapidity or frequency of the vibrations would accompany a rise in the importance of the functions of such vibrations. That high frequency deprives the rays of many attributes that might seem incompatible with "brain waves," is undoubted. Thus, rays about the 62d step are so minute as to cease to be refracted, reflected or polarized; they pass through many so-called opaque bodies, and research begins to show that the most rapid are just those which pass most easily through dense substances. It does not require much stretch of the scientific imagination to conceive that at the 62d or 63d step the trammels from which rays at the 61st step were struggling to free themselves have ceased to influence rays having so enormous a rate of vibration as 9,223052,036854,775808 per second, and that these rays pierce the densest medium with scarcely any diminution of intensity, and pass almost unrefracted and unreflected along their path with the velocity of light.

Ordinarily we communicate intelligence to each other by speech. I first call up in my own brain a picture of a scene I wish to describe, and then, by means of an orderly transmission of wave vibrations set in motion by my vocal chords



through the material atmosphere, a corresponding picture is implanted in the brain of any one whose ear is capable of receiving such vibrations. If the scene I wish to impress on the brain of the recipient is of a complicated character, or if the picture of it in my own brain is not definite, the transmission will be more or less imperfect; but if I wish to get my audience to picture to themselves some very simple object, such as a triangle or a circle, the transmission of ideas will be well-nigh perfect, and equally clear to the brains of both transmitter and recipient. Here we use the vibrations of the material molecules of the atmosphere to transmit intelligence from one brain to another.

In the newly discovered Röntgen rays we are introduced to an order of vibrations of extremest minuteness as compared with the most minute waves with which we have hitherto been acquainted, and of dimensions comparable with the distances between the centres of the atoms of which the material universe is built up; and there is no reason to suppose that we have here reached the limit of frequency. Waves of this character cease to have many of the properties associated with light waves. They are produced in the same ethereal medium, and are probably propagated with the same velocity as light, but here the similarity ends. They cannot be regularly reflected from polished surfaces; they have not been polarized; they are not refracted on passing from one medium to another of different density, and they penetrate considerable thicknesses of substances opaque to light with the same ease with which light passes through glass. It is also demonstrated that these rays, as generated in the vacuum tube, are not homogeneous, but consist of bundles of different wave-lengths, analogous to what would be differences of color, could we see them as light. Some pass easily through flesh, but are partially arrested by bone, while others pass with almost equal facility through bone and flesh.

It seems to us that in these rays we may have a possible mode of transmitting intelligence, which, with a few reasonable postulates, may supply a key to much that is obscure in psychical research.

We shall not presume to comment on this address. We have quoted so much of it because it is so suggestive and rich. It contains emphatic warnings to all subjectivists and dreamers. The solipsism of idealists receives a wholesome criticism. Because "the truth is within," it is not said that Tom, Dick and Harry can proclaim it. The Mind that is the Truth is not circumscribed by notions derived from a human transient personality.

C. H. A. B.

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The true thrift is always to spend on the higher plane; to invest and invest with keener avarice, that he may spend in spiritual creation, and not in augmenting animal existence.—*Emerson*.

If any one should set your body at the mercy of every passer-by you would be indignant. When, therefore, you set your mind at the mercy of every chance, to be troubled or perturbed when any one may revile you, have you no shame in this?—*Epictetus*.

## THE SECRETS OF THE NIGHT.

THE SECRETS OF THE NIGHT AND OTHER ESTHONIAN TALES. Translated by F. Ethel. Hynam. Illustrated by O. Oakes-Jones. London. Elliot Stock. 1899.

The revival of interest in Folklore is one of "the signs of the times" of our coming to Reason unembarrassed by superstitions and fanatical incrustations. Most recklessly did the powers in authority deal with past traditions and in callous indifference did the people suffer them to be forgotten.

All Folk traditions are the expressions of the mental life of past ages and, as we study monumental art, philosophies and law systems, so it behooves us to study traditions, because they express the soul-life of a people even more directly than monuments, etc. The reason for this is their genesis directly from the people themselves rather than from their leaders. They differ from the artificial products of officials in their simplicity, directness and universality. On account of these qualities do they contain the most valuable philosophy, life teachings, and are suitable for all ages of men, both for the child and the grown man, both for those ancient days which created them and these modern ones, which study them.

Many modern metaphysicians who find it difficult to deal with abstract philosophical terms, or, who by training are unfit for profound investigations, would do well to engage in the study of the hidden meaning of folklores, etc. Such a study would require in the main receptivity of mind and intuitive apperceptions, powers which all have who trust the New Life.

Among the Esthonian tales translated by F. Ethel. Hynam we find one, "The Secrets of the Night," which is singularly rich in soul-life. In much abbreviated form it runs thus:

Far away in a small village in Finland lived, many years ago, a young peasant. He was very poor, but in spite of poverty and hard work he was always cheerful. He loved to be alone with Nature, to muse on all her wonders and study her many changes. In the evening he felt, as it were, an excess of vital energy that all the hard labour of the day had been unable to exhaust. As the darkness increased this feeling changed to a strange, wild longing after the unknown. At such times the voices of the night would summon him and he would wander far away into the forest in pursuit of the weird shadows that crept among the trees, and flying ever before him, seemed to shrink together as he approached.

The reader will have observed that this young man is in the state of simplicity; there is no diremption in his mind; he has not thought,

he has and does live. His life is one of union with himself. It does not last long, before we hear him having entered the way of knowledge of good and evil.

Unable to resist his desire to understand the hidden workings of Nature, he went to a magician and asked aid. The Mana-Besehrer warned him, but, the boy insisting upon having his way, the magician gave him a piece of bread and bade him preserve it carefully until Midsummer Eve. If he on that eve could dip it into the golden shell whence the king of the serpents would drink the milk of snipe, he would gain the knowledge he desired. With renewed warnings the magician turned him away. A few nights after he succeeded by sheer courage and persistency in dipping the bread into the golden shell and to swallow it quickly. And what was more he got away safely.

It was desire that drove him to act and it was natural strength which supported him. In the bread he "ate heaven and earth" [they had made it], but also the sorrowful gift of nature: the cutting pain of longings. The sap or juice, "the milk of snipe," gave him the understanding of every movement of the shadows, so that he could easily distinguish each one of those indistinct sounds so numerous in the forest, but filled him also with insatiable hunger for realization of his desires. Such is "the good and evil" of knowledge. Wisdom only is perfection and rest.

The forest and the landscape were no longer the same to him. The places among the birch trees he used to visit were no longer marshy, but open ground, and one night he saw in a round enclosure built of polished marble of a golden hue the assembly of the daughters Mets-hallias and Muru-eides, the goddesses of earth and water. On their alliance depends the fruitfulness of the earth and they renew it in this forest with bathing and dances. With the first flickering rays of morning the lovely vision disappeared. For three nights he saw the vision. With the fourth began a misery that only ended with his death. He never realized a union with any of the goddesses. Thus was verified the magician's warning.

He attained the occult knowledge that a full draught of nature's elixir gives. He who drinks "the milk of snipe" or is filled with the malarial vapors of marshy forest soil will see visions. The misty air of a midsummer night reveals the secrets the trees hold so tightly during the day. Thick and white moves the mysterious twilight among them, now pressing hard against a moonbeam and then winding itself up the white stems of the trees. An intense feeling takes possession of the human heart and the brain grows dizzy. Science knows many learned names for this condition, but does not dream of the spiritual states set free by such hallucinations. Experience has shown us numberless cases of mental aberrations and brains never readjusted

after a sleep on the mound of the elves, but has not told us of possible advances in spiritual life only visible in a future existence. However, the lesson is this, that only they dare enter upon these occult experiments, who have sufficient rational power in themselves to break the spell "cast upon them." Another point to observe is this: The sum total of the long life of humanity is common property. We are solidarily one with the rest of mankind. It is not necessary to pass through any more of the experiences told in Folklore. By reading these tales and entering upon their life in vigorous image-making we may realize as much as we could by actual experiment. Hence we deprecate occult experiments and advocate the study of Folk tales.

C. H. A. B

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#### FROM THE SEA TO THE HILLS.

I have come from the Sea to the beautiful Hills,  
To the beautiful hills of green:  
Where the balm of the fragrant morn distills  
In a flood of heavenly sheen.

And all these beautiful hills are mine,  
They are mine by divine descent;  
To my soul they are a sacred shrine,  
A fountain of sweet content.

For I am the sole legitimate heir  
To all that my love can hold,  
And the boon that I ask of the earth is to share  
In her beauty before her gold.

They bring me no burdens, no taxes I pay,  
The Father has made me a Deed;  
And all He requires that I keep in the way  
Where His Love and Omnipotence lead.

Now I roll in my wealth, all beauty is mine,  
And the Father is one with me;  
I taste of the cluster that crowneth the vine,  
And lave in the Infinite Sea.

And thus I am heir to these glorious heights  
In the Land of the Sunset Flame,  
Where Nature in search of a model delights  
And captures the world with her fame.

O, the wonderful hills, the beautiful hills,  
 The glorious hills that shine;  
 They speak to my soul, and their language thrills  
 Like the strains of a Song Divine!

They are evermore mine, in their beauty I share,  
 I am one with Creation and God;  
 And I hold the key to all that is fair  
 In the atmosphere, sky and sod.

And this is the Golden Key of Life,  
 'Tis the key to new thought and new lore;  
 It opens the gates of Light where strife  
 And sorrow and greed are no more.

So I love my hills, my glorious hills,  
 In the Beautiful Golden Land,  
 That is bright with the blaze of the Sunset rays,  
 As it gleameth along the Strand.

ELIZA A. PITTSINGER.

### WORDS.

Words are the stranded foam the sea-winds blow,  
 Or bloom-snow falling in the springing weeks;  
 Unless the character of him who speaks  
 Stand out, behind the words, as good and true.

Words are but feathers, bright or black or gray,  
 Upon the small wind's fingers borne and lost;  
 But actions are the great rocks—tempest cross'd,  
 Though fretted by a million storms, they stay.

“Quatrains.”—*Wm. Wilsey Martin.*

Thou shalt never proclaim thyself a philosopher, nor speak much among the vulgar of the philosophic maxims, but do the things that follow from the maxims.—*Epictetus.*

Unhappy am I, because this happened to me? Not so, but happy am I, though this has happened to me, because I continue free from pain, neither crushed by the present, nor fearing the future.—*Marcus Aurelius.*

## BOOK REVIEWS.

DUALITY OF VOICE. By Emil Sutro. Cloth, 221 pp., \$1.00. G. P. Putnam's Sons, New York and London.

In this unique work there is much to interest the student, not only regarding the special organ in question, but the entire human being, for the author treats his subject from a purely spiritual standpoint, giving recognition to the body only as the instrument of the soul. While his theories may seem vague and difficult to accept the reader cannot fail to appreciate Mr. Sutro's earnestness, and the fact that this new departure from the usual materialistic arguments on this and kindred subjects opens another door into the limitless domains of Truth should give an impetus to his work and make this book a welcome guest to every earnest seeker. The science of the voice is still so undeveloped, and the mystery of its wonderful power only guessed at, as yet, that any theory, however novel, which carries the thought into higher and more spiritual realms for its solution, should receive careful attention from all who are in sympathy with spiritual progress.

A quotation or two from these interesting pages will not be amiss: "The intonation of a word, expressive of the soul in the embodiment of an idea, is a bond which unites all humanity; not alone the human souls of any special day and generation, but of all days and all generations. But for the fact that the Greek soul is in us to-day, that the native intonation of *their* words is native with us and with all mankind, their *dead* tongue would be *absolutely* dead for us. We could find no meaning in it, no beauty, no spirit, no soul."

Again: "The knowledge of the exercise of our faculties is dependent on the knowledge of life and on that of the spirit, without whose aid no transaction of life of any kind ever takes place. Despairing of his ability to penetrate into the realms of the spirit aspiring man has ever resorted to that which was next at his command—matter. But body and mind, in alliance, have ever succeeded in frustrating these efforts; in keeping the secret of their duality and mutuality intact from the gaze of man."

A NEW SYSTEM OF NATURAL PHILOSOPHY. In Two Books. Book I. By James Ferguson. Cloth, 240 pp., \$1.50. Published by the author. Talmage, Neb.

We have before us Book I. of this work, which is devoted to "The Physical Universe," and in order to help the reader to an understanding of the author's aim we cannot do better than to quote from Mr. Ferguson's Introductory Chapter: "The Universe, so far as is known

to us, may be regarded as having two sides, the Physical and the Mental. This book is occupied with the physical universe, the other with the mental universe. . . . Some idea of the complete system, and of the method and line of argument pursued in the work, may be obtained from the following series of propositions:

"An universal likeness (no difference) can be thought of only as a boundless nothing—or as pure empty space. Empty space does not contain anything, and in itself it is nothing;—at least, it is the best example of nothing that the human mind can have. It is possible to think of space in contrast with something, and so it may be regarded as an object of thought; but when considered in the strictly abstract sense (as separated from something) we cannot think of it as being something. Deeper than this deepest contrast of nothing—something, mind cannot go, and this is the limit and foundation of all knowledge. . . . The universe (all things) must exist in matter and by reason of difference. Outside of matter is empty space or nothing, and in nothing there is no difference. The word 'things' is supposed to be the widest in our language, and it is wide enough to take in all but nothing. . . . Mind can know only things and nothing, and each and everything, in order to be known, must be distinguished from nothing and from other things through a sense of their difference. Difference, therefore, is also the first law of sense and of knowledge. This, in brief, is Universal Relativity: the law of all laws, because it precedes and includes all things. . . . Feeling convinced that this is the primary law, that there is nothing deeper, and that there is no limit to its application until we reach the limits of the universe, I have adopted it as my chief guide throughout this work. I have even entertained the opinion that this law is the key to all knowledge."

Of the soundness of these premises the reader must judge for himself, after a careful perusal of the chapters which follow. The title of the second book, "The Mental Universe" (to be published later), suggests a field of vast interest, in which all thoughtful minds are delving in this wonderful age, and we have no doubt that Mr. Ferguson's work will be welcomed.

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#### EXCHANGES.

THE REVIEW OF REVIEWS. . Monthly. 8s. 6d. a year. London.

THE COMING AGE. Edited by B. O. Flower. Monthly. \$2.00, 20 cents.  
The Coming Age Co., Boston.

OMEGA. Monthly. \$1.00 a year, 10 cents a copy. 1562 Broadway, New York.

- THE LITERARY DIGEST. Weekly. \$3.00 a year, 10 cents a copy. Funk & Wagnalls Co., 30 Lafayette Place, New York.
- THE HUMANITARIAN. Monthly. 17 Hyde Park Gate, London, S. W., England, and at Brentano's, 31 Union Square, New York.
- THE FORUM. Monthly. \$3.00 a year, 35 cents a copy. The Forum Pub. Co., 111 Fifth Avenue, New York.
- THE THEOSOPHIST. Monthly. \$5.00 a year, 50 cents a copy. Madras, India.
- UNIVERSAL TRUTH. Monthly. \$1.00, 10 cents. 87 Washington St., Chicago.
- THE THEOSOPHICAL REVIEW. Monthly. \$2.75 per annum; 25 cents single copy. The Theosophical Publishing Co., 65 Fifth Avenue, New York.
- MODERN ASTROLOGY. Monthly. Annual subscription, 13s. 6d., 1s. a copy. The Astrological Pub. Co., 9 Lyncroft Gardens, London, N. W., England.
- THE PSYCHIC DIGEST AND OCCULT REVIEW OF REVIEWS. Monthly. \$1.00 a year, 10 cents a copy. Robert Sheerin, M. D., 173 Summit Street, Cleveland, Ohio.
- THE OPEN COURT. Monthly. \$1.00 a year, 10 cents a copy. The Open Court Publishing Co., Chicago, Ill.
- MERCURY. Monthly. \$1.00 a year, 10 cents a copy. William John Walters, Odd Fellows Building, San Francisco, Cal.
- THE ARENA. Monthly. \$2.50 a year, 25 cents a copy. The Arena Company, Copley Square, Boston, Mass.
- THE ENGLISH THEOSOPHIST. Monthly. Per annum 1s. 6d. Per copy 1d. 60 Malmesbury Road, Bow E., London.
- THE PALMIST'S REVIEW. Quarterly. 5s. a year. Westminster, England.
- SUGGESTIONS. Monthly. \$1.00, 10 cents. 4020 Drexel Boulevard, Chicago, Ill.
- NEUE METAPHYSISCHE RUNDSCHAU. Monatsschrift. Jährlich 12 Mark. Einzelne Hefte 1.—Mark. (Inland) 14.—Mark (1.20) (Ausland). Paul Zillmann, Zehlendorf (Berlin).
- THE BRAHMAVADIN. Monthly. \$2.00 per annum, 15 cents single copy. Triplicane, Madras, India. T. E. Comba, 65 Fifth Avenue, New York.
- THE ARYA PATRIKA. Weekly. 5 rupees per annum. Lahore, India.



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PRESENT IDEALISM.

BY STANTON KIRKHAM DAVIS.

If we are to be utilitarian let it be in a true and broad sense. Exclude not the Spirit which gives life; exclude not the Beautiful which has a vast bearing on life. Be true to the import of Utilitarianism and utilize whatever is available. Men will not be content with electricity and compressed air and steam, but shall pass on to psychic forces and harness these. We may not stop short at action but shall deal with thought which precedes and conditions action. Invention has provided us no rapid transit; it is at best a snail's pace. We shall soon tire of creeping thus. A little less cultivation without: a little more within. Let us no longer be indifferent to real issues; inner forces, divine relationship—shall they be ignored? Let us infuse some daring into the utilitarian mind and essay the wings of the Spirit.

What then is Utilitarianism? Is it something apart from Art; is it something separate from Beauty, from the Spiritual, the psychic, the occult? Then something apart from Being and hence a figment. Let us pour new life into the old forms if we must still retain them. Let us lay aside our ancient history, our ancestral gods; let us be up and *thinking*! The vice is not Utilitarianism, but it is that Utilitari-

anism is faint-hearted,—mole-eyed. It would hitch up Dobbin but leaves Pegasus out to pasture; it invents spectacles but sees 'no visions. And now it would *prove* that the Soul is immortal. But religion and inspiration come not so. The bread of life is not to be baked in loaves. He who must have algebraic demonstration of the Soul would not be greatly benefited by the proof.

The apostle of Realism must first learn what is real; the advocate of might must know wherein is true power. So shall he come to deal with substance and not shadow,—with the unseen often, rather than with the seen. In our effort to be practical let us be divinely practical—not stupidly so. Shall we then save our pennies and waste our thoughts; shall we bolt the house door and leave open the door of the mind; fumigate the dwelling and take no precaution against mental contagion? Shall we sit in our sun parlors but exclude the blessed sunshine of Love,—toast our feet and freeze our hearts? There comes a time when we must have done with symbols and consider the reality. Faith! Suggestion! Thought! These are the agents of a spiritual energy of which force is but the sign. To be deeply practical is to engage spiritual activities, to utilize the mind to which we are channels,—to let the tide run our mills; it is the ability to utilize occult affinities,—to use to the utmost the cosmic force of Love.

There is a spiritual hearing and a spiritual seeing. Five senses will not suffice; the utilitarian must needs have seven or more to develop his full capacity. The practical world once did without steam, once paid its bills in garden stuff—so much hay or potatoes for a pair of boots. And five senses shall presently be as inadequate as a currency of cowrie shells; we must have a more universal medium or be left in the lurch. Gravity carries freight and moonshine will float ships. But there are forces more intangible than moonshine, and on this tide shall our ships come in. It was only necessary to liquify air to reveal a new field of available energy; and the control of thought shall disclose the vast field of spiritual dynamics.

Here are those who claim to be healed by thought; others who run and leap because of faith! We have hugged our delusions and they have failed us; but these have found new delusions—it may be—

and cannot contain their joy. It were well, perhaps, to forsake the old delusion for the new if such are its fruits. Let us brave the dragon of public opinion and see if here is not something we may utilize and thus add to our utilitarian category. What faith have we not put in ipecac and pills, and with what returns—O, ye gods! They have stayed not the hand of the Lord. Shall the obituary column teach us nothing? A soul passing from some bedside every second of time and leaving there its house of clay—sad, mute commentary on the unavailing phials. What if after all the idealist has become more practical than we?

Strictly speaking, all men are in a sense idealists, for though they may be removed from sympathy with the spirit of Idealism—the difference lies in their ideals. Whatever in the mind stands for truth; whatever sum of ideas impresses itself as paramount; whatever concept is entertained of the existing order, is the ideal upon which it dances attendance,—be it never so sophistical. That which we actually believe to be the best of which the universe is capable, such is our ideal,—such our present inspiration, or our damning limit. If our ideals are emotional rather than rational, so will be our lives. Vulgar ideals make vulgar people; fleshly ideals make sensualists. And the consecration of thought to transcendent ideals is responsible for poets and seers. The materialist is a man of material ideals and holds an ideal of himself as a thing of atoms,—of flesh and bones; his materialism is the outcome of this ideal of himself and of the universe. Men are influenced directly by that which they believe and not by what they would like to believe. We become optimists or pessimists according to the harmony or inharmony of our own minds. This, namely, that we work from ideals to externals,—specifically, that ideals are externalized in the body—is the psychology of the ideal, the practical aspect which distinguishes modern Idealism. It is not the Soul which grows but our realization of it merely, and it is this that constitutes development. Growth is the process of uncovering and bringing to light that which *is*, rather than any accretion from without. This process of discovering hidden truth—of uncovering the Soul—may be likened to a journey through wellnigh impenetrable forests, seeing at rare intervals a fitful glimpse of the

overarching blue, and plunging again into abysmal depths. And to us there come at times, as to Siegfried, the offspring of Wotan, strains of a sublime motive, awakening knowledge of the Soul's greatness,—intimations of a divine lineage.

Sanity does not consist in conformity to custom, nor to social precedents and human decrees, as such, but to whatsoever in these is in accordance with Truth. Sanity, out and out, is nothing less than parallelism with Truth. It alters not the case that our departure is conventional; the results of aberrant thought are always evident. One unfortunate bethinks himself a god and is taken to the asylum; but many another made in the spiritual image of God dubs himself a miserable bit of clay. Unsoundness of a certain kind is prevalent wherever men are not true to God and to the brotherhood of man; and every man is still unbalanced who perceives not his own divinity. Oh, for the divine physician who shall cast out these devils from our consciousness; for the spiritual mind which shall bring us peace; for the tonic of pure thought which shall make us whole!

Idealism *per se* never attains the fatal dignity of a system; it is always somewhat undefined and open to further accessions of Truth. It is rather a spiritual bias and predilection—a refined clay, plastic in the hands of every age; which, whenever the time is ripe, is molded to the form of some philosophic system. The philosophy of the Ideal is indeed older than history; Idealism was already venerable when writing was invented. But it has now come upon practical times and received a new investiture, a new value; and its gift to this age is the science of mental therapeutics.

This budding science, classed by the unthinking as a kind of astrology or necromancy, is perhaps the astrological stage of an exact science destined to revolutionize all therapeutic systems. It starts with the premise—and this premise at least was known to Swedenborg—that the members of the body are correspondences, their various functions symbolic of the spiritual office, and not in themselves final; eye and ear of an inner vision and hearing; hands and feet of certain faculties; sex of the creative principle; head, torso, limbs all corresponding to the spiritual man. And this has given rise to an experimental psychology that shall be of use outside of the

schoolroom. Hitherto has psychology been milk for babes; here is meat for strong men. Opposite our category of emotions we must now write a corresponding list of effects. Here are grief, fear, anger, hatred and the rest arising in the mind, and far from vanishing into thin air, our psychology reveals that they act directly to derange the functions of heart, lungs, stomach and liver. Here again are love, trust, joy and serenity acting to produce normal conditions and to sustain the body in health. Here then is the remedy for the effects of false emotion; where fear has deranged, love will restore. And through force of pure logic we are constrained to admit that false emotion and wrong ideals are responsible for pathologic conditions. We read in the earliest scriptures that it was then an old rule that hatred was overcome by love, never by hatred; and now it appears that anger and hatred are productive of poison in the blood, and true to the old rule this is overcome by the current of love. There is a certain sympathy and correlation between the advance of physical science and this new psychology—strange bedfellows though they may be. Science demonstrates telepathy, and this becomes at once the vehicle of this Idealism, the winged Mercury of this therapeutic Jove—the emissary from the rational to the erring consciousness. Again the intuitive perception of the idealist is corroborated by the chemist analyzing the blood under stress of various negative emotions, for lo! there are the poisonous products corresponding to each and every one. When before did chemistry reveal facts so momentous—big with revolution and the downfall of hoary systems!

It is precisely because of the revelations of this transcendental psychology that ontology is become the basis of Idealism, and that present Idealism is so largely metaphysical, for the demonstrated effects of thought and emotion serve to emphasize the vital character of the science of Being. We must know entity, essence and substance, not as abstractions, but as means of life, as targets for thought. Whether good or evil, order or chaos obtains,—whether evil exists at all,—shall not be a matter of sentiment but of metaphysics. And it is in its metaphysics that our Idealism stands most indebted to the past: its psychology is the child of this vigorous century. So in this

marvelous coming age our *lares et penates* is to be a volume of metaphysics and a treatise on mental therapeutics in place of the old family medicine book.

The ground on which we stand is derived from earlier formations, from prehistoric lands, but sand is sand and clay is clay whether they figure in secondary or in tertiary rocks. The Rocky Mountains are journeying piecemeal to the sea, there to lay down new strata of the old, old material which doubtless shall be re-elevated and become the territory of the future races. And so do the grains of truth of an Archean metaphysics constantly figure in newer formations. If we briefly examine into the philosophical grounds of this Idealism, we are made sensible first of the influence of the Upanishads declaring the inner Self—absolute and unconditioned,—the venerable Aryan doctrine of Nescience, and the perception of the Self as the basis of freedom and happiness. And so does our Idealism inculcate a rather modified and practical Yoga,—relating of the consciousness to the real, and a concentration of thought thereon; in other words the assumption and maintenance of a God-consciousness. Here are none of the externals of Christianity but much of the cherished teaching of Jesus, proclaiming the relation of man to the Father, the efficacy of Love, and of Faith,—the necessity for spiritual living. Never since the days of the primitive Church has such unqualified allegiance been offered to the glorious spirit of that man's teaching as is manifested in the Idealism of to-day; never before has his life and work been brought home to us with equal fervor and made so real, so tangible, so very present. And for this reason if for no other, this day would leave its radiant mark on history; this page would be turned down for future reference. As for the rest, it is perhaps not overstating it to say that Idealism must always be indebted to Plato; that here is some trace of the broader principles of the Stoics, though none of their self-limitation. Here also the *à priori* knowledge and intuitionism of Kant and of the Transcendentalists, God, Freedom, and Immortality,—now as then! Here also Swedenborg's doctrine of Correspondences, or its counterpart. But here is something more substantial than the visions of Plotinus. Here are no howling dervishes, as some would have it, foaming at the mouth and walking

over the bodies of infants. As we glance backward through the long vista of years—over Idealism in its many phases to Vedic times, when kings sat at the feet of wise men, we perceive that it everywhere reverts to one common source—the Soul.

In the nature of a composite it assuredly now is—but it is more than this. It has focused many benign rays but has caught some further effects of the spectrum as well. The watchword to-day is *application*; it would make of itself an applied science. The hidden doctrine is made public. The fragments gathered here and there it has fitted together with fair accuracy, and has builded a firm foundation. This stability has it secured, and thus potent are its facts, that, whereas the idealist was once a crank and with difficulty adjusted himself to life, he who lives in this present Idealism fares somewhat better than other men; his mind is clearer, his eye brighter and his step more elastic. If men do not apprehend the peculiar tenor of his views, they still recognize that he has somewhat that they have not, an assurance born of trust,—a freedom which they lack; and they attribute it doubtless to destiny, or luck, or inheritance and temperament. But it is the Truth alone that shall make us free, and a very little lends us wings. Here is a little philosophy well rounded at any rate, for it treats of *man*—not of fingers and toes merely; but of man in his essence and in his entirety, of man the spirit, and his garment the mind, and his outer garment the body—and of the relation and dependence of the outer upon the inner.

This is the mark then by which the Idealism of these times shall be known, that it aims to be practical, that it is the friend of the present, of the eternal Now. It has asserted for itself an individuality in this radical departure from mediæval and recent Idealism, for it is not content to hope merely,—it would *realize*. It asks believing that it has received. It is no postponement, no mere glimpse of a future bliss that bids us put up with present ills; but it would have us see that now is the accepted time, and demands of us regeneration to the end that we may uncover the soul and shed its luster upon these present conditions. It claims to bake bread; it is applied or nothing. And who shall say it is not exacting,—as

Truth is exacting. It demands first a moral cure; if the eye offend, pluck it out. It says wisdom conditions happiness; therefore first be wise. It delves deep and lays its finger on the diseased spot in mind. Cut out the moral cancer; give a tonic for the mental debility; build up the understanding! It deals with cause first, last, and always; and this is its paramount claim to practicality. It has evolved a system of spiritual economics; it is a moral disciplinarian, an ethical martinet. If man is spirit, then no patching and painting of the exterior will set him on the right road; as well sew up the crater of a volcano with intent to stop an eruption. He must get into alignment with Truth—with the facts of Being. If the consciousness is warped, straighten it out. If man has related himself to the seeming, bring him back to the Real: put him in touch with his divine Source and God will work miracles through him.

This Idealism is accused of some extravagances; and why not, since we may have a metaphysical as well as a theological dogmatism. But a sifting process is ever at work. We need but give an extremist rope enough. Men have always been a little fearful lest Truth were not self-sustaining; and all systems receive a vast deal of boosting and propping which their truth needs not at all, and which is ever inadequate to uphold their tottering error. It is a puny truth indeed that needs our vociferations. The roots of a practical Idealism are permeating many institutions and modes of living. Physical culture assumes a new basis and its enlightened advocates address themselves to the mental action as the governing principle in physical exercise; and so with voice culture. A psychological basis is found for the kindergarten and the young idea is taught to shoot with definite aim. Wherever its roots reach, there is the ground stirred, there begins a new life,—a new activity. The “advanced movement” of every age is the bantling of Great Idealism. And now from the rock of Truth has it made its imperative call,—there “raised high the perpendicular hand in America’s name.”

STANTON KIRKHAM DAVIS.

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Blessed are the ears that gladly receive the pulses of the divine whisper, and give no heed to the many whisperings of this world.—*Thomas à Kempis.*



## A GARDEN OF FLOWERS.

(*An Allegory.*)

BY MISS ANNA MATHEWSON.

Time looked over the newly built wall enclosing the little garden and saw a baby sleeping on the young grass in the shade. All about were flower-beds, but as yet nothing was growing in them. While he gazed a change came over the unconscious face, a shadow of care swept the brow, a tiny tear slipped down the pink cheek and the soft hands moved restlessly. Time nodded to himself and went away up the long road that leads nobody knows whither.

In the fifth summer he returned, and the laughing child ceased playing as the strange eyes met her own.

"What do you do here?" he asked; and though his voice was that of age, immeasurable age, it had the vigor of youth.

"I play with my flowers," she answered, shyly.

"What flowers have you beside these hollyhocks?"

"Not any; these are the most fun. I can make all sorts of playthings out of them." And she began arranging the flower-toys, forgetting his presence until he spoke again.

"The days for playing are past now, and there are finer flowers for you than these."

He entered the garden; the tall stalks trembled and fell before his scythe, and he bore them away while the little one cried for her lost treasures.

But soon he was forgotten, and on his next round a fresh young voice cheerfully greeted him, and stopped in its song to answer his questions.

"Yes; they are very, very bright, and I like them all. See, here are poppies and marigolds, and there are fuchsias and geraniums—so many colors!"

"Have you none that are sweet? No mignonette nor lilies of the valley?"

"Oh, mignonette is so homely and lilies are just white and so tiny! These are prettier," she exclaimed.

"They may please your sight; but you must learn that far lovelier

are the flowers that bear some tender message to the heart," he rejoined; and then, despite her protests, the gorgeous plants were soon bound into his sheaf.

"I shall remember how bad you were to me, if you ever come again," she called after him, amid passionate sobs.

He paused before closing the gate. "No, my child; you will forgive me some day; just wait and see. Meanwhile do the best you can with your little garden."

But when he appeared again the garden was a sorry sight; weeds rioted among the strangely assorted flowers that were struggling for life; here, from a stray seed dropped long ago, sprang a lonely hollyhock, tall, ungainly and bent with every breeze, while beneath its awkward leaves some relics of the former bright-hued band strove to conceal their dwarfed forms; there, in a small cleared space, mignonette and lilies of the valley timidly started to bloom, and on all sides were plants that had died ere blossoming.

"And how is this?" asked Time, quietly entering. The slender maiden blushed and drooped her lashes. Suddenly her lips quivered; she had meant to be careless or defiant, but after one look into his wise, calm eyes, she hated him no longer. Gently he laid his strong hand upon her bowed head.

"I cannot help it," she broke forth. "I do try—sometimes, but things go so wrong! It is a long, long while since you were here; and now I hardly know what I want. But this is so dreadful I wish I could begin over again."

"You may," he replied; and he patiently cleared away all save the fairest of the flowers. "There! Now let us see once more what the years will bring." He shouldered his burden with its added weight and went forth, and the girl's dreamy eyes dwelt thoughtfully upon his vanishing form ere she turned with a smiling sigh to her garden.

It was transformed when next he beheld it—filled below with a wealth of white and gold daisies; embowered above by masses of vine, bearing airy flowers like captive butterflies.

"Oh, I am glad you have come!" she cried. "See how lovely it is now!"

"And why have you chosen these ordinary things?" he asked with a smile, resting his scythe among the daisies.

"Well, you know, the daisies—" she began, looking everywhere but at him; "I—I like to tell my fortune with them when I am lonely."

"Aha!" said Time, "so the garden grows lonely, does it? You started so when I opened the gate that I thought you were afraid of its being an intruder."

"Oh, no," she responded quickly; "I fancied that it might be a stranger, but I was not frightened."

Time stroked his white beard meditatively and muttered something that sounded like "Sweet-and-twenty!"

"Why do you have these?" he resumed.

"The sweet peas? Because they have such a mysterious perfume and such wonderful hues. I love to wear them, though they fade far too quickly." Her voice was shaded with regret, but she added, hastily, "you will not touch my beautiful garden this time, will you?"

"Is any one save yourself made happier by its being in the world?" he questioned, slowly.

"Why, no," she replied with surprise. "I supposed every one had a garden to please himself. I never thought much about it."

"Your own words have condemned it," said Time, sadly. "Try again." And as of old she was standing among the empty beds, her heart beating with resentment at his cruelty.

The tears in young eyes sparkle like the dews of morning and turn into gentle vapor when the sun of happiness shines forth, therefore when Time once more approached his charge she was fairer than ever and with a new light in her face. Everything matched her perfect bloom; the rarest of roses sighed their languid breath into the soft air, and whether she or the birds had the blither song—who could say?

"Why, you were here so lately," she murmured, releasing a bended bough that showered white petals down to hide among the ripples of her hair. "No? Has it really been years? Well, I have learned what you wished me to, I think; and the lesson was—oh, so easy, after it once began. If I had thought of your coming to-day

I would have kept a handful of my favorite roses, but I give all the best ones away now as soon as they open. Come in and rest for a while." And she smilingly unlatched the gate.

Time sat among the roses and sighed. It was all very sweet, and she had grown so strangely lovable that he half longed to leave his work undone and never return, that the rose-garden might bloom forever. Unheeding his silence her words flowed along, telling the love story so new to her, so old to him.

"You meant to take away all the daisies," she finished, gayly, "but one dropped in the path, and it told my fortune for the last time—'Nine, he comes'; so I made the garden ready to welcome him, and now all the roses are his alone."

Time looked keenly at her. "Does he care as much for them as you do?"

She hesitated. "Not quite, perhaps. He did just at first, but now he sometimes leaves a beautiful wreath half finished because he imagines there are voices outside the wall calling for help, when there has been no sound except the music of the nightingale; and often he speaks about some work that is waiting for him to do, and goes off so hurriedly that he forgets to take them." And she glanced toward an urn filled with dead rose leaves. "But, of course, he really does care, and I give them just the same. That is what you wanted me to do; so say that you will let all remain as it is now. Yes?"

Slowly he arose and led her to a gap in the high wall, whence a stone had fallen, and silently pointed through the opening. At first she saw only the screening roses, then she hastily pushed them aside though the thorns tore her hands, for afar on the long road that leads nobody knows whither she beheld the one she loved so dearly, and he was going from her. He seemed overcome with grief, yet he gave no backward look to the garden of roses ere a turn hid him from her sight. The distance showed her nothing, nothing at all, although she stood gazing fixedly while the hours passed. The glowing sun flashed a laughing farewell and disappeared; the evening breeze wandered at random with murmured fragments of song; softly the dew descended, and the careless moon let fall a veil of silvery gossamer, which, spreading wide as it drifted downward, lay over the scene.

Then she turned, and her eyes shone in the dusk. She had resolved to leave forever the painful beauty of the rose-garden with its many memories and carry her aching heart to some far hidden place beyond Time's power to hurt or heal again.

Where was Time? Where were her roses? The gate was locked and the garden was empty—empty as her desolate life.

The days that were all alike went on and on and on. There sprang from the brown earth a myriad of fragile green shoots, but she knew not that Time himself had sown the seed, so she looked upon them with indifferent wonder until they began to bloom:

It was with slow and heavy tread that he again advanced, pausing to view the altered scene. Not a stone of the wall remained on the side next the road, and every tired traveler might rest in the garden now, or in passing gain a smile from the woman who patiently worked there. Already her hair was silver-streaked, and sweetly sorrowful lines were on her brow, but within her eyes dwelt peace and upon her mouth resignation. The soft cooing of a dove that brooded over the place was no less pleasing to the ear than the joyous melody of the songbirds that had long flown; and the sunset was touching her tresses with the lost gold of youth as she bent to fill the hands of a wayfaring child with the dearest of all flowers, the heart's-ease. Then she sent the little one happily on its way and greeted her old master with that perfect smile known only to lips that have often parted in laughter, thrilled in lingering kisses and quivered in grief.

Time looked about; truly it was a restful spot, where a soul might learn to know itself. The friendly little flowers bloomed in rich beauty, their wonderful tints blending into harmony and their subtle odor soothing the senses. But in one far corner something else grew, a cluster of different flowers, gleaming pale in the fading light. They seemed less realities than memories of what had been, and every one was white—hollyhock, poppy, lily, sweet pea and rosebud. They had been trained with loving care, perchance warmed into life by faint smiles and watered with quiet tears, and the keen face of Time was softened as he beheld the poor little ghost flowers.

She sat beside him, her worn hands folded. "May I know yet how much longer I must labor here?"

The voice of Time sounded deep as a tolling bell. "Take some of your flowers for remembrance, my faithful child," he said, "and go forth in peace, even to-night."

She crowned herself with golden heart's-ease and gathered a handful of the pale blossoms of long ago, but the snowy rosebud she hid upon her heart, where the love still lived. Then she bade a gentle farewell to Time, and leaving him in the dear old garden, contentedly set forth on the long road that leads nobody knows whither.

ANNA MATHEWSON.

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### A SOUL'S TRAGEDY.

In the long lost years of antiquity—  
 Ages since then have flown—  
 A soul was beguiled in iniquity,  
 And a seed of its karma sown.

Her form was of faultless creation,  
 Her eyes were ethereal blue,  
 Her breath was a sweet exhalation,  
 Her voice was like music when true.

We strolled on the shores of the river,  
 We sat 'neath the shade of the Sphinx,  
 We loved 'neath the stars' gentle quiver,  
 Where the moon from the gloaming shrinks.

Another dared vow to this Vision;  
 Another was witched by her spell—  
 Dared make her his own secret mission,  
 Dared venture to woo her as well.

\* \* \* \* \*

We met with this passion enkindled,  
 We met near the Nile's placid bed,  
 We fought with a fire unhindered,  
 We fought till his spirit had fled.

Now the days of remorse break abruptly;  
 Now the gleaner is reaping the tares;  
 For the law when 'tis meted out justly  
 No mask of uncertainty wears.

E. H. OWEN.

## IS THERE A CHURCH REVOLUTION?

BY E. L. C. WARD.

No people were ever contented and happy without predominant forms of worship, and he who confines his thoughts solely to any one form or creed in speaking of the church universal is either ignorant or bigoted. There is much good in them all; and whether of Confucius, Buddha, Catholic, Jew or Christian, they are much alike, and really much nearer together than they often imagine. They all sprang originally from good and divine origins, and have, or have had, their day of usefulness. The opinions we form of them, however, depend largely upon the accidents of birth, teachings and environments, the use of the pronoun and nationality settling to a great extent which is mine and which is yours. Hence the average Jew would have been a Christian under different circumstances; the Chinaman would have worshiped some other God than the sun had he been born amid and reared by the Quakers, and the Methodist or Baptist would have been just as strong Catholics had they been born and reared among different influences; though, alas, perhaps all of them would now take their chances for the burning lake rather than exchange views with each other.

While bigotry is dangerous to true godliness, it is to some extent right to have strong convictions, especially if they are reinforced by mentality; yet human nature is very much inclined to the reversions of the lower nature, and hence we should be very guarded to see that they do not come back and dwarf our minds and predominate our natures, for if there is any proper division of the churches it is a simple array of good against evil. They are all only divisions of the same army, fighting against a common enemy and in a common cause. This appeared to be the idea of Jesus, and I fear we are drifting too far from it, at times permitting the evil reversions of our natures to come in and drive out good and holy ends and desires. While all agree on the Golden Rule, the decalogue and some form of Deity, are there not many wars more foolish than was the "War of Roses?"

Have not the church armies more or less forgotten the common enemy and turned to cutting and slashing among themselves, or at an imagined enemy, with a mere warfare of words, sentiments and notions.

It may be wrong, but there is a prevalent idea that different branches of this army have learned to be quite as uncharitable to each other as to the real enemy; and if I were called on to point out any sin of the church it would be that of bigotry. In this reversion to the wolf and the lion, and the evil instincts of humanity, God is often almost forgotten and a worship of the particular church or creed set up in His stead. Alas, the number of small gods that are worshiped to-day! and while their worshipers laugh at the old worshipers of the golden calf they unite in paying homage to the material, if not the form of the calf. And whether from bigotry, church and creed worship, or other causes, or all of them, it is sadly evident that the church has lost much of its former hold upon the public. The bigot may deny and the "church" may defy, but to the observant the fact is nevertheless the same.

There may be various causes for this, and he is the churches' best friend, no matter to what branch of its army he belongs, who first sounds the alarm and suggests the remedy. It is a matter not alone of interest to the church itself but to society as well. To all come the questions: Are people as religious as they used to be, and if not, why not? Is there a church revolution on hand? We need not allude to past church revolutions, nor to the dangers of intimating that any particular section is not "a church-going community." Yet the United States is a fair criterion of church civilization, and is a church-going country. The church rolls show an immense army, though many of them are non-church goers, or admitted backsliders. Many who appear on the lists are placed there for distinctive classifications, and yet by the latest statistics there is less than one seat, in all churches, for the membership, and less than one seat to two people of the population. How well these seats are filled on the Sabbath is a matter of individual estimate. One thing is sure, however, there are no longer demands for brush arbors and standing room only, and as a matter of fact, except on unusual occasions,



there is not only plenty of room, but rarely are the seats more than half filled.

There is no use of denying the fact that the comparison in this country is rather favorable to the church, while formerly such was not the case. In view, therefore, of these and other apparent facts, may we not reason together and inquire the causes and effects? Are they not vital questions to the church and public? It might be expected that the "sinner" should be occasionally absent, but why the churchmen? Whither are the people drifting; to atheism, or simply from the church? Are they quitting all gods or going off after false gods? Has the minister done, or failed to do, anything to drive the flock away? Have the churches been asked for bread and have given a stone? Along this line there is truly food for thought, and which ignorance and abuse will not change, nor overlooking the facts settle. They are effects for which there must be a cause, and for which there should be remedies devised.

There are doubtless many causes why people do not attend church so generally as they formerly did, and yet there are many more people now to attend them than formerly. It was said of the early churchmen of this country that the reason they were so united in religious worship was because it was then a case of "hang together or of being hanged separately." Whatever other reasons may be assigned for it this one cannot now exist, for surely all may attend church without the fear of being hanged or scalped. It may, however, be that this privilege for which our forefathers so zealously fought has become commonplace and less appreciation is manifested than formerly. Still there must be other reasons for it, as people will go where they are interested, and there are far more to interest them now than then. There are now clubs, bicycles, baseball and thousands of things that then were not in existence. Yet we cannot think that even these diversions are the sole, if, indeed, they be the main, causes for the growing non-church attendance. There seems to be something back of it all that has changed, to a great extent, the old idea of worship and church reverence, and given the idea that a minister is only wanted "at a funeral or a marriage." It used to be that there were sanctities with all, whether from fear of the burning lake, and many

of those hideous things of the early church history, or deeper reverence to the cause; and it seems almost impossible that we should have ever been told that "there is no religion west of the Missouri and no God west of the Rocky Mountains," and that the church "was now only a retreat for imbeciles, women and children." That it has had its day, is now dominated by weak minds and mental dwarfs; that it has lost its sympathy and charity for the masses and has been converted into "mutual admiration societies and closed corporations for the rich." That God has left the church in disgust; that men to enter the church must leave their minds behind; that to get a favor or a job you must not go to the church people; or, having either, you must be a hypocrite to escape the venom of their bigotry, and all such. It seems impossible at the present day that such charges should be made, and yet, whether the churches ever hear them or not, they surely are made, and are apparently well indorsed.

To the observant this means something. Indeed it means much, for only a short time back it was thought that only Thomas Paine and Col. Ingersoll would make such remarks. To-day the unorthodox speak to crowded houses, and what they write finds immense and ready sales. And, whether right or wrong, good or bad, they appear to have been more successful in "conversions" than do the churches. At least something, or a combination of things, has put the public to reading and thinking, and in just this proportion do they seem to be seeking other places and amusements to the neglect of the churches. Not only this, but many of the old Bible stories, at least in their literalities, are emphatically denied. The old-fashioned hell is now scoffed; the Jonah story is jested with; the school boy is openly told, as a choice between the teachings of his teachers at Sunday school and those of science and the high school, of the story of creation, to accept the latter; while the churches and all have about agreed that creeds are of human origin and limitations, and not those of the spirit or Deity.

Following these ideas have come dancing without thought of sin; card playing for amusement; theatre-going without compunctions of conscience; and so far has the pendulum swung in the opposite direction, that baseball games, bicycle races, Sunday shows and a

thousand of things that the churches, if not the public, considered as grave offenses in the past, have found in the public morals a considerable open tolerance. If these so-called offenses were confined to the "sinners" and the "unconverted" there might be less of wonder. But are they? Except by the lists on the church rolls, how could you tell many of them? And yet while the minister gathers with his diminished flock, and sings "A charge to keep I have," is it any wonder the passing crowd looks in and asks "Where is the charge?" Why this apparent revolution against the churches?

It is useless to get mad, lose patience and say the one is right and the other is wrong. That proves nothing, and besides seems to be a question of opinion, and in which the churches appear to be growing into a waning minority. People will go where it suits them, and restraints against will may make hypocrites but will never make Christians. It is needless to say that the picture is overdrawn, or that it applies to any one country, church or section. The facts and proofs do not so warrant. Nor is it fully determined that people are worse, less moral or more wicked than formerly, in proportion to population. If that be affirmed it may also be denied, as it depends upon the view taken of it. On the lines of temperance and profanity it will doubtless be admitted that the world has advanced. It is plainly seen by observation and the diminished quantity of strong drink consumed. It is also evident that humanity has made wonderful strides in the way of intellectual advancement. The public is both reading and thinking more. Children are brighter and the older are more thoughtful. The mental food of the present and future is stronger and of higher grade; for the public is at least more choice and discriminating since the cheapening of books and literature. One fact is they will no longer listen to a man whose assertion is the only evidence that he has been "called." To be heard, nowadays, the speaker must say something; to be read, he must have a message.

In the light of these advancements then, in other lines, in the name of all that is good and holy, may we not ask what is the matter with the churches? Why are the people estranged from them? Have they advanced too fast, or have the churches advanced too little? It can hardly be said that the people have become atheists,

for reverence for Deity is still as universal in the human heart as is the recognition of hope. God is, was and ever will be; and the heart of nature, as well as that of man, reaches out to Him and re-echoes the sympathetic chords of the creature to the Creator. Universal is the belief and hope in Deity, and to other causes must we look for the apparent revolt against the churches, for even the wars of the so-called atheists have been against men, creeds and dogmas and not against the Godhead.

Let us go back then to other inquiries. Is it because the people think they can live better and happier without the churches than with them? Outside of them than in them? Have they advanced and are now waiting for the coming church to catch up with their procession? Are they tired of the old and demand the new? Are they tired of creeds, forms and isms and desert the church to escape them? Do they hear and read something better without than within them? Are they turning from them on account of what they consider literalisms and pious contradictions, rather than apparently indorse what they there hear? Is it the idea of simply tearing down the old, or a revolution that hopes to meet the demands by newer and still better structures?

Be the answer what it may, it is one of deep concern to the church and public, which they must soon realize and recognize. It cannot be denied there are evidences of new demands of some kind upon every hand; nor can it be denied that, after all, no matter what the origin, the people make the churches and not the churches the people. All the present churches were the supply of demands, if not the direct products of revolutions, and the future church, as in the past, will be the simple supply in answer to public demands. In church work, as in everything else, "God moves in a mysterious way, His wonders to perform," and there is no more favorite instrumentality of His hand than humanity.

So what if there be an impending church revolution ahead of us? In it we really have nothing to fear. Religion has nothing to fear. The real church has nothing to fear. On the other hand, it has all to gain and nothing to lose. The Bible and all Divine teaching, whether written in the blade of grass upon the mountain peak or

elsewhere, have nothing to fear. Progress is the inevitable law of God, nature and man—religion included. The church is simply the instrument of God and man. So is the rose or blade of grass. They all come and go. As they grow and serve their day and time they die out and are supplanted by something better. God and man go on; though they drop out the good remains. The false must and will pass away, whether in books or doctrines. The true and the right live on forever. Even revolutions are the instruments to this end—simply sieves through which God sifts the false from the true. Hence we need have no fears of instrumentalities; as God is always God; right is always right; truth is always truth, and progress is always upward and onward. Religion always has and always will serve man and worship God. It will in the future, by wiser, broader, higher, deeper and still better forms, even in spite of any and all revolutions.

E. L. C. WARD.

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INFINITE ROOM.

We push and crowd. God made a universe  
 To hold us all, and ample room for each.  
 We thrust each other out, rebel and curse,  
 And will not listen when He fain would teach.  
 Broad lie the fields uncultivated; while  
 We swarm in city streets and narrow ways:  
 The hills are desolate; we rush and file  
 Through narrow passes, lost in danger's maze.  
 We will not listen to the bird's sweet song;  
 In concert rooms we stifle with the breath  
 Of thousands, crowding in an eager throng  
 To hear the sorcerer who lures to death.  
 The restless sea creeps up and fain would quiet  
 Our troubled hearts; we turn our eyes away.  
 The murmur of a thousand feet and the riot  
 Of traffic holds us in its grasp each day.  
 We will not see God's beauty in the world;  
 We will not hear His voice in wind and sea;  
 We will not see the flag He has unfurled  
 That makes us heirs of peace and liberty.

CLAIRE K. ALDEN.

## MYSELF AND I.

BY MRS. EVA BEST.

In ages past—in days of ignorance—  
When Youth was ours, and we belonged to Youth—  
Myself and I were indivisible;  
The closest comrades, boon companions, friends,  
Enjoying Life's delights in mutual  
And honest sympathy; nor ever thought  
To reach a time when what we saw, and heard,  
And felt, and feared, and dreamed would ever be  
For one, and not the other of us twain.

But afterwards, when I had older grown,  
And grim Experience had led me through  
Some fields of wisdom where more briars grew  
Than fragrant blossoms—where the narrow paths  
Were far less smooth than those which I had known  
In earlier years—had shown me this and that,  
And taught me why the other had to be,  
I came, at last, although they differed so,  
To prize the new thoughts and forget the old,  
And then, somehow, to grow less satisfied  
And patient with Myself.

I realized  
That I was Spirit, glad, unfettered, free,  
Chained only to this personality,  
Myself—an obstacle, a hindering thing—  
That kept me from a purer, loftier life  
On higher planes.

It grew unbearable.  
And then I called myself a host of names,  
And wished I might be rid of that which I—  
The god, the true Immortal Entity—  
Felt as a clog, a weight upon my soul,  
But from which I, for all my pains and shame,  
Might never be made free.

I saw that I  
Had in the past allowed Myself to rule,  
To take command, to make an abject slave

Of that which I now comprehended should  
Have been the Master; had allowed Myself  
To lead me through the narrow, petty rounds  
Of earthly pleasure's sensuous delights,  
Which blinded my true sight to holy things,  
And shut the crystal gates between Myself  
And that I craved with all my yearning soul!

I *would* be rid of what so weighed me down!  
I *would* be free, and Master of Myself!  
But how? So long this fleshly tenement  
Had been my only dwelling place, it seemed  
I could not rise above its mortal walls—  
I could not soar aloft on wings of light,  
Nor loose the jesses that so long had held  
My Spirit in the chains of earthly thought.  
What could I do to loose the binding links  
That kept me from a flight to highest heaven?

Restricted, fretted, discontented, wroth  
That I must be compelled to thus remain  
A prisoner, a slave in durance vile,  
I grew to brooding over these, my woes,  
Until, at last, it seemed to me I found  
The only way to reach the living Truth.  
I would no longer cherish, foster, soothe,  
Nor pander to that which I felt to be  
My wakening Spirit's chief antagonist.  
And, so, forswearing the insistent flesh,  
I stifled all its natural appetites;  
Choked back its clamoring, and starved Myself,  
Contemptuous of the simplest right it had  
To any recognition at my hands;  
Until I found Myself grown wan and frail,  
And, afterwhile, so lifeless and inert  
That I lived more in spirit than in flesh,  
And realized that just a slender thread  
Held soul and body in its mystic leash!  
Myself and I, at last, were wide apart;  
I loathed it while it suffered patiently;  
Nor did I dream how nearly I had come  
To lose the substance in the shadow!

Then

I called aloud to grim Experience  
To teach me what I thought my soul could grasp,  
Now it was free of earthly hindrances.

I called, and waited; called, and called again,  
And yet again. And then at last it came,  
That which I called; but in such different guise,  
And with such different mien I did not seem  
To recognize this strange Experience!

"Begin straightway," I cried aloud, "and teach  
Life's mysteries and holy truths to me!  
Help me to climb the golden steps that lead  
To those exalted heights where Wisdom reigns!  
Begin! Begin!"

But to my eager cry  
Experience stood all dumb and motionless.  
I strove, but could not hear the faintest sound  
From those still lips; I looked, but could not see  
One quiver of a muscle of a form  
Which I, at length, divined possessed no life  
*Save that alone which I should give to it.*

And while I kept to my ascetic couch—  
My earthly frame uncared for, and unkempt,  
A physical inertia holding it  
And all its vital functions to a plane  
Of life so low that only breath remained—  
Experience began, at last, to teach  
The lessons I may nevermore unlearn.  
In voice as tender as the sighing winds  
That lift the perfume of a fragrant flower  
From dark and dewy sheltered garden aisles  
To open moonlit casement overhead,  
The first words fell upon the listening ears  
Of my rapt soul:

"O most mistaken One!  
How dost thou think that I, Experience,  
Can teach thee when thou shuttest up the book—  
The Alphabet of Being—in this wise?  
In thine own self is all there is to know—



And this poor tenement, abused, despised,  
 Contemned, and looked upon with erring eyes—  
 This casket wherein God has placed His pearl  
 That it may grow to rounded glory here—  
 Is something excellent and beautiful—  
 So marvelous, so perfect, so divine,  
 That thou shouldst stand in very awe before  
 The dwelling Love itself hath builded thee!

“And yet what hast thou done, mistaken One?  
 Blind to the glories of the godly gift  
 Whose smallest mystery is far beyond  
 All solving of thine own, thou spurnest it,  
 And, undermining its most wondrous walls  
 Built by unnumbered elemental lives  
 That work for thee, O Ingrate, night and day,  
 Dost weaken that which thou canst not uphold—  
 Dost threaten with destruction that which thou  
 Shouldst cherish in all reverence and love!

“When in the time to come—*and not before*—  
 Thou canst say truthfully, ‘*Come, I will build  
 Myself a house*’—then thou mayst have the right  
 To look with what contempt it pleaseth thee  
 Upon thine earthly tenement. But then  
 Methinks,” smiled grim Experience, “thou’lt be  
 In quite another mood from that which hath  
 So moved thee but a little while ago!

“What imperfections mar the perfect plan  
 Are caused by mortal ideation; for  
 As man thinks, so is he; each thought he holds  
 Will hang its banner on the outer walls.  
 As raiment to the body, so is thought  
 Unto the dweller in the tenement.  
 And if thy mind be strong and pure and clean,  
 Thy casket then must ever show itself  
 A fitting holder of the radiant soul.

“Teach thou thy body to be clean and pure;  
 Lift up the animal, and teach it sin  
 Is error—you need not drag it down.  
 Abide with holy, strengthening thought,

Thine earth environments, and let the sun  
Of perfect purity bathe with its light  
All places which, in ignorance, thou hast  
Allowed to lie in shadow far too long.  
No longer slave—be Master! Dominate  
Thy lower self, nor upon Nature place  
The burden of thy self indulgences!"

I listened, breathless, to the chiding voice;  
Then turned to contemplate Myself.

A wreck—

A shadow of Myself was all I saw—  
A ghost of what had been; a shattered frame  
That scarce could shelter even my poor soul,  
Which writhed in anguish at the ignorance  
That set such piteous penance for Myself!

A strong revulsion seized my consciousness;  
I vowed to cherish and protect and care  
For that which I could no more comprehend  
In all its wondrous mechanism than  
I could create the thing I called Myself!  
I saw that I, the Master of the House,  
Must learn his lessons whilst he dwells therein;  
Must look out through its windows at the world;  
Must bring his senses up to altitudes  
Which purge them of unnatural intent;  
Must keep the heart of this same earthly home  
As sweet and clean and pure and free from stain  
As he would have his very soul to be;  
Must sweep the cobwebs and the dust away,  
And let the sunlight into every room!

And this, through many rounds of trying days,  
I strove to do; my efforts crowned, at last,  
With some success. And then it was I dared  
(My dwelling made quite clean and orderly)  
To ask Experience to come to me,  
And make me know the A, B, C of Life,  
And how to crawl, then walk, then climb, then soar!

Again I heard the soft, vibrating tones  
Which thrilled me as I listened:

“O my child,  
The first and hardest lesson of all life  
Thou hast already mastered; and the rest  
Will follow,” said Experience; “and I  
Perforce must teach thee as none other can—  
*For all of Wisdom that exists is mine  
To fetch to thee and add to that great store  
Of living truths I'll help thee make thine own.*  
But be thou patient; let thy steps be slow;  
The path before thee—that which thou must tread  
Through trying sun and rain, through frost and fire,  
Is called Eternity.”

EVA BEST.

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## A TECHNICAL ANALYSIS OF THOUGHT AND THE THOUGHT FACULTIES.

### IV.

BY PAUL AVENEL.

In the preceding article it was shown how, by means of the intellectual senses, thought operations were scrutinized by the executive faculties of mind; but all faculties are not executive faculties, neither is all mental territory executive territory. The executive territory *per se*, immediately environs the body, and in it all work that pertains to intellectual progress is executed; the interior mind, or that portion of the personal mind which pervades the body, is the recording or statistical mind, and in it no executive work is carried on.

This interior mind is fixed as to etheric character; it is of virgin ether and is maintained in virgin integrity by the incessant flux of electric currents as already explained; it changes not with the vicissitudes of time, and after man reaches maturity it becomes fixed as to volume also. If this interior mind could pass out of the body, man would lose all anterior knowledge of himself, his experiences would leave no more permanent impression upon his intellect than

footprints leave upon the shifting sands of the sea; he would be utterly devoid of individuality in character. Furthermore, were this interior mind fluidic in the sense that water is fluidic; if it could flow in and out of the body, both body and spirit would disintegrate, their cohesion would be undermined, and their concrete forms disseminated in original atoms; nothing but the pristine intellect would survive, and in the pristine state of being intellects are as like as grains of sand and equally devoid of volitional stability. This interior mind is the basis of carnate as well as of spirit life; it is a gelatinous lymph (figuratively speaking) of crystalline transparency, upon which the constituent atoms of the dual man compact into form. Wherever man goes his interior mind goes intact. With the exterior mind it is not so; being a part of the ether at large, or more accurately, that part of the planetary ether in immediate contact with the body, it changes as the body changes its location; man moves through this mind as he moves through the atmosphere, but the personal effluvia which continually exhale from his body, cling to it and follow it as foam follows in the wake of a ship.

As has been said, the intellectual faculties are filamental and telescopic; those issuing from the head into the exterior mind usually project from four to six inches; the greater the individual culture the greater the elongation of the faculties, as also their sensibility. While in a state of tranquillity they are as pliant as the finest filament of a spider's web, and float diaphanously, but unlike the filaments of the spider's web, they do not entangle; they coil upon themselves and upon each other with the utmost elasticity of movement, they wind and unwind with incredible sinuosity, they lengthen and contract with electric rapidity, they dart from side to side with meteoric volocity, and display such transcendent facility of action that analogy fails in description.

This is their ordinary normal condition in the average mind, and their ordinary normal method of cognizing the circumstances of daily life; it is thus they see, hear, feel, smell and taste in the ordinary processes of consciousness; it is thus, with ever alert inquisitiveness, they act in consonance with the physical functions *per se*. When vigorously active it is not so; for instance, we enter a strange apart-

ment; our senses make an instantaneous survey; we see superficially and cursorily the general character of the room; we smell its atmosphere, hear any sounds that may be audible in it, and feel at ease or otherwise as these conditions determine. To be technically explicit, the sense faculties reach out from their respective organs far enough to make a sweeping inventory of the chamber as a whole. In this they act mechanically and for the protection and guidance of the body alone. If the eye could see them they would be observed to stand rigidly out, each from its own specific nerve, like wary sentinels, to guard the nerves in question; they maintain this rigid watchfulness as long as the security of the body is uncertain; while in this tense attitude their several sense functions are intensified, and their more delicate and purely intellectual functions are in abeyance. If we do not linger, an indistinct impression is all that remains; but if we linger and especially if we relapse into a comfortable posture of rest these faculties relax their rigor and immediately engage in their higher and voluntary intellectual offices; simultaneously other and more delicate collateral faculties emerge, and at once a critical inspection of the apartment begins; our faculties sway to and fro and back and forth, inclining now at this angle, now at that, to examine in detail the environments in which they are placed; their respiratory activity is increased, each separate faculty dilates and contracts with a free and rhythmic pulsation; each terminal orifice expands and rolls outward from its cylindrical sheath, a lip-like flange which palpitates timorously as it cautiously explores the atmosphere. These lip-like appendages are reticent and sensitive in the highest subliminal degree, and retreat at the slightest uncongenial contact.

The intellectual faculties do not intercommunicate nor ramify in the exterior mind, but in the interior mind they do both; nor do they all terminate in the outer mind; few relatively issue from the body, and those that do invariably issue at right angles with that part of it from which they emerge. By far the most astute and perspicacious faculties operate exclusively inside the protecting armature of flesh, being of too fragile ethereality to admit of contact with the variable climatic atmosphere. All the subconscious faculties are of this order, subconsciousness signifying the under or

inner consciousness; so also are the intuitive faculties which are the most interior of all the human faculties, and are located in the immediate vicinity of the intellect; they are limited to the solar plexus and heart, and do not enter the gastronomic region; they are soul faculties *per se*, and are, therefore, the most vital in an ethical sense, of the entire intellectual system, but being emotional in expression they are relatively incoherent to the brain.

The memorizing faculties operate exclusively within cerebral limits, the brain cells serving as repositories for the circumstantial data of experience; in these microscopic chambers the microscopic faculties of memory terminate, and day by day record the minutiae of experience in such minimized characters as only microscopic faculties can see; in some sections these inscriptions are made pictorially, in others mathematically, in others as serial narratives, again in others as classified facts, in others again as miscellaneous statistics, etc., etc., *ad infinitum*.

These occult records are made upon the ether of which mind is composed, and are inscribed transversely on each particular cell; they are infinitely reduced in volume by the use of stereotyped signs and symbols similar to those used in stenography; the routine incidents such as recur again and again daily, are registered in dots, the insignificant details of events are epitomized in lines of varying inclinations and curves, etc., according to a preconcerted esoteric system in practical experimental use among the immortals. Year by year, film upon film, these records are packed away in this treasury of the mind, until in old age each chamber is filled with the classified records of experience; these inscriptions are never effaced, never abandoned and never lost; they may be obscured temporarily by changes in the concourse of events, but in the enlargement that comes to the intellect in the immortal life they can be read as an historic scroll.

PAUL AVENEL.

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A man's life should be a stately march to a sweet but unheard music, and when to his fellows it shall seem irregular and inharmonious, he will only be stepping to a livelier measure, or his nicer ear hurry him into a thousand symphonies and concordant variations.—  
*Thoreau.*

## \*ADVAITAVADA.

BY SWAMI ABHAYANANDA.

The sun in its radiance shines for one purpose only; the huge sea rolls its waves for one purpose only; the storm rages, the lightning flashes, the birds sing, the flowers bloom but for one purpose—one only; namely, to free the mind of man from the shackles and bonds of ignorance, from the bonds of the objects of sense; in other words, to work out the salvation of man. All nature, from the lowest to the highest type, is enlisted for that one purpose, the salvation of man, the raising of the vibrations of the mind to accord with the vibrations of the soul. Kapila, the founder of the Sankhya Philosophy, says: “Nature has been created for the soul and not the soul for nature.” Nature is necessary to point out the way of freedom to man, and freedom means salvation.

In your epic poem, the Ramayana, we have a good example of this. There Rama stands for the soul, the Atman, and Sita for the mind. Sita, the mind, was captured, forcibly taken away by Ravana, the king of the demons. The lower mind succumbed to the senses and became enslaved by the objective world. The mind was in bondage. Then Rama, the soul, had to conquer, to liberate Sita, his own shadow, his negative, his wife. In this undertaking all nature is enlisted, all work in Rama's behalf, all animals toil for Rama and form an army for rescuing Sita. The leader of the army was the ape Hanuman, the greatest of organized life beneath man. Even the little squirrel furnished its quota of help and brought a few grains of sand to build the bridge for connecting India to Ceylon, where Sita lay in captivity. Hanuman, the General of the army of animals, and the mightiest, wrenched mountains from their bases and sank them in the sea to lay a firm foundation for the bridge. In Rama's war all Nature fought, all the powers acted with one object in view, *i. e.*, the liberation of the mind;—for mind which is material,

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\* A lecture delivered at the Jagannath College, Dacca, India.

perishes, that which firmly exists is the soul, or the Atman. I quote Kapila again: "It is the mind that enslaves the man, it is also the mind that shall liberate the man."

There are many schools of theology which hold that the soul has had a beginning,—was created; that it may be educated and become purified. The Oriental schools holding that idea fail to discriminate between Jivatman and Atman. On the plane of objectivity mind had a beginning,—commenced to evolve in the lower organisms. As soon as sensations of pleasure or pain take place in the lower expressions of organized life, then mind comes into existence. The theory of evolution has been popularized in Europe and America by Darwin, especially by his great work "The Descent of Man." Now, the theory of evolution has become fashionable. Darwin says, "Man is the evolution of the mollusk." University men adopt this without much reasoning and teach it because it has been accepted by common assent. The object of evolution is to develop the consciousness of man's individuality.

But why is the developing of man's individuality necessary?

God—Brahman (do not misunderstand me; by the term God I mean Brahman) is One. No man can think of God except as a perfect being. A being imperfect never can appeal to the consciousness of man as being God. Inferior gods are found in mythology, but these have no claim to perfection. If God is perfect then he is infinite and cannot be limited. To satisfy the mind of man God must be a perfect being. There is no compromise. Either Brahman is perfect or it is not Brahman. The requisite of perfection is non-limitation. God must be unlimited. Brahman must be simple and not a compound. It must be infinite, unbounded. It is erroneous to say that the mind being finite cannot conceive of infinitude. Victor Cousin, one of the greatest of the French philosophers, an eminent Orientalist, declares that the mind cannot comprehend the finite. For example: I see the yard before me; it is bounded by a wall. My mind inquires, What is back of that wall? A garden. What is back of that garden? A house. What is back of that house? A field. And on and on the mind will go inquiring and never rest satisfied with finiteness. God, therefore, is Infinite; *i. e.*, all-embracing, all-containing. This



is plain reasoning. Let us take another illustration: On the plane of objectivity the sea is infinite, but the waves on its surface are finite. The waves, therefore, do not exist. The sea exists because it is enduring. But God is absolutely Absolute. In Him there is no relativity—outside Him there is nothing. The eminent French philosopher, whom the ignorant call an atheist, says: “There is but one principle, there cannot be two; because if there be two they must be either similar or different; if different, one must destroy the other; if similar, they are but one.”

Brahman, the One, the absolutely Infinite, is the essence from which all things manifested proceed. I deny that Brahman is conscious, for this would imply something outside of Itself of which It be conscious. I deny that Brahman is thinking, for this would imply a something external to Itself of which It is thinking. I deny that Brahman has knowledge, for this would affirm that there is outside of It something to be known. Brahman is not conscious, but It is the essence of consciousness; Brahman is not thinking, but It is the essence of thought; Brahman has no knowledge, but It is the essence of knowledge. Brahman does not do any action. It simply IS. Says Krishna to Radha, “O Radha, Radha, take this soul that trembles in life’s dim midnight to thy golden house!” Radha is the mind, the projection of the essence which is the spirit. Krishna begs of Radha, because without Radha he cannot express or manifest himself. He cannot be known; but as soon as Radha is acting the spirit is projected out and becomes manifest. Without Radha consciousness exists, but there is no one to be conscious and no object to be conscious of.

Let us take an illustration from science. Everything we see around us is solar rays. This college is solar rays; this platform is solar rays; the seats on which you sit are solar rays; yet these rays manifest in different forms apparently separate one from the other. Fichte, the great German Vedantist, says, “The ego without the non-ego is produced in order that the ego, through the residence of the non-ego, may know its own activity.”

Let us take another illustration. Thick clouds sometimes gather and entirely conceal the sun. But these clouds are nothing but

emanations. The projected is the negative side of the projector, both complements form one body. Hegel says: "The proposition is composed of its position and its negation. The negation is part of the proposition and completes it." My mind can grasp only what it can embrace. If my vision be broad it embraces much; if small it embraces little. Brahman, the One, through the laws of Its own being, throws Itself into manifestation. The One becomes the many, just as on the plane of objectivity the sun becomes the myriads of beings in the Universe.

Objective manifestation proceeds by cyclic motion. The seed becomes the tree, the tree becomes the seed. All things flow from the One, all things return to the One. The spirit, Krishna, manifests through Radha or Nature; the positive element manifests through the negative.

The spider draws out of its own bosom the substance wherewith to spin its web. The web seems to be different from the spider, but in reality the web is the spider's own substance. It can stand apart, can look at itself projected in a form different from itself. The hair growing on your head is but your own being projecting itself out. If you sell your hair you sell your own being (they do that in America). Thus one substance gets transmitted into another. All elements in nature are mutually convertible. This is called in physical science the "correlation of forces." The Hindus of ancient times understood the process of evolution from the finer to the grosser element, and that of involution from the grosser to the finer. A noted French astronomer, Camille Flammarion, says, "Matter is imponderable." For ages and ages the scientists have labored at finding the weight of the earth, and now we discover that it has no weight at all; that lifted to a certain altitude it transmutes into gas. Out of gas it came; to gas it returns by the eternal law of cyclic motion.

Through evolution the simple type becomes complex; consciousness unfolds and individuality grows into perfection. Animals, plants and minerals—everything—is conscious, because Brahman, the all in all, is the essence of consciousness. But man alone is conscious of being, conscious of something. In the animal kingdom we find self-assertiveness, the strong preying upon the weak. There might is

right. But as we advance and reach to the human we enter into another phase of life, where love instead of brutal strength is expected to be the motive of action. A man who oppresses the weak in any way is not on the human plane; he is still on the animal plane. Will an ape understand what a man can understand? Man is at once the evolution of the spirit into matter and the involution of matter into spirit. Your great savior or Avatar, Buddha—Buddha! that glorious star in the sky of India, that holy man who was ready to give his life for an ant!—was a true man. So were Sankara, Ramanuja and Chaitanya. On the plane of religious expression when the soul whispers within man, instead of “might” constituting “right,” it is Love that constitutes right. This is an inversion of the process of evolution from the lowest organism to man—being the involution of man, the shadow, into spirit, the reality. In Nature we find that the shadow reflects invertly, upside down. Trees on the edge of the river reflect upside down; the base of the real tree also forms the base of its shadow. So on the lower plane, where might makes right, we have the spirit reflected into matter; but on the higher plane “might” gives way to Love, the lover and the beloved become one, spirit and matter are united, and the happiness of the strong is to die for the weak.

The Universe is God in manifestation. The clouds are God in manifestation. The sun is God in manifestation. It is always God or the son of God that we see in Nature. Lord Krishna says, “I am seated in all beings animate or inanimate.” All manifestation is God. God having become manifested, having become objectified, is now an object of worship and adoration. Before the son of God I bow my head, I worship Him, I worship all in the Universe, because all is God. I worship all by serving all; I worship the animal by serving the animal.

God is infinite, but my love made him finite; objectified Him, so that I may adore the Eternal Principle. In Vishnu, and His august incarnation, Krishna, we worship love immeasurable that preserves creation. In Shiva we worship strength, will, power, by which things inferior are destroyed for the production of things superior. God in manifestation, or God Personal, is that which can be

worshiped. Brahman, the Impersonal, cannot be worshiped, because It is Infinite. The Infinite can never be known, but can only be realized. Only God can see God. If I see God everywhere, in every man, I serve God by serving the children of God. If I offer a helping hand to the feeble, I serve God. If I see a man hungry or suffering, I suffer, I give him help and serve God. St. Paul says, "If I give all I have to the poor, if I give my body to be burned and have not charity, I have nothing." Only through love, only by serving all can we be saved. In your epic "Ramayama," Hanuman worshiped God by serving Rama; and after Sita's rescue, in presence of all nature, man and beast, Rama took Hanuman in his arms. The animal was raised by serving man. Through service alone can we become emancipated, can we grow spiritually, can we reach the goal of life which is liberation, or freedom.

The more you recognize God in everything the more Krishna is within you; the less you see Krishna in others the less Krishna is within you. Love at first appears on the plane of selfishness, the love of one's own self. Gradually a man takes a mate, and his love is divided and increases, then that love extends to children, to the whole family, then to the whole province, to the whole country; then to animals (as in the case of Buddha) then to the plants, to the minerals, to the whole Universe; and he becomes one with the whole Universe. We know nothing until we become it. Man is said to have been created after the image of God. He is faithful to the image only when he reaches to Unity and recognizes no separateness, for God is One. Lord Krishna teaching Arjuna says that desire causes re-birth. "Is there to be re-embodiment always?" questions Arjuna. "Yes," replies the teacher, "always, so long as there are desires in the man." "Is there no hope of deliverance?" pleads Arjuna. "I am going to reveal to you a great and profound secret, the mystery of mysteries. To reach perfection, you must conquer the science of Unity! The realization of Oneness, Advaita, is the only road to liberation. When we reach the Unity through love we fear nothing, for all things are within us; we do not *do*, *we are*, we shine as does the sun by the power of our own being. Our love is that of the mother, the all-embracing, all-protecting mother's

love. Mother! The crowning of the efforts of Nature! Mother! The glorification of creation!"

To feel absolute identification with all beings and things in the Universe is to tread the path of Advaita. The path is entered by the help of love; it is trodden by the guidance of love. It is achieved by the absolute realization of the One, Infinite, Unbounded, all-comprehending Brahman, which is the essence of Love.

SWAMI ABHAYANANDA.

## CHOICE, AND ITS RELATION TO THE MYSTERY OF EVIL.

BY FRANK ELLSWORTH PORTER.

Since the beginning of history the problem and mystery of evil has stirred the philosophers. That something was wrong was perceived, and early personified by all nations under different names, and our word "devil" comprehends them all; but neither then nor since has the idea been closely defined. It seems, however, quite unlikely that in prehistoric time there was any such thing as evil. During man's pilgrimage from his cosmic beginning to the attainment of his permanent physical stature, might was right and the struggle for existence was the sole aim of the animal man. Failure in the struggle meant destruction—success the strengthening of the race; and the fittest survived to form a strong foundation for the final superstructure. But this view, I conceive, only applied to the physical nature, and man, as any animal, having then no moral nature, had no moral law or moral obligation, therefore no sense of its violation. Like the animal, his desires were foremost; what he wanted he took, and what he wanted to do he did—if he were strong enough.

To Darwin we are indebted for that wondrous theory of "natural selection"; and following him, to Spencer for that of the "survival of the fittest." Light phrases they are now, and upon every tongue, yet in them lies the explanation of all we are to-day. But it lay with Dr. John Fiske to suggest a fitting close to the action of Darwin's

theory, and to open the book at a new chapter concerning man. This was the theory of the cessation, through completion, of the physical ascent of man, and the beginning of the mental and spiritual advance along the line of his destiny. Thus it seems that there came a time when physical man reached his height; when his physical capabilities were sufficient for all time and for all purpose; when he needed but conception, direction and organization to revolutionize the world. Then evolution gradually changed its course. Physical evolution ceased and psychical evolution commenced. The same principle was involved, the same course must be run, but with finer, infinitely more delicate material, and with a goal so high that only God himself can compass it.

It seems not out of place here to note the coincidence of these views with the Bible theory of creation. Darwin proves that a being, walking upright as a man, must have existed æons ago, or could not exist in its present form to-day; and Dr. Fiske shows that at some time the psychical took precedence over the physical nature. The Bible mentions two creations of man. It will be understood now that the long process of evolution having developed a form embodying perfect physical capabilities, the first stage (or creation) was finished; then "the Lord God . . . breathed into his nostrils\* the breath of life; and man became a living soul."—(Gen. ii., 7.)

Now, when this thing occurred—when man was created a "living soul"—he was given the Godly attribute of choice, and confronted with the opportunity to use it. It is needless to discuss the various versions of the fall of man; it seems enough to say that probably at some time something which had formerly been at least not wrong, was interdicted. For the first time something outside of himself spoke to his new self, and he knew that life was not and would not again be what it had previously been. With new eyes he looked upon the world, and behold! it was a garden. With new ears he heard a voice—a new and a kind voice, one neither of strife nor of struggle. But the animal nature still was strong, and obedience to a

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\* "Caused him to breathe through his nostrils the breath of life." [Correct translation of Greek text.—ED.]

new nature, which came without show of strength or power to hurt, was difficult. Therefore, when, for the first time, he must choose between right and wrong, he chose the wrong.

Thus evil is said to have come into the world, and its necessity and nature have been the subject of the most profound thought; but sometimes it seems as though the nature of evil is misunderstood—that too many meanings are thrust upon it. We all are aware that the term “evil” is generally used to denote any act, experience or thing which is opposed to our idea of well-being or well-doing, or of what ought to be. War, pestilence, panics, disasters by land and sea, poverty, death—all are called evil. Calamity, misfortune, and harm are with us synonyms of evil. I do not think that the definition of evil should include these things; for instance, pain is said to be a “natural evil,” when it is but the warning signal that nature throws out that there is trouble present. Though an engineer should be temporarily suffering from an affection of the eyes which made a red light peculiarly painful, he would not deem a red light an evil if it warned him of a broken rail or a deluged bridge. Pain may be caused by an evil act, and say “stop!” may be caused by an accident, and be but a cry for relief; may be caused by bad judgment in ordinary acts of life, and be but a protest; an admonition.

In charter parties for vessels, “the act of God” heads the list of perils of the sea, excepting which, the provisions of the charter party must be performed. All of these “perils,” under the common definition, are “evil” to the makers of the charter party, yet it were daring to call an “act of God” an evil; nay, more, in the very nature of things, it is an utterly incompatible claim. Disasters are always hardships, but evil to the sufferer never, for “only thyself thyself can harm.” One may do evil himself, but what others do, or what may happen to him or his, cannot in itself be evil to him. That only is evil which is designed to violate a moral principle, and is evil only to the designer.

Of course we are prone to feel that when our calculations and arrangements in this world are upset, it is a calamity, a misfortune, an evil; yet who can say that our plans would not have led to greater trouble? Who can say that such plans are of a nature to

warrant the particular care and attention of a wise and just God—a God of love? Who can say what plans will best serve the purposes of Him “who moves in a mysterious way His wonders to perform”?

There are people who claim that there is no evil in the world; that there can be no evil, and that everything is good, though it seems to be evil. That is to say, if from a seeming evil good comes, it could not have been evil. But it is not of consequence that the result of the evil act of one person is beneficial for another, else some evil-doers might pose as real blessings to society. The willful murder of a man, though the act conveyed possession of vast wealth to a worthy orphan institution, would not be extenuated in the least by the result. Every action has its reaction. This is a psychical as well as a physical law. We are responsible for ourselves and our own acts, and not for another or his acts; nor can we judge what is best for the good of the world, except as from day to day, minute by minute, we choose right when we might choose wrong. Day by day is presented to us the same choice, good or evil, right or wrong. Day by day, as we choose, good or evil is crucified. Evil cannot be eradicated until man refuses to do it. There is just as much evil in the world as is chosen—no more and no less. If the way we choose is right, the other way would have been wrong, or evil, had we taken it; but if the temptation to do evil is rejected, evil has no existence. I may take a stick of wood and make from it either a club to abuse my dog or a staff to support the weight of my declining years; but whichever one I make the other is not made.

Evil, therefore, would seem to be but an idea of the effect of a conscious violation of a moral principle; and that idea causes a fear (conscious or unconscious) of the result which will invariably cause disorder, or dis-ease, to just such an extent as we know or are conscious of wrong, but may or may not have outward or physical expression. When we are in physical disorder we say we are ill; as we approach order again the illness disappears; it was not a tangible reality, though it was a temporary condition. Thus evil is a moral illness—a state or condition, not a thing. It depends for its existence upon the mind's choice of moral disorder. Choice is the dividing line between the brute inclination and the moral and



spiritual judgment. "Powerful, indeed, is the empire of habit," and the habit of following inclinations is still vigorous, for it has the pressure of untold years of brute heredity behind it. But as the little leaven in the flour will soon or late leaven the whole mass, so continued and persistent choice of right will gradually overcome this animal inheritance; this inclination to disorder and disease. A realization of its power throws upon one's self the responsibility of his acts when he would gladly throw it upon the law of heredity and say he could not help it. Such a realization would do much to stimulate the judgment, and would tend to the exercise of the power of right choice. Then there would be evolved a faculty which would not tolerate wrong choice, being incapable of it. Then the problem and the mystery of evil would be solved.

FRANK ELLSWORTH PORTER.

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As it is present in all persons, so it is in every period of life. It is adult already in the infant man. In my dealing with my child, my Latin and Greek, my accomplishments and my money stead me nothing. They are all lost on him: but as much soul as I have, avails. If I am merely willful, he gives me a Roland for an Oliver, sets his will against mine, one for one, and leaves me, if I please, the degradation of beating him by my superiority of strength. But if I renounce my will, and act for the soul, setting that up as umpire between us two, out of his young eyes looks the same soul; he reveres and loves with me.—*Emerson*.

The union of the soul to God is the only means by which we acquire a knowledge of truth. This union has indeed been rendered so obscure by worldliness that few can understand what it means; to those who follow blindly the dictates of sense and passion it appears imaginary. The same cause has so fortified the connection between the soul and body that we look on them as one substance, of which the latter is the principal part. And hence we may all fear that we do not well discern the confused sounds with which the senses fill the imagination from that pure voice of truth which speaks to the soul.—*Malebranche*.

But think you, Prince, that Raphael would not have been the greatest genius as a painter, even though he had unluckily been born without hands? Think you so, Prince?—*Lessing*.

## LET IT PASS.

Be not swift to take offense;  
Let it pass.

Anger is a foe to sense;  
Let it pass.

Brood not darkly o'er a wrong  
Which will disappear e'er long;  
Rather sing this cheery song:  
Let it pass; let it pass.

Strife corrodes the purest mind;  
Let it pass.

As the unregarded wind,  
Let it pass.

Any vulgar souls that live  
May condemn without reprieve;  
'Tis the *noble* who forgive.  
Let it pass; let it pass.

Echo not an angry word;  
Let it pass.  
Think how often you have erred;  
Let it pass.  
Since our joys must pass away,  
Like the dewdrops on the spray,  
Wherefore should our sorrows stay?  
Let them pass; let them pass.

If for good you've taken ill,  
Let it pass.  
Oh, be kind and gentle still;  
Let it pass.  
Time at last makes all things straight,  
Let us not resent but wait,  
And our triumph shall be great;  
Let it pass; let it pass.

Bid your anger to depart;  
Let it pass.  
Lay these homely words to heart:  
"Let it pass."

Follow not the giddy throng,  
Better to be wronged than wrong;  
Therefore sing the cheery song:  
Let it pass; let it pass.

—*Exchange*

# THE WORLD OF THOUGHT.

WITH EDITORIAL COMMENT.

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## THE METAPHYSICAL MAN.

The study of man, in the various phases of his being, is one of the most interesting, as well as the most valuable features of the new thought-movement of the past two decades. In fact, the entire movement and development of knowledge finds its ultimate in the nature and growth of man; and the entire subject resolves itself into the acquirement of actual knowledge about the real faculties and functions of the human being, whatever they may prove to be. This is what gives the movement its foundation in reality and eventually will establish it permanently as a science. The name, Metaphysics, given to the movement by many of its most earnest as well as most conservative devotees, bears out this view of the subject. This word, although ignorant and unthinking people hold it considerably in disrepute, is a thoroughly clean and sound English noun, first used in the time of Aristotle, by philosophers of the highest order that the world has known since the beginning of its present history. In plain English it means "The Science of Being"; and it was so designated by those philosophers. The true meaning of this definition of Metaphysics, is signified by the word science, which represents knowledge; from the Latin verb *scire*, to know. The word being, signifies that which *really is* in the sense of *living* reality; that which has actual life, hence can be said to *be*—Being. The knowledge of that which really *lives* and *is*, therefore, is the plain everyday interpretation of Metaphysics—the *knowledge* of Being. Is there any man to whom such knowledge is unimportant? Can it be less than an honorable undertaking to assist in establishing a method of clear thinking and practical application of principles along the lines of such knowledge? This is the work of the Science of Metaphysics, and we claim that it is of equal importance in life with any of the sciences, which are all doing so much good in developing the various powers of the mind, in the present age of enlightenment. Metaphysics asks for the same right and opportunity

to present its *facts* that is accorded other sciences, and is entirely satisfied to be judged by equal standards.

The word Metaphysics comes from the Greek, *meta*, meaning above,—in the sense of beyond; higher in conception; finer in grade; purer in character;—and *physical*, the outward material universe. There is no other word in the English language given as signifying “The Science of Being,” and no word that can be considered as representing The “Science,” or The “Knowledge” of Being, based upon a material, physical or sense man. The phrase stands alone for Being, on a plane higher than the physical. This is our claim for Metaphysics, and it is our reason for presenting the subject in its varied features, continually, to our readers.

The Metaphysical Man, is man considered from the conception of those qualities of his being which are not material alone, but higher, finer, purer, beyond and above the physical realm, and which relate to those essential qualities of being, by which alone is he man and superior to the animals.

All the features of man's life which are not metaphysical, are of animal origin, are duplicated in the animal kingdom, and are shared by man in common with all animal life. All that is in any degree higher in nature than the physical plane—the plane of the five animal senses—is distinctly metaphysical; and, if it be excluded from our reasonings, we have remaining only animal man to deal with. How many of us are willing to place ourselves on this mound of dirt, for a pedestal, and boastfully declare our belief exclusively in matter and sense as constituting being and manhood?

Those who belittle metaphysics and undertake to maintain an argument for man physical and sensuous, only, have not thought or investigated deeply enough to recognize the indisputable fact that all those faculties which constitute actual living being; all those qualities which constitute actual human nature; all those sensibilities which constitute a moral nature; all those powers which constitute reason, and enable one to comprehend logic, mathematics, science, philosophy, religion, morality, Law, order or justice, are more than physical, therefore undeniably metaphysical; and actual knowledge of any of them belongs to the Science of Being. Study of man on this

ground, reveals the entire nature and constitution of his real being, and explains his otherwise inconceivable powers—the purity of his moral nature; the delicacy of his artistic temperament; the aspiration of his religious constitution; the exactness of his mathematical sense; the strength of his scientific abilities; the force of his reasoning powers; even the ability to think consecutively and formulate plans, sometimes for Nations and sometimes for Races, as well as for effects to become operative hundreds of years hence.

None of these qualities or faculties are in any sense material, nor can they be comprehensively understood through material science or study of the external nature, alone. The external is an indication of the internal development; but, unless the finer activities of the metaphysical side of man's nature be recognized and studied, the real man escapes notice and our judgment of those higher qualities, which constitute his reality of being, are based principally upon his personal doings and the bearings they have upon our self-purposes. The sum of such judgment is usually laid down as knowledge, and its application presented to the world as science. Our claim, either for our own position or that of the world, is that all that can be proved to be actual knowledge on any subject, constitutes its science, and that nothing else has any right to the name; while anything about it which is not true is a detriment, and, if promulgated, works harm by misleading the minds of learners.

Any system of thought which would deal with man, must consider him as a thing, an animal or a being, and collate its facts accordingly. The first of these hypotheses is out of the question, as, even in his simplest features he displays life. Only the crudest thinker can hold to the second hypothesis, for man displays so many qualities that are clearly beyond the animal nature, as to belittle the theory and confound the reasoning almost at the outset. The only course left us is to consider him under the head of Being, and study the subject in all the phases that it presents. Such study soon shows that all the phases of his being that present permanence, or show an impulse either to refinement or morality, are finer and higher than matter can produce and embody, or sense recognize. This comprehension forces the issue and compels the reasoner to sink his theory to

the level of the sense animal, where he will deny spirituality to man and be wholly blind to his divine nature ; or, to carry his theory to the spiritual plane, as contradistinctive from the material, and recognize the *being* of man as metaphysical in character, studying it there until he has accounted for *all* the facts of his nature and his life.

Through the self-direction of his intellect, each one can, for the time being, choose his course and reason from either of these hypotheses. If he accepts the materialistic one, he can examine the physical body and collate the facts of its coarser operations, and, with the aid of instruments, he can examine these beyond the easy limit of the senses ; but, he can never get far enough back to satisfactorily account for the more subtle activities which constantly face him while the question " why " continually arises before his unsatisfied intellect. He can analyze the action of the senses, though he can never intelligently account for the subtleties of their operation or for the facts of their influence through imagination ; reversals of operation ; accuracy at one time and total unreliability at another ; and the many degrees of activity unaccountable on the basis of matter and animal sense. Every question is left half answered and finished off with a blind belief that cannot be demonstrated. Each theory must, soon or later, be readjusted and finally abandoned. No ultimate of " knowledge " is ever reached on any subject.

In practical application of knowledge such as this, which exists in the most of our sciences, aside from the mathematical branches, the operator is baffled in a large proportion of his attempts at practice, succeeding only in a minority of instances, by what, perhaps, seems to be chance, but what really is the result of his higher metaphysical nature forcing operation through his subconscious mentality, regardless of his fixed material notions. The result is, frequently, as much a surprise to him as to any one. The entire activities of sense and matter do not supply one ultimate truth on any subject.

On the other hand, the hypothesis of spiritual reality for the being of man, at once throws open the door to free investigation of the subject of Being, from every possible point of view, not with the aim to substantiate accepted theories, but to learn the actual truth about any subject ; and every true investigator from the metaphysical basis,

knows that he must search carefully and judge strictly according to the facts presented, because his criterion is "actual knowledge inclusive of *all* the facts," else his ground is unscientific. Having cast his dies according to the highest standard, he can only deal with facts, as facts talk, because his highest qualities of justice and reason are involved in the very beginning of his operations.

On this ground the investigator is equipped to study the being of man, on all planes and in all of its phases of action. He can examine the body by the same means as the materialist; but, to him it will stand as the intricate and wonderful instrument of the still unseen man; he can watch the finer operations of sense and study their actions in the body, still knowing that some other and yet higher in nature, does the thinking that produces the action. And, knowing this, he is not stalled in the very beginning of his operations with the vague question "why" and its accompanying answer "mystery unsolvable"; but, every physical form or sense operation indicates a being, corresponding to the form, and an operator, commensurate with the deed of action, and compels him to further and deeper investigation. This is certain to bring its reward in the acquirement of actual knowledge of things not yet uncovered by the microscope, but *real* to the spiritual activities of intelligence; and in the study of these, the man himself is discovered and understood, not alone physical and sensuous (though these external factors of his being are understood even more comprehensively than by the materialist), but, mental, moral, psychic and spiritual as well.

The ultimate of this search is the divinity of the spiritual man, whom God made, and into whose hands was given the dominion and rulership of all the earth—but only through exact and actual knowledge of the truth of things and just appreciation of *all the facts* presented in the operations of being. One side of the shield never proves its metal. Divinity does not disclose itself to sense—not even with the eye at a microscope. To discover truth, we do not require an instrument to enlarge the *object* of our investigations, but the courage to enlarge our own *comprehension*; to view that which *is*; and judge, regardless of opinion or desire. To these the gates of infinity are open; and each one includes the real qualities of the spiritual faculties which give possession of the powers of realization. Such is the metaphysical man.

L. E. W.

## THE DEPARTMENT STORE.—ARE WE DRIFTING?

As we become more familiar with the growth of civilization, do we not realize some remarkable changes in cosmopolitan life? No one earthly mind ever yet essayed to mould the thought or destinies of a nation, hence the diversity of the things that are. When Bellamy was moved to put into the thought currents his ideas contained in "Looking Backward," and the sequel thereto, was there not behind his imaginings a commercial fact awaiting demonstration? Or, speaking more definitely, was not the "general store" where his ideal city folks were to receive their supplies already being typified in the department store of to-day? According to metaphysical theory the events of mankind, the various phases of life, new religions, new methods of business, are supposed to exist somewhere in the abstract—somewhere in the ideal realm before the outer demonstration takes place. The writers of books predict them, the statesman feels their approach, while the tradesman goes about to make them practical, though unconscious may he be that he is obeying or conforming to a law most inevitable. Changes in national governments, though slow, perhaps, are no less certain or direct; but in trade there seems to be a gradual tendency toward concentration. Looking inwardly, do we not see grave dangers in our treatment of the problem? dangers arising, more than aught else, from our fictitious ideas of values?

In the City of Chicago, for example, the new régime in shopping methods is in some respects alarming. Time was when there were hundreds of stores selling separate lines of goods. To-day nine-tenths of the dry goods and notion trading of Chicago is done in a half-dozen immense department stores. Result, a languishing of trade in the outlying districts and an overcrowded condition in the downtown stores. Stores once busy and convenient in location are now empty and deserted, while the mighty tradesmen are getting rich from the mites brought to their counters by the multitude. Let us ask right here, Are we not grievously behind the real progress we are making, by basing our individual rights to needful supplies upon strict money values? Are we not, in fact, living in an age of equality and yet clinging to the fallacies of money barter? Suppose that the department store is a direct evidence that all people should have dealt out to them what they need—articles to be produced by public governmental methods?—suppose this were really true, does the seer or writer of to-day go very wide of the mark in predicting that in one hundred years such a state of things will be realized? Forerunners of great



events are many times much less apparent than this, though we are not in the habit of recognizing them until we are positively driven to it. In following the fashions, in seeking novelties, in seeking amusements even, people like to go in flocks, like sheep. They prefer to follow the crowd. If the crowd gets a cent or two better prices of the dealer who buys his goods in train loads and gets cash always in barter, can we expect to stem the tide of the popular verdict?

But let us take a step higher. Suppose money did not represent a person's share to the goods produced. Suppose every citizen in good standing could order at any time enough to supply his needs. We can readily surmise that he would not need much, because of the ever-bounteous supply ready to be drawn upon. When we can have all we want we do not want much. This is a curious yet apparent fact in human nature. Prescribe the supply to the limits of one's purse and our wants become many and direful ones.

We are led to believe that the formation of trusts is but a phase of the above tendencies of mankind—efforts on the part of the few to control the wants of the many. Ostensibly it is "other people's money" these astute tradesmen are after—a fact lamentably true—but once eliminate the money feature and supply the needs of all from one governmental source and what an instantaneous solution of the vexed question of human rights would be hit upon!

This, however, is not altogether germane to what we started out to say. Sociology will treat of the question of supply and demand; but as it has been my privilege to saunter through the trading centres of our great cities, with their acres of floors and millions of money to back them up, I find myself wondering if we are not after all drifting, indeed, toward a condition of things which our seers and writers have been predicting. That could we eliminate the money value, and in the true sense of brotherly love and tolerance live in absolute equality, might not the truer phase of ownership and right prevail, and, prevailing, wipe out greed, theft, prisons and viciousness which our false standards of values have engendered.

If the department store of to-day is in truth the shadow of a coming event, and if greater and more mighty combines are to be formed, until governmental interference becomes necessary, ought we not to look within for the wisdom which alone will solve the lesson set before us? Centralization is going on everywhere. That seems to be the law of modern growth. But to make right use of such mighty focusing is, indeed, a serious undertaking, for with our present ideas of right to possession the situation is becoming as unique as it is void of a solution.

ALWYN M. THURBER.

## PREMATURE BURIAL.

Several years ago, at a meeting of our State Medical Society, at the Capitol in Albany, the writer, then its president, took advantage of the opportunity thus afforded to deliver an address on the Perils of Premature Burial. It was and is his profound conviction that every year there are many persons pronounced dead and consigned to the coffin and grave while still alive. He cited several examples that had come to his knowledge where individuals had been prepared for interment, but had fortunately recovered sensibility and power of motion in time to arrest the further frightful denouement. He also prepared the draft of a bill for the Legislature which required indisputable evidence of death before burial should be permitted, but it was never reported upon by the committee to which it had been referred.

There exists a strange apathy upon the subject, or else there is some strong objection to any alarming of the public, which precludes any successful effort to reform the common practice. Yet there exists among many an awful dread of such a fate. It is not the ignorant that entertain it, but persons of superior intelligence. The example of Henry Laurens, former Governor of South Carolina and President of Congress, has been repeatedly cited. His young daughter, having been pronounced dead, was shrouded for the grave, but recovered sensibility and was restored to health. But her father never overcame the shock; and in his apprehension of a similar peril for himself he required his own body at death to be burned on a funeral pyre. Harriet Martineau made provision that her head should be severed from the body. Francis Douce, the antiquary, and his friend Kerrick took a similar precaution. Edmund Yates, the author, and the late Miss Ada Cavendish left instructions for the severing of the jugular vein; and Lady Burton, the widow of Sir Richard Burton, took measures that her heart should be pierced with a needle, her body opened, and afterward embalmed. She was subject to trance and feared that her case, like that of the late Washington Bishop, might be diagnosticated as death, while yet living. Wilkie Collins always left on his dressing table a letter in which was the solemn injunction that if he were found apparently dead his body should be carefully examined. Bishop Berkeley, Daniel O'Connell and Lord Bulwer-Lytton entertained similar apprehensions. The Rev. John Kingston, chaplain in the British Navy, writing to the *London Morning Post*, September 18, 1895, declares: "The danger of being buried alive appears to be a very real one; and I can testify from my experience as a clergyman that a great many persons are haunted by the dread of that unspeakably horrid fate."

It seems preposterous to affirm that examples of premature burial seldom occur. It is certain that they do actually take place often enough to warrant the most vivid apprehensions. In fact the record of cases well authenticated would fill a volume. If undertakers and directors of funerals dared tell what they observe the public would be horrified, if not excited to actual violence. Mr. J. D. Bengless, late president of the New York Cremation Society, in a public lecture in June, 1883, declared that an undertaker in the city of Brooklyn had recently made a provision in his will that his body should be cremated, and had also exacted a promise of great caution from his wife. He was induced to this from the fear of being buried alive. He asserted that "live burials are far more frequent than most people think." There was a report also privately whispered about the same time, that another undertaker in that city had deposited a body temporarily in a receiving vault, and that when he went, some days later, to remove it for burial he found, upon opening the niche in which the coffin had been placed, the body crouching on the floor, stark in death, the hair disheveled, the flesh of the arms lacerated and torn, and the face having the most appalling expression of horror and despair ever witnessed by human eyes.

It is a practice by no means uncommon in many places to inter the body the same day or the next after death. Colonel Vollum, of the United States Army, told the writer that when he was sojourning some years since in a city of Saxony, he witnessed the case of a woman of social position who, being in apparent health, was suddenly seized one morning with some illness for which a physician was summoned. That same afternoon a hearse with coffin and other paraphernalia was driven to the house and her body conveyed away. Dr. Franz Hartman collected seven hundred similar examples, and the Rev. J. G. Ouseley estimates that twenty-seven hundred are annually buried alive in England and Wales. Even in our country the same thing occurs often enough to warrant more precaution.

Professor D. Ferrica, writing for *Quain's Dictionary of Medicine*, observes: "It is not always easy to determine when the spark of life has become finally extinguished. From fear of being buried alive, which prevails more abroad than in this country, some infallible criterion, capable of being applied by unskilled persons, has been considered a desideratum, and valuable prizes have been offered for the discovery. The conditions most resembling actual death are syncope, asphyxia and trance, especially the last. We cannot, however, say that any infallible criterion, applicable by the vulgar, has been discovered."

The celebrated Madame H. P. Blavatsky was subject to trance of a death-like appearance, and on one occasion would have been buried alive but for the interposition of Colonel Henry S. Olcott. The examples of the fakirs of India, who voluntarily undergo apparent death and interment, and are resuscitated some weeks later, are enough to show that this condition may continue for an indefinite period. We have read of vampirism, in which the dead were supposed to haunt the living, and that when the graves were opened the bodies were found undecomposed and with red cheeks and lips. The precaution was taken of driving a stake through the heart, on which a jet of blood spurted into the air. Such a case is plainly one of burying alive. If we are to accept the modern doctrine that the human race has been developed from a lower animal condition, it would be reasonable to presume that hibernation or, perhaps, estivation have been characteristics. This hypothesis might explain the power of Indian fakirs to exist for weeks when buried in the earth.

During the middle ages much of the healing art was exercised by hoxas or witches, who were regarded as possessing preternatural endowments. We read of their journeys to attend the "Sabbath" in the Brocken. Jung-Stilling describes one of these. The woman drank an infusion of an herb, placed a stick between her legs and fell asleep. When she awoke she recited to her gossip her excursion and occurrences which had taken place. The "magic herbs" which were commonly used by these hoxas were hemp, nightshade, poppy, veratrum, aconite. Such being their quality, it is not without warrant to presume that their use as medicines, now so general, may produce similar effects, and even apparent death. It would certainly be a fearful risk to send a body to the grave hastily where any of these drugs had been administered.

Victor Rydberg, a Swedish author, in his tale of "The Last Athenian," depicts two cases of fictitious death purposely induced by the administering of a mysterious potion. One is that of Simon the pillar-saint who is restored to life; the other that of Peter, the "Homoiousian" bishop of Athens, just nominated for "Homoiousian" bishop of Rome. The effect of the potion is numbness, palsy, and every sign of dissolution, though he is conscious till the closing of his eyes. Two days later he is buried; but we are told that "if any one the following night had opened the lead coffin in which he was laid, and plunged a red-hot iron into his flesh, the world would, perhaps, have witnessed a new resurrection of the dead."

Tobacco, like nightshade and other drugs, impairs the action of the heart. An overfull stomach may paralyze the ganglionic center at the

epigastrium. It is dangerous in such a case to lie on the back. Death in such cases is by "heart-failure." Sometimes, however, it may be only apparent, and too much, therefore, must not be presumed.

Various maladies, especially with the peculiar medical treatment which they often receive, result in death, which nevertheless may be only apparent. The nervous or ganglial prostration incident upon influenza is followed by catalepsy in certain cases. Symptoms resembling death are produced by any emotional disturbance, sudden alarm, violent ebullitions of anger, fright, excessive joy or grief, apoplexy, asphyxia, epilepsy, choleric disease, hemorrhage, hysteria, lethargy, syncope, tetanus, and in short any condition in which the body is brought to a certain degree of debility. "We exhaust our energies by overwork, by excitement, by too much fatigue of the brain, by the use of sedatives or anæsthetics, and by habits and practices which hasten the Three Sisters in spinning the fatal thread."

Indeed, the signs of total extinction of life in the body are by no means so unequivocal as many suppose. Cessation of respiration and circulation are not conclusive, nor even loss of heat; for life may continue and even recovery take place when no vital warmth seems perceptible. The state of trance may last indefinitely. George Fox was once in that condition fourteen days and Emanuel Swedenborg during his periods of illumination was often thus absent.

The only indubitable evidence of bodily death is decomposition. Every body should be examined by an expert, and where a physician has been employed he should not be permitted to certify to actual dissolution, except the unequivocal evidence is present. Undertakers and those having charge of funerals should be compelled to ascertain that death has actually occurred before moving or confining the remains. Even then, it were better that the body be cremated. "The thought of suffocation in a coffin is more terrible than that of torture on the rack or burning at the stake. Carelessness in this matter cannot be innocent, and ignorance in such a case is akin to crime." "When we neglect precautions against a fate so terrible, to which every one is thus liable, our tears are little less than hypocrisy, our mourning is a mockery."

ALEXANDER WILDER, M. D.

## THE SCHOOL OF PHILOSOPHY.

### NOTICE TO MEMBERS.

The first Monday in September, which is the evening for the next regular meeting of the School of Philosophy, is a holiday, making it impracticable to hold the meeting, as the building is not open on holidays and the most of our members will be otherwise engaged. The meeting will therefore be postponed until the next regular date, Monday, September 18th, 8:30 P. M., at 465 Fifth avenue, New York.

LEANDER EDMUND WHIPPLE,  
*Corresponding Secretary.*

## ANTI-VIVISECTION.

The friends of Anti-Vivisection have a coterie of active workers with headquarters at Ardsley-on-Hudson. A more deserving tribute to advance thought and in behalf of the finer human instincts could scarcely have been conceived than the work already accomplished by this society. Active and constant work is being done, and at this hour every friend to the cause is appealed to for aid. It is expressly urged that the National Senate Document No. 78 be sent for, which can be had without cost from the Washington Humane Society, Washington, D. C. The three Anti-Vivisection publications are as follows: "The Journal of Zoophily," 1530 Chestnut street, Philadelphia; "Our Fellow Creatures," 4411 St. Lawrence avenue, Chicago, and "The New England Anti-Vivisection Society Monthly," 1 Beacon street, Boston. \$1 per annum each. "The Zoophilist," 20 Victoria street, London, S. W., is also favorably mentioned. Subscription price, 3s. 6d. Persons who cannot aid by giving money may volunteer to address 1,000 or more envelopes, which will be sent to any address, charges prepaid. All interested can obtain full particulars by addressing Mrs. Sarah L. Emory, Irvington-on-Hudson, New York.

## COSMIC CONSCIOUSNESS AND EMOTION.

DIVINE IMMANENCE. An essay on the spiritual significance of matter.

By I. R. Illingworth. New York and London. Macmillan Company. 1898

THE GOSPEL OF ATONEMENT. Being the Hulsean Lectures for 1898-99.

By the Ven. James M. Wilson. London and New York. Macmillan & Co., Ltd. 1899.

Balzac's "Human Comedy" excites the reader, and, without leaving the chair, he is carried away into the maelstrom of humanity and comes in touch with its thousandfold varieties of impulses. A stroll through the busy streets of New York or London or "a loaf" on Parisian boulevards sends the blood coursing quicker in the veins, and innumerable transparencies and unveilings of consciousness and emotion vibrate through us. Madness and joy of existence run riot, yet the sober and quiet face of Neith, the classical Minerva, our Truth, soon controls both consciousness and emotion and we bow down, whether we will or not, to *one irresistible will or Mind*. Such is the phenomenal manifestation of mentality. Out of its own restful being it rushes forth into the antithetical, only to retrace its emanationism and return to a synthesis, a union. This union always repre-

sents an evolution. From *salt* to *mercurius* through *sulphur*, said Jacob Boehme, we come to *lightning* and in that is freedom. But it is not only the individual mentality that thus proves its life, the collective mind of humanity moves in similar forms. We see in our own day the light flash and the heavens illumined. The vision of Eternal Nature comes to unexpected quarters, to "people sitting in darkness," and we hear "children prophecy." Even the daily newspapers have become interested, and some assume a respectful attitude to the New. The *Mail and Express* published a few days ago a lengthy letter from Mr. Theodore F. Seward headed "Cosmic Consciousness," containing several interesting statements, probably new to many of that newspaper's readers. Here are some of them. He makes Dr. R. M. Bucke explain the subject, doing it as follows:

Cosmic Consciousness is not simply an expansion or extension of the self-conscious mind, with which we are all familiar, but the complete superaddition of a function as distinct from any possessed by the average man as self-consciousness is distinct from any function possessed by the higher animals. I have in the last three years collected twenty-three cases of this so-called Cosmic Consciousness. In each case the onset or incoming of the new faculty is always sudden, instantaneous. Among the unusual feelings the mind experiences is a sudden sense of being immersed in flame or in a brilliant light. This occurs entirely without worrying or outward cause, and may happen at noonday or in the middle of the night, and the person at first feels that he is becoming insane. Along with these feelings comes a sense of immortality; not merely a feeling of certainty that there is a future life—that would be a small matter—but a pronounced consciousness that the life now being lived is eternal, death being seen as a trivial incident which does not affect its continuity. Further, there is annihilation of the sense of sin and an intellectual competency not simply surpassing the old plane, but on an entirely new and higher plane. \* \* \* \* The cosmic conscious race will not be the race which exists to-day any more than the present is the same race which existed prior to the evolution of self-consciousness. A new race is being born from us, and this new race will in the near future possess the earth.

It is to be regretted that there is no clear definition given here of Cosmic Consciousness, and it is hard to understand how there can be a "complete superaddition of a function." Where does it come from? Of what nature is it? Is it of the kind of mind or not? If not, how can it be added? If it is of the same kind, how can it be a superaddition? How can there be an "incoming?" Is not all revelation, all vision, rather an opening of the fleshy prison doors for an imprisoned glory? It seems the author is inclined to this latter view, which must be said to be the truth. The descriptions he gives of the ecstatic states that accompany the rise of Cosmic Consciousness seem to confirm

it. The transports and raptures, he mentions, are known to all who have observed their own spiritual experiences as quickenings of innate powers, powers of *the same kind as those that seem to be without*. They were common among the Neo-Platonists and all the mystics. They are emanations, auras and radiations from ourselves becoming visible both to ourselves and to others. In these emanations we have the means wherewith we see and feel the Kosmos, the Order, Being. The following told by Mr. Seward evidently comes from a well-balanced mind, and has the sober character which warrants its truth.

The following experience came to a friend whom I know intimately, and from whose lips I received the account. It is a lady in middle life, who has for years been an earnest seeker for truth and spiritual light. She was alone in her room sewing. Thinking, as was her wont, of spiritual things and feeling a strong sense of the presence and power of God, she suddenly had a consciousness of being surrounded by a brilliant white light, which seemed to radiate from her person. The light continued for some minutes, and at the same time she felt a great spiritual uplifting and an enlargement of her mental powers, as if the limitations of the body were transcended and her soul's capacity were in a measure set free for the moment. The experience was unique, above and beyond the ordinary current of human life, and, while the vision or impression passed away, a permanent effect was produced upon her mind. She had never heard the term "Cosmic Consciousness," and did not know that the subject it covers is beginning to be considered and discussed.

This lady had the advantage of not being indoctrinated, hence she probably reports her ecstasy correctly. Possibly she was lifted by her own exalted thoughts into the higher or highest forms of those same thoughts. Thought is both cause and effect. Her experience seems to have been like that of St. Augustine. He was at Ostia with his mother, Monica, a few days before her death, and "confesses:"

When our conversation was brought to that point, that the very highest delight of the earthly senses, in the very purest material light, was, in respect of the sweetness of that life, not only not worthy of comparison, but not even of mention; we, raising up ourselves with a more glowing affection towards the Self-Same,\* did by degrees pass through all things bodily, even the very Heaven, whence sun and moon and stars shine upon the earth; yea, we were soaring higher yet, by inward musing and discourse, and admiring Thy works; and we came to our own minds, and went beyond them, that we might arrive at that region of never-failing plenty, where Thou feedest Israel . . . . and where life is the Wisdom by whom all these things were made. . . . . And while we were discoursing and panting after her, we slightly touched on her with the

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\*"That Unchangeable and One Nature, which reaching after, he would not err, and reaching to, he would not grieve." (*De vera rel.* chap. 21), *i. e.*, Being; St. Augustine's term for Being personified as Beloved.



whole effort of our heart; and we sighed . . . . and returned to vocal expressions of our mouth, where the word spoken has beginning and end.

Such experiences are, of course, not new nor peculiar to the present day. They are, however, appearing nowadays and not exclusively among recluses or professional saints; says Mr. Seward:

The striking feature of the present history of idealism is the fact that it has left the ranks of the philosophers and professional thinkers, and is spreading rapidly among the people. It is at the root of the various systems of "Mental Healing," which are known as "Christian Science," "Divine Science," "Meta-physical Healing," etc. The theory underlying them is that "the spiritual is the only real," and that by developing the spiritual nature and bringing the mind into harmony with the Supreme Mind, harmony in the outward or physical being will result. It will thus be seen that the subject of Cosmic Consciousness is not a fine-spun theory of the brain, but is intensely practical in its bearing upon the health and happiness of the race. If it means, as many believe, the influx of divine power, a direct impartation of life from the supreme source of life, then no subject could have a more surpassing interest.

Speaking in the terms of Plotinus, we might say that we are entering into the *Second Realm*, the *Cosmic Mind*, and realize the identity of Being and Thought. Mr. Seward asks:

But what is to be the actual history? Is man to grow into a consciousness of the physical universe, and when he says, "I am a part of all that is," does it mean that he is a part of the illimitable system of stars, of suns with their retinues of planets, of comets, of cosmic dust out of which new worlds are being formed—in a word, of the material universe?

We answer him unhesitatingly: Yes! Our own Walt Whitman has formulated the New:

My feet strike an apex of the apices of the stairs,  
On every step bunches of ages, and larger bunches between the steps,  
All below duly travelled, and still I mount and mount.

Quite so, "I am part of all that is," hence I am familiar with the original fact of the universe itself. We may go even further than Mr. Seward's expectations. When with Tilleináthan we speak of the great operations of Nature, the thunder, the wind, the shining of the sun, etc., in the first person, "I"—the identification with, or non-differentiation from, the universe will be complete, and is complete when we are in what in this paper is called "Cosmic Consciousness and Emotion."

Mr. Seward's contributes also the following:

I have personal knowledge of another experience of a somewhat different nature, yet pointing toward the same principle and indicating the same prophecy of a new departure for the race.

An orthodox clergyman who began preaching in early youth, and has occupied influential pulpits for more than fifty years, gave me a full and detailed account of the singular history of an experience that came to him. He was naturally conservative, with a skeptical tendency of mind, had resigned from his pulpit some years before and was living in a quiet country home in easy circumstances, at the age of 80. His health was good and his mind unimpaired.

One night after retiring he felt the sensation as of a hand or hands touching the bedclothes gently above his chest. They seemed to move about with something of a fluttering motion, extremely light and delicate in their touch, yet also very positive and unmistakable. After a time he fell asleep. The next night the sensation returned, but with a somewhat more decided manifestation. It continued to come every night, and always with increasing power, till at last the forces, whatever they were, seemed to press through the clothing to his body and to strongly affect his mind.

From the first he guarded himself rigidly from yielding to any delusion. He reasoned with himself: "My mind does not seem to have lost any of its powers. It is as capable of consecutive thought as it ever was. I will watch this experience carefully. If there is in it anything divine for me I will not resist it."

It continued, and still continues at the end of two years, and he states that there have been three accompaniments or results of the experience: (1) A constant increase of bodily strength and vigor; (2) development of his intellectual powers, and (3) a quickening of his spiritual life. At one time his mind was strongly impressed with a line of religious thought. For two or three hours in the night his ideas would take so definite a form that, having had his natural sleep during the remainder of the night, he wrote down what he had thought the next morning, and he continued to do this till the manuscript amounted to a good-sized volume on a vital religious topic, which he proposes to publish.

Another fact may be mentioned as showing that his experience was not merely of an esoteric character. It impressed others as well as himself. He was invited to take part in the anniversary services of a certain church in a town where there is a theological seminary. His part was to make the closing prayer. As he began the prayer a power seemed to take possession of him, and he was scarcely conscious of what he said. Several of the professors of the seminary spoke to him afterward, each one of them to this effect: "As your prayer continued we were led by our astonishment to look up, and you were as one transfigured. Your face shone as with spiritual light, and we almost expected to see you translated."

This story of transfiguration has a parallel and verification in that which is related of the Dutch mystic Ruysbroeck. The brothers searched for him in the woods, and at last found him sitting under a tree rapt in contemplation and in prayer. He was completely enveloped as with fire, so much so that even the tree seemed aflame. His prayer was Contemplation, viz., realization of the union of existence, and so vigorous was the realization that the brothers could see the universal vibration.

A few years ago there appeared in *The Westminster Review* an article entitled *Cosmic Emotion*, one of the best modern expositions of the subject, as far as we know, not excepting that of Clifford. It enters into definitions and characterizes it as a sympathy, a yearning to get back to the great heart of Nature and to feel the pulsation of its hidden life. It accounts for that yearning by declaring that there is an essential affinity between the spirit of man and the life of Nature, and speaks of the "all-being" as the philosophical synthesis of the two. Henry Sedgwick originated the phrase and Prof. Clifford wrote an essay on it. *The Westminster* essay was written on the lines laid down by Clifford. The author, Thomas Ekins Fuller, proves the following theories: (1) There appears to be in the mind a sense or emotion, if not a perfect concept, which answers to "infinite space" and "infinite time." (2) There is a sense or emotion of beauty in man which responds to the beauty of the universe. (3) Cosmic emotion is stirred by the ordered arrangement of the universe.

J. Frohschammer, who was Professor in Philosophy at the Munich University and died a few years ago, constructed a system of philosophy on the basis of the unity that exists between man and nature. To him "Phantasy" was the fundamental principle of the world-process, and this "power of presentation" was an intellectual formulation of those intuitions above called Cosmic Consciousness and emotion.

Space forbids us to indulge any further in this delightful subject. It would have been easy to continue it at great length. But before considering Illingworth's book, we would suggest to the reader that he watch and recognize the innumerable flashes of light and emotional outbursts that come from him at the sight of natural beauty. They are proofs of his "mingling with nature." "That life and beauty," he may truly say, "are mine and are a part of me." The outbursts prove it. They are expressions of identity and family likeness and could not come forth but for that identity.

Thus far we have spoken of Cosmic Consciousness and Emotion as subjective states. But it is not only we, who as subjects may have a consciousness of cosmic life and an emotion for the "universe or sum of things, viewed as a cosmos or order." The cosmos may also be considered as having consciousness and emotion. We may speak of a conscious and emotional universe. This is nothing new either. Under the name of God's immanence, the older philosophies and theologies have spoken often and much about the universe as living and acting out a will of its own. It is, however, a "sign of the times" that such a doctrine is revived and gaining ground among the so-called orthodox people. Illingworth's book: *Divine Immanence* is a notable

instance. He was a Bampton lecturer in 1894 and preacher at Oxford. He publishes the present essay because there is "need of reconstruction," and it is so much more significant that he has chosen such a subject as immanence because it points to the fact that reconstruction of philosophical and theological thinking can only be done by a return to the old ideas, and on "synthetic ways of thought"—just the ideas all modern metaphysicians fight for. The present book is an enlargement of a former one on "Personality, human and divine" (his Bampton Lecture), in which logical necessity drove the author to the conclusion that personality was the beginning and end of metaphysics, because without it there can be no self-communion.

Listen to some of his introductory definitions:

Spirit is what thinks and wills and loves; and matter is what moves in space; and whatever their ultimate relationship may be, we may fairly speak of two things whose modes of manifestation are so different, as for practical purposes two different things. . . . One might, of course, . . . substitute "consciousness" for "spirit." . . .

The author means by "spirit" only its individual form, or human consciousness. About matter he says:

Then as to matter: What do we know of it? The term is often used as if it implied some common stuff, of which individual things are made. But no analysis has yet been able to detect such a common stuff. . . . Matter is the sum total of all [these] elements, regarded as possessing a particular attribute, namely, materiality, or the property of occupying space; while, as all the occupants of space are in motion, molecular or molar, occupation of space may be said to be practically synonymous with movement in space. Matter then is the name for what moves in space. . . .

Matter is of use—incessant and inevitable use—to spirit; spirit, on the other hand, is of no use to matter. Man can improve material things, of course from his own point of view, by employing them for purposes of science or of art; but in so doing, he only alters their relation to himself; he does not and cannot change their nature. Electricity gains nothing by guidance along wires; . . .

Reverse the picture, and the opposite is the case. Our every state of consciousness depends upon the brain, and therefore upon the blood that nourishes the brain, and therefore on the chemical elements that form the blood.

The author goes into so much argument about matter because to him the subject of immanence is not a subject of spirit, but of matter. "That which moves in space" is the immanent deity. And it is That, which exists for our consciousness, viz.: it exists (N. B.—Not the same as *is*), that consciousness may find itself by means of it, be guided by it, be saved by it, etc. In the latter part of the book this theory is used as an explanation of the doctrine of incarnation. The reason why

the Divine exists, is for the purpose of guiding and saving consciousness. The Divine under the form of existence is spoken of as immanent. Incarnation is simply immanence accentuated; it is human because it is cosmic. It is a necessary corollary of "creation." Its moral lesson is secondary; its cosmic character is primary. It is not judicial but educational, not local but universal, not a grace dependent upon man's favor, but as free as air and light. Incarnation always *was* and *is* as eternal as Being and is not a chronological fact. It is, of course, *in* time, as all existence, but neither *of* nor *from* time.

It was an astonishing revelation to read the last Hulsean Lectures for 1898-9. They were delivered by Ven. James M. Wilson, and were entitled "The Gospel of The Atonement," and were a denunciation of the Latin scheme of salvation, with God as a sovereign, ruler and judge, remote, unapproachable, etc. That doctrine was condemned as dualistic and untrue. The lecturer held that the doctrine of atonement could only be rationally understood when explained on the theory of the immanence of God, the indwelling of a divine life in man. The lecturer dwelt with special love on the Greek or Eastern type of atonement, and described it as

The thought of God as Divine or Eternal Life and Spirit, indwelling in all nature, rising into consciousness in man, and manifesting Himself completely under human limitations in Jesus Christ. . . . It appeals to experience and conscience, on God's relation to nature and to ourselves as an indwelling life and inspiration. It was the characteristic theology at Alexandria in the third century. . . . It implies a certain continuity underlying everything, the continuity and unity of an organism vivified throughout by the same Divine Spirit. . . . This theology tends to the obliteration of all those sharply defined but illusory distinctions with which we are familiar, such as those of material and spiritual, secular and religious, inspired and uninspired, natural and supernatural. To men holding this type of theology real disunion, the temper of "wrath, strife, sedition, heresy," is impossible. They are all "one man" in Christ Jesus. . . . The heart and mind of almost every one is open to this type of theology.

This theology is immanent. It does not matter what we call the underlying unity, we are brought by it into the Mystery. Many of our readers are familiar with it, but perhaps not familiar with the fact that such teachings can be given inside of the Established Church and not condemned—except by Montanists, who condemn everything but their own blindness.

Illingworth quotes many Scriptures, ancient and more modern; some of his quotations are tolerably well known, but here are some that are seldom quoted among our readers.

Zeus is the air, and Zeus the earth and heaven,  
And all things; and what else is over all.

This is from Æschylus. The following are from Virgil.

"Men have inferred from the instincts of the bees, that they partake of the divine mind and breath of heaven."

"For God pervades the whole earth and the spacious sea, and heaven profound."

"An inward spirit feeds earth, heaven and sea,  
The shining moon, and giant stars; a mind  
Pervades their limbs, and moves the mighty mass."

Lucan wrote:

"Whate'er thou seest, where'er thou goest is Jove."

Such passages to prove "all things are full of gods" are easy to multiply, which proves the wide field of the belief in God's immanence. Even Christian writers abound who hold this view. They are less inclined to identify the Divine with the visible object, still their belief is that the universe is "high, holy and most beautiful." St. Cyril holds that we know God mainly through nature. He says:

"The wider our contemplation of creation the grander is our conception of God."

It is the family likeness and the immanence of God which gives truth to St. Basil's exclamation:

"Earth, air, sky, water, day, night, all things visible, remind us who is our benefactor."

From Christian poets similar quotations can be culled with ease. Illingworth's book will be particularly useful to those of our readers who have skipped the steps of reasoning which led up to their present exalted standpoints. His book will show how to attain mental freedom by reasoning rather than by intuitive rushes at truth. The latter method gives the correct results, at times, but the owner has no proof, in moments of doubt, nor any means wherewith to convince others of the truth.

The subject of Cosmic Consciousness and emotion is part of the far wider subject, that of subconsciousness and supraconsciousness. Even that subject is at present presented in a most unfortunate way, either as related to spiritualism or as a simple psychological problem. It is neither the one or the other according to our judgment. The only way to come to satisfactory results in its study is to handle it philosophically as a form of emanation. What, then, is Cosmic Consciousness and Emotion from the standpoint of Emanationism? Let us use the three emanistic terms of Proclus: persistence—procession—return. The first

means undifferentiated identity of subject and object. It answers to Hegel's *Thesis*. The second is the difference that arises between subject and object in the process of differentiation or evolution. It is Hegel's *Anti-Thesis*. The third is that union (*Syn-Thesis*) which arises at the return of the differentiated subject and object. In the state of differentiation the soul is "astray," "away from home," "fallen," etc., and longs "to return to the father's house." It searches for "the lost treasure" everywhere, it "falls in love" only too often with "the daughter's of men" which it mistakes for The Beloved. Its thoughts and emotions in this state are by some people of to-day described as Cosmic Consciousness and Emotion. These terms are more allied to modern science expressions than perhaps desirable, because they are apt not to lead directly to the object. The Cosmos is only reality, second hand. But as it is, we rejoice that the world has gotten so much light into its darkness that the watchmen on the towers begin to look for the day.

In the state of differentiation it is not only the soul that is unhappy, restless and longing for God; God, too, is longing. He stands at the door knocking for admission, and as Angelus Silecius puts it: "God is not God without me. I am a necessary element to his existence." Behold the landscape! Do you not see His smile and hear His call? What is it that speaks deepest down within you? That, too, is Cosmic Consciousness and Emotion.

In conclusion: Is this doctrine of immanence a mere philosophical playtoy or has it any practical value? It has already been said that the Divine existed immanently in the universe for the benefit of consciousness, or, which is perhaps a more dignified way of putting it, consciousness is a result of the immanence of the Divine. That is certainly a great fact and to be made the most of by every individual existence. How do we live it in the fullest and richest way? The Science of Ethics, if it truly is a science of living, teaches that. In general, the rules about silence, solitude and concentration, as they are taught nowadays, are the most direct roads to Union or Realization. But, of course, the roads must be traveled with a *lively* desire for Union. A lively desire presupposes affinity and a knowledge of it. Therefore: "Seek ye, that He may be found," and—He shall be found!

"My own shall come to me."

C. H. A. B.

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Absolute existence, if it were pure, freed from all particularity, would lead to the Sublime.—*Hegel*.

## LYRIC POETRY.

ACHIEVEMENT. A book of poems by Samuel James Lewis and Herbert H. C. Everett. New York. The Titmarsh Club, 1899.

Two young persons we understand to be the authors of these verses. They are not signed, and there is no way of indicating the authors of the respective inspirations, if inspirations they can be called. Some of them are certainly no more than echoes of passing thoughts, and as echoes they are weak. However, it would be out of place to criticise lyric poetry—and that is what this book contains—for it runs the whole gamut of feeling and mental clearness. Let me point out some beauty and mention one poem (?) at least which ought to be left out in future editions.

“Requiem” has the true ring of *requiescat in pace*. The opening stanza runs thus:

O'er them the stars their vigils keep  
And on their grave, where laurel wreathes,  
Soft shadows fall, and o'er their sleep  
Eternal music breathes.

The opening stanza of “Life” is true to nature. Life says:

I come from the dark and struggling lie  
In the cool of a Spring-like age,  
In the lap of the soft caressing eye  
Of a mother's heritage.

But we do not like the “Sonnet to P.” It is an offense to address one's love:

Hast thou, my Love, the aching in thy breast  
I have in mine? It is a yearning pain of passion . . . ?

And there is no love in the man who demands to “taste the ripened sweets” of his Love. He is a beast. The sentiments of this poem savor of ideas of man's proprietorship over the woman he marries. The poem is a blot on the collection and ought to have been left out. We are sure it will be in future editions. Lyric poetry, as we have become accustomed to it, allows such coarseness, but in the New Age a man is not the owner of his wife, nor is she his mistress. Marriage means union, and union implies two free existences in an equal and voluntary compact entered upon for a spiritual purpose.

In “The Poppy” are many happy uses of language and fine nature feeling, but it comes perilously near the style of Swinburne.



Overwhelmed by "the will to live," the poppy seeds plead with Mother Earth for her fructifying embrace,

But the Earth  
Heard not; and as each evening fell she loosed  
The golden bands which sheaved her hair and went  
Her way unto her quiet rest, and slept.

But the poppy seeds are not at rest and cannot sleep. Though they bring sleep to others, they themselves are wide-awake passions.

And thro' the deep folds of the dusk bright eyes  
Fired by desire, streamed wide, unseen. Red eyes  
They were with weeping—

Neither praying nor weeping nor "the half-faced moon" can help them. Then they appeal to one who

Unseen went strangely by—Great Love his name.

Though they yearn for

. . . (the) passionate gusts,  
(to) live the dreaming life of parted lips  
And hasty breath . . .

they are ignored. Why? Truly it was the Great Love that "unseen went strangely by." Was it not rather the Lesser Love they called for? They say that poppy-love is blind. C. H. A. B.

## BOOK REVIEWS.

**YOUR PRACTICAL FORCES.** By Ernest Loomis. Cloth, \$1.25. Ernest Loomis & Co., Chicago; Metaphysical Pub. Co., New York.

It is essentially productive of good results when an occultist or teacher of metaphysics in general, makes himself so well understood that the general public finds it a pleasure to read his books. In "Your Practical Forces" we have, not only everyday statements pertaining to Occultism, but lucid reference to the vibratory realm of causation which so obviously underlies our entire cosmic system. Not that the book is any more profound than others of its kind, but that what it teaches is readily assimilated and put to commonplace tests. One express aim is to "connect will with the omnipotent vibrations of those etheric love atoms within the inner chambers of the heart, which, being the essence of man's divinity and cause of his immortality, are the exhaustless source of his occult powers."

While students in occultism seek the hidden purposely, if what they seek be not revealed with a measure of system and logic, there grows upon them a distaste for their work. So, we say, that to produce the best results, the image of what is to be taught must first be definitely clear in the mind of the teacher. Nor should it be without a fair sprinkling of facts gleaned from common life—facts which are mystically true because of the theories they are to demonstrate and prove. To reach the general mind has been, we think, the aim of Mr. Loomis in this work, which is Vol. I of a series of four text books upon Occultism.

THE GOSPEL OF JESUS ACCORDING TO ST. MATTHEW, as interpreted to R. L. Harrison by the light of the godly experience of Sri Paránanda. Cloth, pp. 264, \$1.50. Kegan Paul, Trench, Trübner & Co., Ltd., London. The Metaphysical Publishing Company, New York.

In this day of commentaries by well-known writers in the English tongue, a still later work—and an exhaustive one at that—coming from a deeply spiritual Hindu mind, must be greeted with exceptional interest everywhere. Sri Paránanda, the author of the work now before us, has evidently followed a most profound line of intuitional reasoning. Every phrase of importance in the book of St. Matthew is given a lucid and rational interpretation. Thus are symbols changed to pleasing verities, obscure passages to semblances of beauty and love, and not that the Gospel of St. Matthew contains even a tincture of the wormwood which the literalist would have us believe.

Particularly suggestive is the interpretation of the words of Jesus: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Says Sri Paránanda: "Rest is identical with peace. When thoughts run down to a perfect calm and sleep does not intervene, peace or the kingdom of God is attained. . . . How different are these false pleasures of the flesh from the genuine pleasures of the spirit! There are persons among us who are so free from anger, envy, jealousy, greed, lust, and other evil tendencies of the flesh, and are so full of love and resignation, that they are not given to many moods nor to much thinking about the passing events of the day, but yet are cheerful and joyous all day long. Their pleasure is not dependent on thought or feeling. Jesus meant in substance: 'Come, I will teach you how to attain perfect rest or bliss. Those of you who take a keen interest in worldly life and are wedded to its shows and amusements need not come to me, but those who are tired of such pleasures, who are poor in spirit, are those who are entitled to receive my declaration of peace.'" In the phrase, "Take my yoke upon you," yoke is synonymous with yoga, meaning union.

Equally consistent is the thought advanced relative to the saying: "Every idle word that man shall speak, they shall give account thereof in the day of judgment." The day of judgment is the day in which the effect of the idle words uttered will be reaped—unprofitable words, words which bring not the gain of godliness.

From a no less personage than Anna W. Mills, the author of *Practical Metaphysics for Healing and Self-Culture*, have we received assurance of the highly intellectual and deeply spiritual attainment of this Hindu thinker, who is a native of Ceylon and looked upon as a profound scholar of his day. For teachers and students in the metaphysical arena we know of no more deserving and practical commentary upon the holy scriptures.

It is a ridiculous thing for a man not to fly from his own badness, which is indeed possible, but to fly from other men's badness, which is impossible.—*Marcus Aurelius*.

No man was ever truly great without divine inspiration.—*Socrates*.

Remember that to change thy opinion and to follow him who corrects thy error is as consistent with freedom as it is to persist in thy error.—*Marcus Aurelius*.

## LIFE'S MYSTERY.

## I.

What is the bond between me and this flower ?  
 We breathe the common air, we smile and weep,  
 Earth's bosom takes us both when our last sleep  
 Falls on the lids that opened for an hour.

The mystery called Life awhile we hold ;  
 The loss of it, called Death, awhile we wait ;  
 Vigour or feebleness may crown our state.  
 A flower can suffer in its inmost fold.

I loved its ways, and watched it day by day  
 Open its petals to the kindly sun ;  
 When death crept near, I mark'd how one by one  
 Its curled leaves saddened into brown decay.

What is the bond between us? Is it light,  
 Without whose kiss we pine, and droop, and die ?  
 Or tear-rain falling from a weeping sky ?  
 Or robe of air gemmed with the stars of night ?

—“*Quatrains*,” by *Wm. Wilsey Martin*.

It is through this deliverance from the imperfections of finitude that humanity for the first time comes to itself, or recognizes itself as the external and present existence of the Absolute Spirit.—*Hegel*.

Without the actual inspiration of the Spirit of Grace, the inward teacher and soul of our souls, we could neither do, will, nor believe good. We must silence every creature, we must silence ourselves also, to hear in a profound stillness of the soul this impressible voice of Christ.—*Fendon*.

“The heedless world hath never lost  
 One accent of the Holy Ghost.”—*Emerson*.

However, I am sure that there is a common spirit that plays within us, and that is the spirit of God. Whoever feels not the warm gale, and gentle ventilation of this spirit, I dare not say he lives, for truly without this to me there is no heat under the tropic, nor any light, though I dwell in the body of the sun.—*Sir Thomas Browne*.

## BOOKS RECEIVED.

- MIND AND BODY:** Hypnotism and Suggestion Applied in Therapeutics and Education. By Alvan C. Halphide, A.B., M.D., Etc. Cloth, \$1.00. Published by the Author, 3458 Wabash Avenue, Chicago.
- PLANE AND SOLID GEOMETRY.** By James Howard Gore, Ph.D., Professor of Mathematics, Columbian University. \$1.00. Longmans, Green & Co., New York and London.
- THE GOSPEL OF JESUS ACCORDING TO ST. MATTHEW,** as interpreted to R. L. Harrison by the light of the godly experience of Sri Paránanda. \$1.50. Kegan Paul, Trench, Trübner & Co., Ltd., London.
- DESCRIPTIVE MENTALITY FROM THE HEAD, FACE AND HAND.** By Holmes W. Merton. \$1.50. David McKay, Publisher, Philadelphia.
- DUALITY OF VOICE:** An Outline of Original Research. By Emil Sutro. \$1.00. G. P. Putnam's Sons, New York and London.
- VEDANTA PHILOSOPHY:** Lectures by the Swami Vivekananda on Raja Yoga and Other Subjects. (Enlarged edition.) \$1.50. The Baker & Taylor Co., New York.
- NATURE VS. DRUGS:** A Challenge to the Drugging Fraternity. By A. F. Reinhold, Ph.D., M.D. \$2.50. Published by the Author, 60 Lexington Avenue, New York.
- THE PREVENTION OF OLD AGE.** By Eleanor Kirk. 50 cents. Published by the Author, 696 Greene Avenue, Brooklyn, N. Y.
- CULTIVATION OF PERSONAL MAGNETISM:** A Treatise on Human Culture. By Leroy Berrier. \$1.00. Kimball & Storer Co., Minneapolis, Minn.
- PATRIOTIC NUGGETS**—Franklin, Washington, Jefferson, Webster, Lincoln, Beecher. By John R. Howard. Flexible cloth, 40 cents. Fords, Howard & Hulbert, New York.
- SATAN'S HOOF AND THE TWO WITCHES.** By Eugene R. Eliscu, M.D. 50 cents. Banner of Light Pub. Co., Boston.
- GET YOUR EYES OPEN.** By Frank Allen Moore. Leatherette, 25 cents. F. M. Harley Pub. Co., Chicago.
- THE MARRIAGE IN CANA; OR, THE WATER THAT WAS MADE WINE.** By Geo. W. McCalla. Paper, 20 cents. Published by the author, 18th Street and Ridge Avenue, Philadelphia.

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THE ÆSCULAPIAN ART OF HEALING.

BY ALEXANDER WILDER, M. D., F. A. S.

“The knowledge which a people possesses of the art of healing is the measure of its refinement and civilization,” Thomas Carlyle declares. The history of the art is as old as the history of the human race. To know this history is equivalent to knowing the origins of civilization itself. But, so far as we know, the world has never been wholly civilized or wholly savage, but every region has in its turn enjoyed a higher culture which was preceded and often followed by a period of barbarism. The valleys of the Nile and Euphrates are vivid examples. Such cycles of alternate savagery and civilization will probably continue until, perhaps, the earth shall become unfit to sustain human populations.

Every country that has a literature in regard to the ancient periods of its history possesses some account of the art of healing. The nations most venerable for antiquity of which we have any account—Egypt, India, and China—had each a caste of physicians belonging to the sacerdotal orders. Indeed, the various peoples of whom less is known, like the Skyths, abounded with an ancient lore which embraced the art of divining, the treatment of disease and religious rites. What was called “magic” was no more nor less than this.

The serpent being the symbol of arcane and superior wisdom, was the mystic sign of the mediciner. In the story of the book of *Genesis* he showed that to eat of the tree of Knowledge would make human beings to be as divine ones in their matured perception of good and evil. Moses, we are told, placed the copper effigy of a serpent on a staff as a token of safety from mortal peril. The two serpents united on the magic staff of Apollo, Æsculapius and Hippokrates, all signified the same thing. Hence to the staff as well as the serpent has been accorded a place as part of the physician's armamentarium. A physician without his staff would have been regarded like his fellow, the enchanter, without his wand. Indeed, some have regarded the cabalistic B with its cross, that prefaces the medical prescription, not as an abbreviation of "recipe," or "take," but a modern form of the figure of the serpent on the staff.

In the occult symbology the serpent represented the principle of life, the knowledge of which rendered the individual a being preternaturally endowed, if not actually divine. In this way the magus or magician (priest of Fire) was regarded as having power over the world of nature as others did not.

The staff of the healer was likewise considered to have a mysterious energy. The direction of the Hebrew prophet to his servant, when the Shunamite's son had succumbed to sunstroke, was a meaning one: "Take my staff in thine hand and go thy way; if thou meet any one, salute him not, and if any salute thee answer him not again; and lay my staff upon the face of the child." It was the current belief that the staff was permeated with a healing virtue from the hand of its owner, which could be imparted to the senseless child and arouse him from the deathlike trance. Hence the caution to speak to no one on the way, whereby this occult virtue might be dissipated.

Klearkhos has given the account of a mantis or diviner, who, in the presence of Aristotle the philosopher and also physician, by the means of a wand produced a cataleptic condition in a child, and afterward restored the patient to consciousness. Examples are numerous of the universality of similar notions. The sceptre of the king was believed to possess magical virtue; the baton or truncheon

of the magistrate, the rod of the prophet, the flagellum, barsom or thyrsus of the divinity, all belong in the same category.

In the temples of archaic Egypt were schools of learning where students were instructed in all branches of knowledge. Even dentistry, the plugging of teeth with gold, and the inserting of teeth, were also taught. Every temple had its staff of medical practitioners. One king of remote antiquity, Ser or Tosorthros, was a builder and physician, and was therefore named Imhepht or Emeph, the Æsculapius of Egypt.

Although the physicians of the privileged sacerdotal order were under strict regulations, there was little impediment to the employing of other practitioners. Indeed, empirics and pretenders were as common as in more modern times; clairvoyants and "mediums" practiced in such characters; charms and amulets were employed, and pieces of papyrus have been found with written sentences upon them which had been used for magic and healing purposes. The belief has been current in all ages that hieroglyphics, runes, astronomic and even alphabetic characters possessed an occult virtue and might be employed with benefit to cure bodily ills.

Without doubt the prophets of the temples themselves cherished faith in certain modes of obtaining superior knowledge which, in later times, would hardly be acceptable. Like the rest of our humankind they believed in there being actual communication with Divinity, and that most salutary physical results might thereby be obtained. Sculptures over the walls of the sacred edifices indicate familiarity with the practice and phenomena of Animal Magnetism, particularly with the sacred hypnotisms. Says Promêtheus:\*

" There shalt Zeus  
Heal thy distraction, and with gentle hand  
Soothe thee to peace."

The hand, and especially the forefinger or *index medicus* are common in symbolic representation,† and imply that they were

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\* ÆSCHYLUS: *Prometheus Bound*.

† The sister of the wife of the king of Bakhtana being ill beyond common skill, an embassy was sent to Egypt for a "royal scribe intelligent in heart and skillful with his fingers."

employed to impart the healing virtue. The words of the Syrian general, Naaman, show the generality of the practice among physicians in the order of prophets. "Behold," says he, "I said to myself: 'He will surely come out to me, and stand, and call upon the name of his God, and extend his hand over the place, and heal the plague.'" Indeed, the term surgery or *kheirourgikê* signifies manipulation and appears to have been originally employed in that sense.

It is easy to prate about superstition, but the quality so termed is more deeply embedded in human nature than we, perhaps, are willing to acknowledge. In fact, the word "superstition" has been sadly perverted from its primitive meaning—superior consciousness, a consciousness of superior things. Much of our dogma, much that is called "scientific" in medicine is an outgrowth from the sources which are superciliously disdained. Names have been changed but the things remain.

In archaic Greece, as in other countries, the art of healing was regarded as divine. Agamedê, "who knew each healing herb," was described as consorting with the immortal Poseidôn, once the Supreme god of Hellas and Libya. Then when the gods of Olympus superseded the older ones, Apollo became the favorite divinity. He was not only god of music and divination, but the physician of the gods. Then, also, we read of a race in Thessaly, Kentaurs or kohen-taurs, priests of the caves, skillful in healing. One of their number, most cultivated of them all, was Kheiron,\* the fabled instructor of Achilles and Æsculapius. From him the practitioners of Thessaly were denominated Kheironidæ, and perhaps his art was thus named *kheirougikê* or *chirurgica*.

Thessaly was anciently celebrated for curious arts. A district bore the name of Magnesia, and the lodestone appears to have derived thence its name of magnet. That magic, magnetism and medicine should all be peculiar there, is very significant and suggestive.

Æsculapius, or Asklepios, as he was named in Greece, was originally a foreign divinity; but having been introduced into Greece he

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\* This name, *Kheiron*, also written Chiron, is evidently formed from *Kheir*, the hand, intimating the use of the hand in the treatment.



was naturalized there as the son of Apollo. His principal temples were at Epidaurus in the Morea, in the island of Kôs, and in the Asian city of Pergamis. Epidaurus, however, was regarded as the primitive seat, and here was his hospital, theatre, and the den in which the sacred serpents were reared. One of these animals was carried to every new shrine of the divinity at its consecration.

The poets describe Æsculapius as the son of the god Apollo, by the maid Koronis, and as one of the hero-gods who accompanied Jason on the Argonautic expedition which went to Kolkhis in quest of the Golden Fleece. Homer mentions his sons as ministering to the sick and wounded at the siege of Troy. Honors were paid to his daughters as divinities. Their names, Hygeia the goddess of health, Aiglê the brilliant, Panakaia the all-healing virtue, and Iasô, the savior from besetting evils, were poetic inventions to indicate that Æsculapian art included in its purview every means of preserving the body as well as of restoring it to soundness.

The symbols and images of Æsculapius after his introduction into Greece were subjected, as far as practicable, to the modifications of Hellenic art. The squat figure which was peculiar to him as one of the Kabeirian gods of Lower Egypt\* and the composite figures or cherubs of Assyria were changed to more symmetric human shapes. We find him accordingly represented, somewhat like his counterparts, the Eastern Bacchus and the Kretan Zeus. Of course the serpent and the dog were retained; the delineation would otherwise have been incomplete. A dwarf figure, however, was kept in a hidden recess of the temple. On the coins of Epidaurus he was exhibited as an infant nursed by the goat and guarded by the dog. At Korinth and other places he had the figure of a child holding in one hand the rod or sceptre, and in the other a fir-cone after the manner of the Assyrian worship. He was also depicted classically as a man of mature years, bald, with a flowing beard, and partly covered by his robe, holding in his hand the knotted magic staff encircled by the

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\*Herodotus describes the statue of Ptah, the Egyptian demiurgos, as resembling a pigmy. The Kabeiri were said to be his sons and to be like him in figure. Asklepios was reckoned like them and the eighth of their number. The Persian conqueror Kambyzes made great sport of the ungainly figures, and then burned them.—Book, iii., 37.

serpent. Sometimes the animal was coiled in the form of a bowl, as though to represent the mystic cup of Hygeia the goddess of health. Not infrequently, however, he was portrayed in the form of the serpent alone; and in every Asklepion a living serpent was maintained as his simulacrum.

The Hieron or holy precinct at Epidauros was long the most celebrated of his shrines. It contained a sanctuary, a park, a sacred grove and a theatre capable of holding twelve thousand spectators.\* Kôs, however, was more honored at a subsequent period. Pergamos, the mountain-city of Asia Minor, was also famous for its Asklepion as well as for its great library and seat of learning. At the various temples the Asklepia or festivals of the god were celebrated; and his priests, the Asklepiads, presided at the altars and rites.

As every sacerdotal body in ancient times was a secret order, having a free-masonry of its own, the Æsculapian fraternity exercised a like exclusiveness. Fathers in the order instructed their children and teachers their pupils, but only as members of an oath-bound brotherhood, incurring the penalties of the out-caste for any violation. In course of time, however, there came to be two classes of practitioners. One was the Asklepiads, who possessed the religious and secret learning; the other, the "iatroi" or mediciners, who had not been formerly initiated, but were able from their skill and deftness in treatment to practice the art with fair success. These latter physicians were generally employed to care for the invalid poor and for those of low rank in society.

With the adoption of Æsculapius as a Grecian divinity, his worship was engrafted upon the initiatory rites of the Eleusinia. After the Greater Mysteries had been celebrated, the orgies of the god of Epidauros followed on the eighth day. Swine were washed and sacrificed at the Minor Rites;† the cock to Æsculápius. The dying words of Sokrates had their mystic purport: "Krito, we owe the cock to Asklepios; discharge that debt for me."

\*The Grecian Theatre was the outcome of the Mystic Rites. It was introduced with the worship of Bacchus, and was actually a temple. The theatre of modern times had a similar beginning in the famous Mystery plays of the Middle Ages.

†*Epistle of Peter*, II., ii., 22: "The sow that was washed is turned again to her wallowing in the mire."

The Asklepiads, following the archaic usage, professed to be lineal descendants of their eponymous ancestral god. They even had genealogies to demonstrate this claim. Both Hippokrates and the historian Ktêsiàs, as late as the Persian wars against Greece, prided themselves on this divine origin of the families to which they belonged. It would seem, therefore, that Hippokrates, by committing his knowledge to writing, had disregarded his obligations as a member of a secret order of priests; or else we must suppose that he wrote only upon the subjects which others were free to learn. Doubtless this was the case. "The holy word may be revealed to the initiated only," says Hippokrates; "the profane may not receive it before initiation."

The temples were thronged with the sick as well as with common worshipers. Only the initiated, however, might enter the sacred precinct, except by permission of the superintending priest.. This was granted on condition of undergoing a religious purification, or, in other words, the preliminary initiations. Fasting, abstinence from wine, and bathing were strictly enjoined. Mesmerism and massage were among the chief agents that were depended upon. Sleep-houses were provided and great diligence employed to ascertain whether the patients, when in the hypnotic or clairvoyant condition, had received any suggestion in regard to their treatment. The remedial means generally consisted of medicinal roots and herbs, and a careful regimen, together with the various religious invocations, ceremonies and other magic observances.

It was not attempted, however, to cure persons who were thoroughly diseased. Æsculapius was of the opinion, Plato informs us, that a man ought not to be cured who could not live in the ordinary course, without prescribing a specific diet and regimen, as in that case he would be of no service. Incurables were carefully excluded from the temples. When a sick person failed of recovery, it was usual to lay the blame upon him instead of the treatment. The priest-physician declared to him that his unbelief and sins were the cause of the failure, or else that it was some ordinance of fate.

Philosophic speculation led to the development of new ideas in all the principal fields of thought. So long as the teachers exhibited an

external assimilation to the general sentiment of the leaders of the community, they could enjoy the utmost liberty of belief in their schools and in private discussions apart from the public. It is a significant fact that the philosophers were generally physicians, or individuals skilled in medical lore.

Among these eminent men Hippokrates held a prominent rank. He was a member of the medical caste, and his lineal descent has been reckoned from Æsculapius himself. He was instructed in the temple-school of Kôs, then the most celebrated medical seminary in Greece; and he afterward sojourned at Athens, where he became a student of Herodikos of Selymbria, and attended the lectures of the most distinguished sophists. He also, as was the ancient custom of philosophers, traveled over many different countries, remaining for long periods at places where epidemics were raging, and observing their progress and characteristics. He is said to have arrested a great plague at Athens. Finally he established himself in Thessaly, the country so famous for medical and magical knowledge. He was a philosopher, and while personally familiar with the sages of his time, he never hesitated to elaborate and propound his own dogmas. He was likewise profoundly religious, but he did not have that veneration for things that were esteemed as divine which hindered him from investigation into the nature and conditions of physical occurrences. All causes he believed to be of divine agency, but their operation was directed by constant laws and natural conditions. To explore these with a view to remedy evils and benefit mankind was, therefore, not only lawful, but a work of the highest merit.

His maxim was explicit: "Nature is the chief physician." He was careful, therefore, not to interfere with what he regarded as reparative efforts, but endeavored to promote them. He prescribed total abstinence from food while a disorder was on the increase, and a spare diet on other occasions. He considered excesses of all kinds as dangerous, and that the bodily functions should never transgress the limits marked out by nature. Persons in health, he said, should abstain from all kinds of medicine. He declared cathartics to be the medicine most difficult for individuals to bear. He also disapproved

of too strict a regimen, as being more hurtful to a person in health than a freer mode of living.

He did not reject philosophy or its methods. He was more or less in harmony with Pythagoras, and he religiously accepted the notion of supernal agency in all visible operations. He considered it to be the proper task of the inquirer to find out the laws and conditions by which the agency of the superior beings was determined and according to which it might be foretold. He also accepted with implicit obedience the beliefs of his time in magical divination, prophetic dreams and clairvoyance. Familiar as he was with the temple-sleep of the Asklepia, it was to be expected that he should fully concur with these prevailing opinions. "Even when the eyes are closed," says he, "the soul sees everything that goes forward in the body." Again, he is explicit: "When the soul has been freed by sleep from the more material bondage of the body, it retires within itself as into a haven, where it is safe against storms. It perceives and understands whatever is going on around it, and represents this condition as if with various colors, and explains clearly the condition of the body."

Both Hippokrates and Galen after him, with their disciples, taught the efficacy of charms, amulets and spells. The statuettes and simulacra of the gods were considered to possess rare virtue. Gems, especially with a mystic design or legend upon them, were believed to have power over disordered conditions. Amulets of various styles were carried to avert evils. The belief in these has not passed away; and it is by no means impossible or improbable that they perform the service of fixing the attention and developing a confidence that is most salutary in its effects. As a man thinketh, so is he.

It is by no means certain that any of the writings imputed to Hippokrates are genuine. It was not the habit of his time for physicians to write books. But there was a practice current for scribes and others both to abridge and interpolate the books that had been written, and to ascribe their own compositions to more famous individuals. The Middle Ages abound with such jugglery. The Hippocratic oath is one of the examples.

Perhaps Athanæos of Pamphylia was a good representative of the true Æsculapian art. He began to teach about the beginning of the present era, and many of his procedures closely resembled those described in the Gospels. He was both a critical scholar and a philosopher. He rejected the notion of a plurality of elements, affirming them to be only qualities of the one matter. He revived the theory of the existence of an immaterial principle called *pneuma*, or spirit; and that the state of this principle in the individual was the source of health and disease. A school of medicine, or perhaps we should say of human science, was founded by the name of Pneumaticists, or Spiritualists, which based medical practice upon this foundation. "Jesus the Christ," the late W. F. Evans declares, "seems to have adopted, or rather to have conformed His practice to that theory, and without deviating from it."

Nevertheless, as all are not equal to such exaltation of perception and psychopathic method, there were always conditions and provision for the weak in faith and those that were outside. Athenæus himself wrote medical treatises, setting forth the distinction to be made between *Materia Medica* and Therapeutics, and enforcing the relations of diet to health. The Eclectic School, which advocated simple and restorative medication, discountenancing the practice of drugging, but depending chiefly on diet and regimen, was an outgrowth or offshoot from the other.

It has often been affirmed with a sneer that the beneficial effects of such treatment were due to the activity of the imagination. We do not need to refute or disclaim the assertion. It is the province of the imagination to form all our ideas and concepts, and to elaborate them into their proper results. It takes the things of the Ideal and shows them to us as realities. Not only does it rule the world, but it creates the world. The mind is the individual. It gives shape to what it sees. What is produced, whether a house or a machine, a state of health or the prostration of disease, is the effigy, the manifestation, the copy of a model or prior form in the mind. Imagination is no simple embodying of what is visionary, of vagary and hallucination, but the giving of sensible image to the things that already are. Science, to be worthy of being considered as knowledge, should take

cognizance of these immaterial things, and of the laws by which they are shaped into objective realities.

In so far as the primitive Æsculapian art included these conceptions, it was worthy of veneration and admiration. It reached from the idea into the everyday life, adopted the means to accomplish the ends, and achieved beneficent results. "Life is but thought," and "health the vital principle of bliss."

ALEXANDER WILDER, M. D.

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### NATURE'S IDYLL.

BY PROF. JNO. WARD STIMSON.

In the old mythology of Greece (as in many another sweet and poetic intuition of truth, coming down to us from early days), "Father Heaven" was said to have stooped to wed our common "Mother Earth," and from their happy union sprang the myriads of Life's children that now nestle to her bosom and look to her for food.

The serene intelligence and infinite reason of the "Father" still broods over his children, but to our "Mother Earth," from whose vitals we come, whose breasts we nurse, and to whose peaceful bosom we return for rest, is intrusted the peculiar "motherly" duty of educating and training the children she has begotten him.

This task, through countless ages, she has with motherly patience and persistence been industriously accomplishing. True, from time to time, the Eternal Father (busily concerned with sun and star, planet and nebulae, building the strong foundations of the house), has returned to visit his little family, and illumine it with his miraculous and mysterious presence, but chiefly through the cycles he seems to have intrusted to "Mother Earth" the interior economy of the house, to gradually perfect and complete the plan he had both wisely and divinely arranged.

At this late hour of this latest century the conviction is growing upon our foremost and sincerest scientists that she has slowly and serenely carried out his plans with true wifely and motherly fidelity;

that though there have been family disorders from "children's quarrels," greediness at table, youthful ignorance, ill temper and intolerance, she has laboriously and lovingly educated them, trained and restrained them, occasionally applying the "maternal slipper," teaching them at last the economy of mutual forbearance, respect for the All-Father's wishes, and especially, confidence in both their loves, till one by one the children are falling into line with broom and spade to coöperate in the common house and render it tenantable, happy and beautiful to all.

This last but chiefest lesson she seems to be anxious to have us learn—and it is becoming gradually but generally recognized—that not alone is the "Father's" work founded on Truth and the "Mother's" on Love, but that the common product of their combined effort (in celestial orbit or terrestrial evolution), is Beauty, both as a principle, a concomitant and a resultant, and every child, from oldest to youngest, humblest to highest, is responsible, according to the stage and measure of its attainment, for the beauty of that stage and the ultimate beauty of the whole.

It is a great pleasure to any genuine son or daughter of "Mother Nature" to turn through the pages of her beautiful diary and note some of the principles she has jotted down, along the road, for her own domestic economy, and the guidance of her offspring—some of the rules, as it were, on which she and the "Father" seem to have agreed, for the attainment of this "Universal Beauty." She has scattered these sybilline leaves like those of her forests, and he who runs may read (though oftener we trample them under foot). Some seem particularly luminous, suggestive and practical. For instance, in a delicate preface, intended, I presume, for her daughters, she casually remarks that she was first attracted to our "Father" by the great directness and intensity of his suit, his great brilliancy and color, by the supreme power of his personality, and a certain self-centered dignity and unity of purpose. "Henceforth," she writes down, "for me, straight lines, strong rectangles, luminous colors, vivid individuality, unity, centrality, latent potentiality, and a certain directness and conservative simplicity were always elements in male beauty."



While *he* adds as a personal foot note, that, so far as he was concerned, he was won to her by her fair *round* cheeks, her girlish grace and lightness, as she wove about him the meshes of her fascinating dance, with the crescent moon scintillating as her bosom's brooch. That as womankind was ever variable, emotional and graceful, henceforth for him the circle, oval, ellipse, volute and spiral, should be elements of feminine beauty, in shell or flower, tendril or maiden. In the happy halo of the honeymoon, I see they have set down "Radiation" as a cardinal principle agreed upon by them both, and soon after the first kiss, "Tangency" was added, with "Repetition" and "Reflection" as they gazed into each other's eyes. Then, as two souls had but a single thought, and all life currents set in the same direction, "Parallelism" became prominent, with "Balance" and graceful "Alternation."

So mutually considerate and respectful were our first parents, at this hour, that I find they have agreed to indissolubly associate their tastes and thoughts, and "Harmony" was accorded a prominent place in their canon of beauty. Individuality and Personality became subordinate to "Coöperation" and "Correlation," while mutual deference decreed that first one and then the other should be represented in the cosmogony of life by that "Wave-line of Beauty," combining straight and curved, spondee and dactyl, diminuendo and crescendo, to which the very music of the spheres became set, the tides of the sea and the pulses of the heart! So that not only shall "Night and Day" repeat it with rhythmic Interchange and courteous "Alternation," but "Statics and Dynamics" among physical laws, "Conservatism and Progress" among social laws, and finally "Repose and Motion" among æsthetic laws, all to re-echo the divine Ideal. Henceforth the heavenly choirs themselves keep time, and the marching hosts of years keep step to the rise and fall of the Master's beat, as, with just balance, the fates weigh out the equipoise, and fairly emphasize first one and then the other. Over the door (in German fashion) they have carved, "Strength and Beauty shall be in His Sanctuary."

And now I notice, with peculiar pleasure, that as the warmth of early affection crystallized into the calm duties of house building and

housekeeping, and the good "Mother's" April tears and the "Father's" midsummer toils were lightened by bursts of matrimonial rapture, the principles of "Propriety" began to dawn upon them, and especially "Fitness" and "Apropos" were written down in the book with many underscores.

It was just about this time, I notice, that it seems to have struck "Mother" that in the heavy outside work of laying the foundation stones of the house, bossing the builders who framed the cellar and stored the coal, she might fluster "Father" and get in his way. So she very fittingly decided to give him a fair field with his chemics and hydraulics, and, save for a few intervals of feminine vacillation and emotion, when she twisted the marble veins and undulated the hills, he seems to have worked along with great soberness and steadiness, in straight lines and parallels, getting all the Beauty he could out of level strata, rectilineal crystals, diamonds, snowflakes and minerals.

Meanwhile she retires to her rocking chair, taking with her one of those very straight needles he had fixed to his straight pines, and sat preparing for him a green carpet, woven with tangled grasses; and worked out some very pretty lace curtains, in gracefully crocheted fern-patterns; till at last it comes her turn to have full fling with that eminently feminine element, the mobile, prolific sea! Here she evidently enjoys herself fully, and in a young wifely spirit of emulation and prodigality, fills it with teeming, soft, fanciful and graceful life; floating jelly-fish; waving sea-weed; winding fishes, that with woman witchery she decorates by anticipation in thready net lines, and splashes with sparkling spots. Then she plastically spins round her spiral shells in tangents and volutes, and exquisitely paints them with delicate tones and feminine water colors.

Nothing delights one more than to discover the *suggestive* way in which she has reproduced the bright "Radiation" of the Sun-Father's beams, in star-fish and coral, sea-urchins and anemone; his colors in her sun-fish and golden carp!

Indeed, I think there was a certain danger at this time of our "Mother's" emotions running away with her, while displaying her power over her fickle and variable element; and of turning us all seasick with her spinning on her heel so rapidly, and whirling everything

into circles and flying tangents! So that I find "Father" had a little talk with her that evening on the "Force of Gravity," and "*Controlled Beauty*," and "Dignity," and even of "Simplicity," as principles in a work of art. The result of which was, that a sort of wise compromise was agreed upon, and a combination-effect attained, considered by them a higher order of Beauty. And for a long spell I find them studying devotedly the charm of Balance, Proportion, Rhythm, Cadence with emphasis, Opposition and Contrast, to avoid excess or monotony. While she spun up the water in wavelets, he sought to give it breadth and ampleur; while he sighed with his deep bass in the forest and rocky caverns, she sang her tender requiems in the long waves; prisoned her soft whispers in the shells, and trilled in light ripples along the shore.

On this plan they seem to have moved forward with immense strides, and now that the house is getting into shape, and the preliminary era of mutual experiment and "showing-off" points is safely passed, the one with his rocks and minerals, the other with her tender jellyfish and mollusks (in which, by the bye, she seems to have been a little doubtful as to how her dough would turn out), but during which they both delightedly recognized the beauty of "Originality," "Inventiveness," "Sound Construction," "Order" and "System"—lo! the children begin to arrive!

Like most young people, hanging over the cradle of their first-born, I find them talking in low tones of the beauty of "Mystery," "Tendency," "Suggestiveness," and writing them down with eager delight. Then—with the usual scurry of excitement in a new home for the proper materials to meet the occasion—"Adaptiveness," "Utility," "Survival of the Fittest," seem hurriedly jotted down. I think this last is in his handwriting, as he seems to have been put out of the room; as also some remarks about "Imprévue," which principle appears greatly to have impressed him as the children multiplied, and "Progression," "Repetition" and "Reduplication" are scored.

Then when sweeping days, and Spring cleaning, as usual, come around, she manages to get in something about graceful "Metamorphosis" and "Transformation"; and whether he wanted to or not, he had to concede the beauty of "Variety" and "Gradual Fusion."

I half suspect it was he who interlined something about "Artistic Confusion"; and a little later, in a shy, sly sort of way, "Restfulness," "Completeness," "Finish," "Sustained Pleasure." She must have come round to soothe him and kiss his forehead into "Peaceful Effect" and "Quiet Spacing," after the dizzy spirals of the Devonian Age, and staggering productivity, variety and scaly repetition of the Reptillian Age, or fan him into genial "Radiation" with the palm leaves of the Carboniferous Age, for I find him taking serene satisfaction in the gradual development of his big boys of the Mammalian Era, and talking about "Stunning Impressiveness" and "Picturresqueness," of the value of "Boldness," "Vigor," "Frankness," "Genuineness," even "Audacity," and "Ruggedness," which he forthwith carried out in his leviathans, lions, tigers and eagles!

She pleasantly points out by contrast, in her insects and birds, "Skill," "Lightness," and "Delicacy"; and—as their children play about their knees and bring to them clambering vines and fragrant flowers—"Facility," "Felicity" and "Cheerfulness" are adored as valuable art qualities. He gaily invents for her dark locks the fire-fly for "Sparkle." She presents him, as a Christmas scarfpin, a butterfly for "Decoration."

And when at last they exclaim together: "Come, let us make our noblest work, 'Humanity,'" and she has matched his "Direct Truthfulness and Law" for man, with her encircling "Love" for woman, they both declare a third great Primary necessary to unify their claims, and so make "Childhood," with its "Grace," "Spirituality" and "Attractiveness."

Thus, as the "Father" watches with extreme interest the triangles, parallels and squares, in the decorations of primitive men; in the pyramids and oblong temples of Assyrians and Egyptians, our round-cheeked "Mother" introduces next the leaping curves of Roman Aqueduct, Arch, Amphitheatre and Pantheon, till at last, through myriad constructions in Arab stars and Gothic trellis, Renaissance scroll and Celtic interlacing, the tender halo and suffused glory of luminous, rapturous Rose-window satisfies, and they declare that the holiest child of Art is simple "INSPIRATION"!

JNO. WARD STIMSON.

## THE SUBCONSCIOUS.

BY PROF. HENRY NELSON BULLARD.

The advance of scientific and psychological research in late years has brought about a multiplication of terms which is often confusing. From this complexity of nomenclature much ambiguity has arisen. The terms "unconscious" and "subconscious" have led to a very unnecessary confusion. Each term has many devotees. Some writers, including men of authority, have clung to one to the exclusion of the other, while writers equally careful have taken the other side, and meanwhile they were traveling over the same road. Each man has given his own definitions to the two words and none have exactly agreed in these definitions. The result has been even antagonism in some cases when coöperation would have proved of value to both sides. The difference between the terms is becoming more distinct. Still, misunderstandings of positions taken are many, because the terms are used so differently.

Unconscious cerebration is now quite familiar in sound, and yet it is a cause of grave disagreements and disputes. There is equal debate about the subconscious state. Both terms are literally complementary to the conscious. That which is not of the conscious is the unconscious, but what is not of the conscious is as truly of the subconscious. In use, however, the literal meanings have been lost. First, the term "subconscious" opened a slight crevasse for itself between the other two, and then increased study of the phenomena of the subconscious state extended its field more and more rapidly, until the unconscious can claim but a fragment of its former extent. This change is responsible for the frequent misuse of the two words. My first proposition is this: Those psychic processes which in their initiation seem purely unconscious, but which do or may rise to the plane of the conscious, are the subconscious.

Our lives are full of acts which we call unconscious. In fact, life would be impossible if all we do had to pass before the primary self. The secondary self is the private secretary, referring only the complex

to the notice of the higher ego. Habits pass unnoticed. One friend sits by a table talking to me and shortly he places one hand on the table and his fingers begin to tap, tap in time. Call his attention to it and he is confused; he says he did it without thinking. Now it has ceased to be an unconscious act, and his higher ego disclaims all responsibility for it. Another friend never speaks without fingering his watch-chain, but he is very impatient of any reference to the unconscious habit. A young lady sits before the piano and carries on a conversation with a friend, thoroughly absorbed in what she is saying. After a little her fingers begin to move over the keys and she begins a familiar tune. Some one speaks to her about the music and finds that she had no idea of any action toward the piano. She may by an effort bring to her consciousness the name of the piece; it is more than likely that she cannot. I remember very vividly attending church one night in Lynn, Massachusetts. A solo, the words of which I had never heard before, was sung to a very familiar tune, the name of which I could not remember. On the way home I tried to recall it. At last I gave up and thought of something else. Later it gradually dawned upon me that the tune I was whistling (a habit of mine while walking alone) which I knew to be "Rocked in the Cradle of the Deep," was the music of the evening. The unconscious process repeated forced recognition from the primary self. All such illustrations show that there is a vital connection between the higher and the lower egos. That which is in itself unconscious may often become slowly or suddenly conscious. The possible merging into harmony of seemingly distinct personalities in deranged minds, and the fact that the events passing in the secondary self when it is brought to the front in the hypnotic state, may be brought up before the primary self afterwards, show that both selves belong together, though they seem to be commonly entirely distinct. All that passes without the consciousness of the higher self is generally called unconscious cerebration. Dr. Sidis objects to this term, and he objects rightly if the word "unconscious" is used in an absolute sense.

This leads me to my second proposition: There is, really, no absolutely unconscious state. Wherever we find the seemingly unconscious rising to the higher self and becoming conscious, then

we are dealing with the subconscious. Also as we study these phenomena we are able to prove that certain processes may rise from the unconscious, though we have never in our experience known them to do so. There are only two cases in which the unconscious state may seem absolute. These are the cases of death and of deep sleep, and so-called unconsciousness, where the functions of the mind appear to be suspended. In both cases our knowledge is at fault. In reference to death, there is nothing gained through experience—no sense-knowledge—by which we can judge of the death state. We may be sure that death only opens the way for a higher state of consciousness; but from a scientific point of view, because of the lack of data, we must consider the apparent lack of consciousness to be absolute. In the other cases where the functions of the mind seem stopped we have equally no data by which to judge. But here the difficulty may be the fault of sense-knowledge. We may, in time, be able to penetrate the seeming void and find only a more difficult barrier to cross. The unconscious, then, is a relative term which has become very much contracted in its compass as our knowledge has increased. The study of physiological psychology and the new interest in the examination of the functions of the brain and the nervous system, have made necessary this change in terms to keep pace with the advance of our knowledge.

Only a few years have passed since a connection between the conscious and the unconscious was first conceived. The idea of a state below the conscious, but not entirely unconscious, began to grow until now the first ripe fruit is ready to our hand. The subconscious has slowly pushed the unconscious back till we are astounded by the opportunity for study and research which is opened. The questions of association, suggestion and others like them are being investigated in a scientific, rather than a theoretical manner. The results are far from complete, and in many cases are incorrect, but the work is valuable as well as fascinating. When we compare the phenomena of dreams, hypnosis, insanity, extreme nervousness and kindred wonders formerly considered separate, and find that the vagaries of nightmare, the extraordinary actions of the medium, the monomania of a Schlatter, and the excitability found

in a mob, are all phases of disordered relation between the primary and secondary selves, we are led to a new interest in research along these lines.

The subconscious self, so lately discovered, though all this time hard at work, is a great friend. Its value we do not know, for the very reason that we are unfamiliar with it. The study of its relation to the higher ego is not for our amusement only, but has its definite bearings on medical, social and educational methods. This secondary self is wonderfully plastic, lacking the development of the conscious self, but ready to receive impressions which do not affect the higher and more differentiated faculties. Sometimes in cases of insanity the secondary self completely replaces the original personality. Then, we find there is a possibility for development in some ways quicker, and again along certain lines slower than that of the former self. In the normal state, however, it is purposely formless to a certain extent, in order to be more responsive to its surroundings.

The wonders of the old-time mesmerism have been examined, and the underlying truth has gained the new and scientific name, hypnotism. Dreams have been collected and examined, no longer to find what they tell of future events, but what they tell of present relations. The chains have been broken from the maniac and his condition has been studied. Parallels found in this way have been contrasted and simplified, and the result has been new fields and new ideas for science. It is not only in what has been thought strange that we find the subconscious self at work. Its work never ceases. Asleep or awake, as our heart continues to beat, so our secondary self takes note of what passes. The conversation which at the time is unnoticed long afterwards flashes to our consciousness. Our dream is of scenes unfamiliar till we happen upon the original, and then remember to have passed that way before without observing that which the dream proves we did see. It means that we do not act unconsciously, as we have thought we did. We are learning of new faculties and abilities within us.

HENRY NELSON BULLARD.



## THE FUTURE OF THE PUBLIC SCHOOL.

BY DR. R. B. GLASGOW.

For those who are not practical educators, the study of the development of our public schools of the future will prove a most delightful one. The history of development is evolution, in fact. Manifestly, then, what lies before us is a study of the evolution of educational systems—the ideal public school. Before entering into a discussion of the subject it may be germane to remark that half a century hence the public schools of this country may be so admirably conducted that the wealthiest parents will send their children to no other, and the competition of private schools will be hopeless. The factors to be considered in the evolution of the ideal public school are the parents, the pupils, the taxpayers, the trustees, and the teachers.

In an address before a scientific body in Paris, recently, M. Berthelot, the well-known French scientist, said: “Millions of francs are wasted every year in pouring learning into sieves.” If this be true of France, it may also be true of America. For this willful waste of the taxpayers’ money, if it exists, the persons most directly responsible are those parents who, when questions as to government, etc., arise between the teachers and the pupils, almost invariably range themselves against the teacher. These parents, who evidently are very ancient in their understandings, may have been in the mind of that Sanskrit writer who said: “That mother is an enemy, and that father a foe, by whom, not having been instructed, their son shineth not in the Assembly, but appeareth there like a booby.”

These misguided parents are not only enemies to their offspring, but are also enemies to the State. Three hundred years ago John Amos Comenius, a pious Moravian Bishop, wrote: “Parents must praise learning and learned men; must show the children beautiful books, etc., and must treat the teachers with the greatest respect.”

One hundred years ago Pestilozzi said, "What is demanded of mothers is a thinking love."

Probably no other combination of circumstances would so promptly and surely revolutionize our educational system as the universal adoption of these ideas of the fathers of education, and the parents who lead the way in this grand movement will certainly be ideals. The relation of the child, not only to the life which now is, but also that which is to come, was rendered eternally unique by Jesus of Nazareth when he said: "Of such is the kingdom of heaven."

Because children are but reproductions of their parents, we suspect the nearest possible approach to an ideal pupil would be one of those referred to by Oliver Wendell Holmes, whose education, he said, was begun about one hundred years before their birth. A good second to these pupils would surely be those of the ideal parents just referred to, who had observed Comenius's advice. Disorderly, obscene, profane, rude and vulgar children are objects of pity, because these conditions, as pointed out by Plato 3000 years ago, are due to their organization and environment. Their parents and not they should be subject to correction.

For our own convenience we will class taxpayers thus: they are either capitalists or wealth producers. If both these parties knew that the first thing education does for men is to create a demand for luxuries, the production of which affords profitable employment for both capital and labor, they would not regard the cost of schooling as a grievous burden and schoolmasters as mere drones. If the wealth producers—the workingmen, whose only capital is their time—only knew that "we live by our knowledge and die by our ignorance," they would not only hasten to increase their own knowledge, but would make the education of the children their first care. The ideal taxpayer knows these things, is interested in the work of the schools, is pleased at the progress of the pupils and contributes his share of the school money with feelings akin to those of the husbandman who sows seed in the morning and withholds not his hand at evening.

That veracious story-teller, Mark Twain, declares that "In the

first place God made idiots; this was for practice. Then he made school boards." You can believe this or not, but in times past certain school trustees have been haunted with the idea that they had to do with wild animals, criminals, lunatics, or devils, and as a consequence main strength and awkwardness and ugliness was the working rule of these "underpaid and overworked public servants."

School interests would be best conserved by studying them in two ways, viz.: from a neducational, and from a property standpoint; and the idea is boldly advanced, that in the fullness of time the statutes will divide school trustees into two classes to cope with the problems above referred to. This is a day of special qualification for special work, and it is reasonable to expect this idea will prevail to a greater extent as time passes. It is results that are demanded to-day, and it is manifest no other one thing will bring educational results more certainly and speedily than the arrangement here outlined. The ideal school trustee, then, on the one hand, is he who is in sympathy with child life, and is more or less well informed on the philosophy of education. On the other hand, it is he who can look well to the property interests of the district, ever mindful of the idea that the schoolhouse should be a thing of beauty and consequently a joy forever.

The last and chiefest factor to be considered in the evolution of the ideal school is the teacher. In the long and broad evolution of humanity the school teacher is the omnipotent factor. This idea occupied the mind of Lord Brougham, seventy-five years ago, and doubtless inspired his remark, that "he would trust the school-master, armed with his primer, against the soldier in full military array."

Were we to search the pages of history for an account of the typical teacher of "ye olden time," Ichabod Crane, of Sleepy Hollow fame, would instantly stand out in bold relief. His adventures as described in Irving's Sketch Book are good reading. Were we looking for an up-to-date teacher, we would have in mind one who is as free as possible from "the mistakes implanted by education," and who knows something of everything, and everything of something. The ideal teacher, we are free to conclude, is one who is sustained with

the idea that knowledge is pleasure, and who teaches passionately and lovingly, as the artist paints, as the prima donna sings, as the orator speaks, or as the fond mother nurses her babe.

For our own purposes we consider life has two phases, viz: school life and world life, and that men are as ciphers and figures, and teachers as artists, or artisans. The aim of school life is to achieve harmonious development of all the human faculties. The boy is to become a complete man, so as to be capable of fulfilling all the ends of life. To achieve this the school ought not to be an artificial center, where there is no communication with life, except through books; it ought to be a small world, real and practical, where the child may find himself in close proximity to nature and reality. Theory is not enough; there must be practice as well. Those two elements should be present in the school, as they are around us. Otherwise the young man is condemned when he leaves the school world to enter a great world entirely new to him, where he loses all his bearings. Of course, this does not apply to the men who are doomed to be ciphers. For them, any school, or no school at all, will do as well. At the first sight the expression "artist" and "artisan" as applied to teachers may not seem happy, but on reflection it will appear quite unique. The foundation of an artist's work is a thought. His real work is turning thoughts into pictures, and education really is mental photography, making pictures on the brain, that most wonderful, sensitive and durable of photographic plates.

Artisans are indispensable to the community. They make many things—hats, coats, houses, wagons, etc., after patterns, and artisan teachers do what some others have done, and there stop. Such teachers use the profession as a makeshift in preparing for something else, or while waiting for someone to come along to bear the burden of support. When the ideal public school shall have been evolved, the calling of the artisan teacher will be gone, and the wooden trustee will no longer be needed. Indeed, in that day every phase of educational work will have been changed.

Here the question most apropos would seem to be: When shall these things be, and what shall be the sign of their coming? The

circumstances under which this question has been propounded render it necessary that the answer thereto be at once comprehensive, rational and intelligent.

This emergency cannot be met better than by quoting Charles Fourier, a French philosopher and scholar, whose career closed about three-quarters of a century ago. Fourier took the position that our race was still in its infancy, as demonstrated by the fact "that nothing that is really true interests, or can be taught to it. That its chief quality of character is its preference of the fantastic over the useful or beautiful, of the amusing and deceptive over the true, and of the teacher who pretends to know what he does not, over the teacher who admits how little he knows. That it is amused with fables and promotes the teachers of myths into crowns and salaries because they feed it taffy." Fourier believed and said, that "10,000 years hence the world will have become a university. Then the government will have been changed from a club into a course of instruction, the reign of force will have passed away before a reign of knowledge and reason, and the education and nurture of the young will be committed to those to whom it brings the most passionate ecstasy, and not to the mercenary, the despotic and the heartless."

The teachers of our country belong to the grandest army ever marshaled under the dome of heaven. When weary of well doing, they should look to the hills, whence cometh their help, and remember that the summit of their labor is in heaven.

R. B. GLASGOW, M. D.

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For as far as the beatific vision of blessed souls in heaven is concerned, it is quite compatible with the functions of their glorified bodies, which will always remain organic in their manner.—*Leibnitz*.

Nor am I able to agree with those who have begun to affirm that the soul dies with the body, and that all things are destroyed by death. I am now inclined to be of the opinion of those among the ancients who used to maintain that the souls of men are divine and when they leave the body they return to heaven, and those who are the most virtuous and upright have the most speedy entrance.—*Cicero*.

## THE LAW OF CHANGE.

BY ALWYN M. THURBER.

There would be an almost humorous side to our sophistry were we to affirm that things must never change. Yet we see about us every day scores of people who are clinging to their past notions and out-of-date ideas with fidelity worthy of a better cause. Change as we see it is Nature's first and mightiest weapon of progress. Law is universal, and the Author of a universal law must of needs be unchangeable, because change in a deity would imply a lack of supremacy. But it is the manifestation of the law that makes change possible. The order of succession is followed, atoms gather, then scatter, they gather again, new continents are born, new races appear, cycles of history come and go, and man, the actor and philosopher, is the only finite creature who is cognizant of these mighty innovations and able to comprehend that there is order in it all. During the stone age the brute sense of man may have been the best that age afforded; to-day the best things that are filling the thought and moral atmosphere are just resplendent enough with spiritual radiance to promise us more—aye, to give us satisfying proof upon which we can predicate the existence of God!

There is much of comfort in the thought that the old shall drop away and the new be born in its stead. We see the church dogmatist poring over his ritual, repeating the same words his parents before him revered so much, and what a feeling of thankfulness comes over us when we are reminded that even he, in all his direful honesty and manly service to his God, will sometime pass away, to make room for another soul who, perhaps, may never hear of a ritual, and if he be a worshiper may have an entirely different mode of worship! But just here let us ask: Must we indeed be obliged to drop this clay in order to see God? Might we not pass through a succession of rebirths while yet alive, and thus succeed ourselves into the newer life? This short cut to an everyday immortality seems to have been made by our people of recent years. Certain enterprising minds have found

that it is prudent to recognize the divine order of change, and that he who is ready for it gets a decided start of his slower neighbor. Ah, you ask, but can such a person be consistent? Certainly not. His soul is too broad, his wings will not permit him to crawl, and his opinions of yesterday are of no possible use to him to-day. The strictly consistent person is he who squares to-day's acts by yesterday's dealings; to-morrow's exactions must be in strict accordance with to-day's, and in no event must he change—why? because it would be heterodox to presume to revise what custom has manifestly sanctioned! Well, well, there are thinkers who do change, and their countenances beam with honesty from within, and they are just that much nearer God.

A particular air or song is born—it is whistled and played everywhere. It is given before vast audiences, thousands listen in raptures, and the singer thereof is recalled before the footlights repeatedly. A hit has been made, the heart and soul of man have been touched, and the air becomes popular. Six months later should it be sang before the same audience it would be greeted with hisses of disapproval. Has the air changed, or the people? After catechism in our youth did we not saunter home, and, observing a Sabbath breaker, lament the foolhardiness of the fellow, for, would he dare disobey the scriptures did he know of the hot furnaces burning in that region of punishment where every Sabbath breaker is sent? Then we were young—sincere little bigots were we—on a small, very small scale. To-day we have good reason to believe the furnace fires have gone out, and that every man saves himself hourly, if he is prudent, and not that there are special places to go to be burned, or even to be saved.

And now comes a time when, in the course of human events, men's views of war are changing. A potentate of a distant land takes the initiative in a call for a peace conclave, looking to a disarmament of the nations. To be sure, no such radical change as asked could for a moment be expected—not now—for it would be like supposing that a child of tender age could take on and demonstrate the ethics of astronomy. Not now, indeed, and yet the recent gathering at The Hague means that the mind and inclinations

of man are changing, and for the better; that the time will come when we will not be suing for peace, but will have peace *per se*, for war, along with its greed and selfishness, will have been numbered with the follies of the past.

Our habits change. In the thoughtlessness of youth our appetites are indulged more or less freely, but when the effects of this begin to be felt, we slacken our pace and pick our way more carefully. Pity, we say, we had not been more sparing of our vital capital. We dare almost imagine that had we known then what we know now there would have been little need of growing old, or dyspeptic, or tottering in mind. Yes, in our habits do we change most emphatically, often not until we are driven to it, however.

What vast changes have the inventive minds brought about! Yet each succeeding discovery was for its own day and age. Provide an Edison with Galileo's primitive laboratory and would the plan be feasible? It was once the fashion to wear powdered wigs—for what reason the saints inform us!—and a pedestrian without knee-breeches would have been the contempt of his fellows. Has not a decided change taken place in spite of the singularly fixed tastes of our forefathers?—all the outcome of that evolution which time brings about in mysterious ways. Man, we have just said, is the only living creature who is aware that things are changing thus, and that there is a divine order in it all.

If order is heaven's first and only law, then is there not redemption to be found daily and hourly? New demands of civilization require new methods; old ideas—and they were once new, to be sure—are laid aside, and a motor, mayhap, propelled by some unseen power is invented, when, lo! the poor and jaded horse is turned out to grass without a hint of knowledge why. Man alone knows this, and, judging from the past, can predicate still greater improvements for the future. It certainly is a privilege to find ourselves living factors in a day so full of what we might call wonders had we not so recently found out that nothing is really wonderful, because all that is or can be comes under the domain of natural law. A privilege, we say, to know that "the world do move" and that we move with it, and that the alert eye of the progressive man or woman is wide open ready to



catch the first glimmer of truth, from whatever bank of clouds it may dart forth, or however unexpectedly.

It is very interesting to study the face of a person who has grown old in some recluse of thought. A tired look has crept into his eyes, his voice betrays doubt, and the more he depends upon his props, his medicines and his personal God the less of individuality remains in him. His orthodoxy has taught him that he is a sinner *per se*, and therefore subject to the ills of the flesh in orderly rotation. There may recently have come to him the metaphysical healer who, with smiling affront, may have breathed a few words of good cheer into his ears, to the effect that we have the realm of mind to fall back upon, wherein the secret of perpetual youth lurks for him who is wise enough to comprehend it. Our good neighbor may have listened and smiled charitably—he gets his lessons of charity from his bible—but he plods mournfully on by himself, and from habit falls to thinking when it will be time to take that next dose of medicine. That man may never change this side of the grave, for the medicine-taker seldom does change, except to try another advertised remedy when the one he has been taking fails him.

It was once the avowed duty of Christians to hang and burn witches, and persecute their brethren of the neighboring boroughs. Think of the privileges we now enjoy, of worshiping at least as our consciences dictate! Even the agnostic may be an able jurist, a Christian a successful philanthropist, or a Jew a skillful merchant. The tones of the Sabbath bells mingle harmoniously, and the happy man is the one who feels certain he has served God dutifully and well, no matter how much his methods may differ from those about him. Succession is a divine order—divine because it renews and sustains; divine because it opens the way to progress. When it was the writer's privilege to stand upon old Plymouth rock, only to find that even that flinty reminder of other days had cracked asunder and was falling gradually away, a thought came uppermost that perhaps all atoms vibrate, have life and feeling, and that nothing is permanent save mind—the eternal Mind or Oversoul, of which we are all component parts.

Can the healer of to-day, you ask, confront the myriads of super-

ficial and nauseating remedies and drugs without fear of failure? Most assuredly he can. The phases of darkness and error need but to be lived out to permit the birth of a new era. The commonest citizen is now enjoined to be his own healer, to learn the simple laws of mind and morals, that the flaming signs of pills and specifics painted upon the bill boards may fade out in time under the warming rays of a beneficent sun. We can conceive of no service greater than the work of the present-day healer and teacher. The work seems to be the manifest need of the hour. After our emancipation from drugs has been accomplished, there must logically follow a day of enlightenment truly commensurate with all the patient labors put forth in the past. But then as now will still greater changes be imminent, greater strides into the realm of discovery be made, and the living present will teem with the harmony of souls who have recognized the supremacy of Mind as the living God.

ALWYN M. THURBER.

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### WHO MADE "THE MAN WITH THE HOE"?\*

BY A. P. RITTENHOUSE.

The masters, lords, and rulers of the world  
 Made not the man who leans upon his hoe;  
 He had beginning in the cause that hurled  
 Him into immortal being and the woe  
 That every living thing must undergo;  
 He is the product of heredity;  
 It slanted back his forehead, and hung low  
 His brutal jaw, and put stolidity  
 Upon his soul, and in his brain stupidity.

Heredity's severe and awful laws  
 Exemplified in this ignoble shape,  
 Receive the sanction of the primal cause,  
 And penalties are fixed which none escape,

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\*Response to Edwin Markham's poem entitled "The Man with the Hoe."

From man the highest, to the lowest ape;  
Environment may lend its later aid  
To modify somewhat this fearful shape,  
And mould it to a slightly higher grade  
Through centuries of effort, after it is made.

And, after all, environment is bound  
To birth and lineage, as with hooks of steel,  
And discipline of kin is often found  
In harmony with birth, for woe or weal,  
And when this fateful combine sets its seal  
Upon a soul for ill, its mortal life  
Is surely fixed, and there is no appeal  
Which can be heard of God, amidst the strife  
Which rages o'er a world where monstrous wrongs are rife.

So such a soul will grovel on the earth,  
And gaze upon the ground with vacant eyes,  
Unmoved by joy or sorrow, pain or mirth,  
His face ne'er lifted to the shining skies,  
Where glowing suns and starry worlds arise  
And fill the widening distances of space;  
To him the stellar glory signifies  
The passing of the night, and commonplace  
Dim lights hung in the sky, to please the human race.

He may have no capacity to care  
For grief or happiness; his heart may know  
No thrills of pleasure, or of black despair;  
All this may be, and yet his life may flow  
In quiet currents, evenly and slow  
Into the calmness of the shoreless sea;  
Reincarnation will at last bestow  
On him the wisdom which will set him free,  
And bless him with the touch of immortality.

A. P. RITTENHOUSE.

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If souls retained, in their descent to bodies, the memory of divine concerns of which they were conscious in the heavens, there would not be dissensions among men about divinity. But all, indeed, in descending, drink of oblivion, though some more, and others less.—*Pythagoras*.

## IDEALS, REALS AND "BEING."

BY PROFESSOR C. H. A. BJERREGAARD.

(XXX.)

By the Ideal is to be understood our representation or image of the normally excellent. The Ideal, if truly the Ideal, has something of the Absolute about it; it is independent and demands obedience. The Ideal is also a type or a collective assembling of manifold perfections in active life distributed in or upon many individuals. The Ideal is also a paradigm (*παράδειγμα*) or model, pattern. This latter definition is that of Plato. Cicero tells us that Zeuxis from Heraklea painted his famous Helena from the figures of five of the most beautiful women of Crotona who stood models before him, that he might thus illustrate the Platonic sense of *παράδειγμα* or the Ideal.

Schiller is the modern teacher and representative of the Ideal as defined above. The full meaning of his teachings is evident when it is remembered that he is a pupil of Kant, the great transcendentalist. To Kant the Ideal was the object of pure intuition, the most perfect of every kind of possible beings and the archetype of all phenomena. To him the Ideal is the prototype of all things and the totality of all possible existence. Schiller interprets this philosophy in his poem "The Ideal and Life." He calls the Ideal FORM and sings \* thus:

\* \* \* Set free from each restraint of time,  
Blissful Nature's playmate, FORM, so bright,  
Roams for ever o'er the plains of light,  
'Mongst the Deities, herself sublime.

The Ideal belongs to

\* \* \* Yonder blissful realms afar,  
Where the forms unsullied are. \* \* \*

And

Free from earthly stain, and ever young,  
Blest Perfection's rays among,  
There Humanity's fair form is view'd.

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\* I use Bowring's translation.

I quote Schiller in connection with my present discussion of Plato's teachings on the Ideal, because his conception is so much like the one of Plato. God to Schiller is "a holy will," "the supreme idea," "a purpose sublime" and these thoughts are all included in Plato's term the Good, "Being." It will readily be seen that by the Ideal is not to be understood anything merely subjective, any airy nothings, but the Real. Plato's philosophy used therefore to be called the highest Realism. Nowadays we call it the highest Idealism. So little do terms mean and so imperfect is language.

It was said above that the Ideal was absolute and demanded obedience. Plato expresses this when he speaks of his favorite Idea, the Beautiful, which he loves to identify with the Good. In a short paper like the present it is impossible to give proof quotations from Plato because his language is so peculiar and he rarely teaches directly the lesson he intends to convey. Platonism is not formal and Plato has no theory of ideas; he has a tendency, however, to speak in a certain way. It is this tendency, which is idealistic, and which it is so difficult to illustrate with short quotations. The following is therefore summaries, but always in Plato's terms. Ideal beauty is without beginning and end, everlasting; without decay and diminution; invariable, immutable and absolute; it is beautiful everywhere; at all times and for all persons, and it is this because it transcends the power of imagination. All phenomena depend upon the Ideal. Plato calls the phenomenal world by various names, viz., the sensible, the invisible, the unbounded, undetermined and measureless, the becoming, the relative and not-being. Plato's most common way of characterizing the relation of things to the Ideal is to call things copies and adumbrations. In many of his dialogues Plato seems to regard the sense world as a purely subjective creation, and he therefore makes the phenomenal entirely dependent upon the Ideal, calling it nothing but ideas in the form of not-Being, or mere appearance. But our actual world is to him also a mingling of the Ideal and the Different or not-Being; ideas go through this world like vowels "being pre-eminently the bond, as it were" (Sophist 81).

As with letters, "some of these do not fit with each other, but others do fit," so the phenomenal and the archetypes. In *Timæus*

Plato conceives the possibility that the phenomenal might offer opposition to the plastic energy of the idea, that "these do not fit with each other." In the *Laws* he even goes so far as to speak of an evil soul of the world and in the *Statesman* he intimates the possibility of an evil principle in nature hostile to Divinity. In the *Phædon* he antagonizes body and soul and even speaks of their relation as malignant. But whatever Plato says about such antagonism and whatever be his justification, if ever anything more than *Dialectics*, he unequivocally teaches the supreme authority of the Ideal or, as I also called it, above the Real, viz., that Being in itself contains extremes, but extremes as necessary elements in the universal harmony.

\* \* \* In yonder blissful realms afar,  
Where the forms\* unsullied are,  
Sorrow's mournful tempests cease to rave.

The hidden dualism and difficulty of the Platonic Ideal Theory may be done away with if we subscribe to the Aristotelian dictum that it is absurd to affirm "both the existence of forms, and forms too in a condition of separability from things" (*Metaphysics*, vi. 14.) If Aristotle is right, then Idealism is a confusion of substance with capacity and subversive of itself. Of this I shall treat exhaustively in the following papers on Aristotle's Doctrine of "Being;" at present we are concerned with Plato.

It was said above that the Ideal is the paradigm or model, and it was related how Zeuxis discovered his Ideal by a collective process.† The impressions left on "the capable eye" of Zeuxis caused him to "recollect" that incorporeal Being which is known through conceptions. And it was that conception or mental Ideal which he painted and called Helena. Infinite love begets infinite beauty and infinite beauty reflects itself into the image-making mind, and there it is the great creative principle or the Ideal. Thus the Ideal *becomes* real. The Ideal always *was* the Real, but it assumes Appearance. Thus

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\* Viz., Ideas.

† The reader must not compare this story with that frivolous Persian one, which relates that in the beginning Allah took a rose, a lily, a dove, a serpent, a little honey, a Dead Sea apple, and a handful of clay, and when he looked at the amalgam—behold, it was Woman!

the sensible world becomes to us a symbol, an allegory, etc. What is true of the beautiful is also true of the good. It must never be forgotten that Plato does not mean illusoriness by appearance. Appearance is as real as its subject. To Plato the visible world does "really exist." Walter Pater put it thus:

"Austere as he seems, and on well considered principle really is, his temperance or austerity, esthetically so winning, is attained only by the chastisement, the control, of a variously interested, a richly sensuous nature. Yes, the visible world, so pre-eminently worth eyesight at Athens just then, really existed for him: exists still—there's the point!—is active still everywhere, when he seems to have turned away from it to invisible things."

Transcendental and "an emphatic witness to the unseen" as Plato is, he never loses sight of "the many" or "manifoldness;" it is the necessary opposite in "Being." The reason is that "he is by nature and before all things, from first to last, unalterably a lover." Says Walter Pater:

"This is the secret of Plato's intimate concern with, his power over, the sensible world, the apprehensions of the sensuous faculty: he is a lover, a great lover, somewhat after the manner of Dante. For him, as for Dante, in the impassioned glow of his conceptions, the material and the spiritual are blent and fused together. While, in that fire and heat, what is spiritual attains the Infinite visibility of a crystal, what is material, on the other hand, will lose its earthliness and impunity."

The Platonic Ideal, then, is real in whatever sense the term be taken. If I may be allowed the expression, I should call it "a dream of fair women." In one moment it is a Conception, in the next a Rapture. In both it is an Enthusiasm.

Is it not a fact, that most of us miss "Being;" that one group is onesided idealistic and will only recognize the Mental, while the other group is just as onesided realistic and will only recognize what is called facts? Both make the mistake of taking things for what they seem to be. Both forget that Idealism and Realism are after all only dialectic terms and nothing in themselves. They are extremes of mental imagery and as such useful enough, but never the

whole truth. "Being" is both idealistic and realistic. This can for obvious reasons not be proved; the very tool to be used works either idealistically or realistically and never both ways at the same time. The truth can only be seen immediately, never mediately. It is not Love but the Lover who sees and lives the truth and the Ideal. Love is only a philosophical term, but the Lover is the synthesis, the highest type we know of the plentitude of Being.

C. H. A. BJERREGAARD.

### THE MOON'S ECLIPSE.\*

TRANSLATION BY L. V. STERN.

Carlyle praised Jean Paul Richter as "a man of wonderful gifts, in whom philosophy and poetry are not only reconciled, but blended into pure essence, into a religion." Our own Longfellow wrote many gracious things in praise of the avowed objects of Jean Paul Richter, which were put forth to "raise the sunken faith in God, virtue, immortality; to warm the human sympathies with glowing words and the fervor of an exuberant imagination, which casts a magic coloring over all subjects. . . . His thoughts are like mummies embalmed in spices and wrapped about with curious envelopes, but within these thoughts are things."

Such tributes from Longfellow and Carlyle may serve to introduce the following quaint conceit:

Upon the lily floors of the Moon dwells the Mother of Mankind, united with all her daughters in tender love. The arched dome of heaven floating high above earth rests there its azure pillars upon the valley snow scattered by the lily-dust. Not a frosty cloud dims the ether space, not a sombre thought casts a shadow on the mild souls assembled there. As rainbow hues flash and blend on the crystalline folds of a cascade, so love and peace smile impartially on all. When in calm nights the earth unfolds in starry lustre the glittering emerald

\* Written by Jean Paul Richter.



of her robe, then all those souls who have lived, enjoyed and suffered, gaze in tender yearning and remembrance upon this lustrous isle, where many of their loved ones dwell and their own discarded bodies rest; and when the star Earth appears to draw nearer, their eyelids close, weighted down by tender memories of golden springs, dewy mornings, fragrant evenings passed on earth, of which they dream; and when again their eyelids open they are heavy with the morning dew of joyous tears.

The shadow hand of Eternity is heard to rap at the portal of a new century. A flash of pain cleaves the breast of the Mother of Man. Her beloved daughters, who have not as yet worn the robe of dust, are impelled to pass the ordeal of earth life, when that star's cone-like shadow looms into space, benumbing the ethereal light and their life current.

Tearfully the Mother of Humanity gazes after them when they descend into earth bodies; for not all return to the moon—no, only the pure and stainless! One century after another robs the bereaved mother of a number of her beloved daughters, therefore she beholds in fear and trembling the approach of the emerald globe, when its shadow falls like a curtain between the sovereign light and her abode.

On the dial of Time the hand of Eternity points to the approaching century. The Earth draws near on sable wings. The Mother, oppressed and sorrowful, presses close to her heart all those of her daughters who had not yet borne the cross of life. Weeping she implores them:

“ Oh! ye dear ones, yield not to temptation which leads to sin; remain pure that ye may return! ”

Now inky waves of darkness roll toward the pearly gate of the Moon. A gigantic shadow touches the dial of the century. A thunderbolt strikes the hour! In the darkened sky gleams a comet-sword. A quiver passes through the Milky Way, and a voice is heard:

“ *Tempter of Man, appear!* ”

As these awful words vibrate through the darkness a tremor of anguish seizes the Mother. All the trembling souls weep, even those who had returned purified from the furnace of temptation and experience.

Out of the depth of inky darkness a gigantic serpent uncoils itself, extending from the earth to the moon, hissing: "I will seduce you!" It is the Evil Genius of every century, sent by the ruler of the universe to tempt and harass mankind anew at the first hour of every cycle.

The lily-bells droop; the comet oscillates in glittering circles like a sword in the hands of a judge. The serpent, with soul-killing glance, blood-red crest, foam-flecked tongue and quivering fangs writhes into Eden as of yore, its tail lashing hungrily upon a grave on earth. A terrific earthquake tosses the glittering scales and coils aloft, while the serpent curves between earth and moon her gleaming strands. Alas! it is the evil genius who long ago had seduced the lamenting mother. She would not now lift her tear-wet lashes, but the serpent begins:

"Thou dost pretend not to see the Serpent, Eve! Now I will bait your daughters—your white butterflies; around the pool of sin will I lure them! Behold, sisters, with such things will I enthrall and ensnare you!"

Forthwith the viper eyes reflect manly forms. The gleaming coils glitter like wedding rings. The yellow scales look like golden coins.

"And in exchange for these allurements will I take from you the moon and virtue! Yes, in a net of gay ribbons, in a woof of silken looms will I entangle you! With my golden crest will I lure you, for desire to possess it will be in all of you. In your minds will I instill vanity and with flattery feed all the cravings of your empty hearts. Into manly throats will I crawl to confirm you in your silly conceit by silken words. Into your tongues will I slip to sharpen them with venom; and when disaster and death assail you then will I fasten my fangs deepest in your heart and conscience for having so easily yielded to my allurements. Take eternal leave of them, Eve, thou mother of frailty. It were well for thee that memory does not accompany them."

The unborn souls cower and tremble before the cold, sneering voice that had erstwhile thrown its venomous breath upon the Tree of Life. Even the victorious souls who had reascended after life's pilgrimage, pure as fragrant blossoms, embrace each other, weeping in timid joy

and with tremor of a conquered past. Mary, the best beloved daughter of heaven and earth, and Eve, the Mother of Man, cling to each other in silent embrace, and lifting their tear-stained eyes prayerfully, murmur with fervent words:

“Oh, all-loving One! take them in thy care and guide them!”

The monster serpent extends its deft tongue like the shears of a crab across the moon, cutting in two the lily-bells, staining their spotless petals, while again he hissed: “I will tempt them!”

Just then the opaque earth curtain rolls away. The screen of temporary darkness no longer dims the radiance flashing from the Sun's throne. His roseate beams fall upon the brow of a youth who, unseen, has come amid these trembling souls. A golden lily rests upon his heart. A wreath of olives entwined with rosebuds encircles his lofty brow. His flowing robe is blue as the sky. In mild sadness his gaze rests upon these disconsolate souls. Radiant love illuminates his heavenly visage; and when the sun's rays weave a rainbow from the watery threads of the clouds, so their tears are refracted in the light of his glorious eyes. Calmly he says:

“I will guard and protect them!”

It is the Genius of Religion. Before his majestic glance the coils of the giant serpent shrink and shrivel. They fall upon earth as if petrified by the splendor of these wide-opened eyes, lifted in prayer to the Infinite.

“Father! I descend with these my sisters into earth life to protect them. Give thou to these ethereal flames a fitting garb. Mold for these tender souls a beautiful warp of clay, a transparent vestment, through which the light of thy Holy Spirit may shine as the gift of immortality; and the spiritual seeds, which are now to be embedded in fleshy soil, array them in beauty, that like flowers they may unfold the fragrance of their lives. Give them a truthful eye, a tender heart. I will tend and guard both. Ere the entanglements of the serpent can touch them, they shall learn to respond to thy name and the name of Virtue. Under my care the buds of promise shall bloom into fruition. To the Sun, among the stars, far above the mountain crests, will I fly for symbols to remind them of thee. The golden lily above my heart shall henceforth mirror the Moon's

silvery radiance, and the rose-wreath above my brow shall remind them of their lily crowns. In the chords of music my voice shall thrill, setting their hearts in tune to harmonies divine. In the cadence of poetry will I whisper of Hope. With parental arms will I enfold them, and their anchor of safety shall be Love in its pure and manifold phases. In trials and temptations I will be within call to uphold by prayer. In suffering and sorrow tears shall bring relief. A sparkling shower will I dash into their eyes, to ease their earthly burdens, and by the aid of such means of consolation, and thy sanction, lift their thoughts to thee and their paradise, the Moon."

"Oh, ye loved ones! ye will listen and heed the voice of your brother! When in the twilight of silence, tender and holy thoughts like your lily-petals flutter about you; when in the dim vista of memories mute yearnings and unuttered aspirations arise, and your souls poise between the Real that on earth will be your Ideal; or, when in the hour of victory over evil, or when that serpent of dust, Self, is overcome, you will hear my voice in your hearts and recognize the sign of my approval. In the midst of strife I will give you courage and endurance, and often lift your weary souls upon a wave of tranquillity and peace.

"After such a brief and active dream, the Angel Liberator, whose name on earth is Death, shall unclasp your earthen fetters. Ye who have heeded my voice, are free to bring back to your Paradise the unsullied flames of your immortal selves, garlanded with glowing colors of knowledge and experience. Even your tears shall glitter as dew in the lily cups of the Moon."

"Oh, tender Mother Eve, gaze not so mournfully at thy unborn daughters. Take leave of them without such poignant sorrow, for but few of your bright flames shall be quenched in the serpent pool of sin!"

The Sun has now resumed his crown of radiance, while the timid souls float toward earth guarded by the pinions of their guide and brother. The ether waves are stirred by the melodious whirr of wings, as these unborn flames draw near the gates of earth. The giant serpent descries an immense curve encircling the planet, as he sinks back upon earth with the hissing rush of a bomb extinguished

in seething waters, in airy convolutions writhing and bending, winding in and out among all countries, its coils and scales glistening like so many evil temptations in the minds of all nations, strangling, absorbing, poisoning their life blood.

But in the starry depths the comet sword still oscillates; harmony and discord alternate until the serpent's head shall be bruised under the heel of woman.

L. V. STERN.

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## A TECHNICAL ANALYSIS OF THOUGHT AND ITS FACULTIES.

BY PAUL AVENEL.

(*Concluded.*)

This brings us, by a necessary circumlocution, back to the starting point and to the discussion of thought and thought construction *per se*. As shown in article one, thought-substance is a thermal production given off by specific atomic coalition in the structure of the physical brain; but how is this specific coalition induced, and by what technical coalitional process is the thought-substance evolved?

To the first query we reply by means of a determinate virile impact from the intellect produced by a predetermined intention of the will, will being neither more nor less than the measure of the vital energy of the intellect; in other words, its life momentum. To exercise will, is to give scope to this life momentum; to subjugate it, is to abridge the possibilities of intellect proportionately.

Volition is the primary impulse which actuates the intellect in its manifestation of will; technically, it is the electric response of the intellect to the impact of the specific electric current which is drawn upon it by its own desire. Volition is to intellect what impacts of steam are severally to the locomotive; will is what these impacts are consecutively, the gauge of its progress. Intellect is always coherently conscious in volition, and from the moment of its birth into individual being, is dominated by an insatiate zeal for knowledge; it pursues its inclinations with ever-increasing zeal during its entire career, acquiring momentum (will) *pro ratio* with growth. The animus of volition

is always a definite desire on the part of intellect, and the measure of that volition is the volume of the electric current drawn to the execution of that desire. It is to these determinate volitional impulses, which are entirely distinct from the perpetual automatic electric respiration described in article three, that this specific atomic coalition in the brain structure is due.

To the second query we reply, the technical coalitional process by which thought-substance is evolved, is a process of combustion; not such combustion as occurs in the open air, but such as attends all thermal processes underground, notably all fertilizing processes. This is combustion under humid conditions, but humidity dissipates from the fumes when they are exposed to the atmosphere. The brain is nourished organically by assimilations from the blood, but blood in transit leaves a sanguinary deposit along its various channels, an impalpable sediment which must be expunged to maintain the hygienic integrity of the organ; moreover, the constituent cerebral atoms deteriorate continually and must be continually renewed. As new and vigorous atoms are incorporated, old and devitalized atoms are expunged, but their affiliation to their companions is so great that incineration is necessary to eliminate them. These virile currents consume this effete sanguinary deposit, and also the devitalized atoms which, being thus transmuted by heat, are effloresced into the outer mind as thought-substance.

It is thus clear that thinking is of the utmost hygienic value to the brain, and, as it proceeds, the organ is constantly flushed with arterial blood from which fresh atomic supplies are drawn for its renovation. The enthusiastic co-operation of these young and vigorous atoms in the functional work of their fellows sustains the thermal activity. As smoke is given off by fire, these volatile fumes are given off by the brain, and ascend into the outer mind where they are held in temporary suspense by the magnetic attraction of the body. Meanwhile the thought faculties elongate and, with inconceivably rapid movements, condense the fumes into a more compact mass. Much escapes and is ultimately diffused, but enough is preserved for the object in view, and this they manipulate into such forms as the intellect suggests, for back of every thought compacted

into form by the brain faculties is an intelligent conception of that thought on the part of the intellect. These *a priori* conceptions are deduced from object lessons presented before the intellect by those tutelary intelligences, who act as sponsors for the human education of the intellect in question. They are pictorially presented and the intellect copies them experimentally with more or less success according to its individual ability.

Suppose, for instance, the thinker is an inventor and is designing a model for an engine. Part by part his thought faculties mould a miniature engine under the watchful vision of the intellect; part by part they adjust its mechanism; part by part they measure and weigh and experiment until the complete machine is constructed in the mind. It is then pictured upon the inner-mind by the recording faculties, and the model, at once abandoned, soon disintegrates; memory thereafter restores the picture when necessary. Memory is that attribute of the mental vision which looks backward, and its faculties are numerous, but they see only what they themselves have inscribed upon the tablets of the mind. Again, suppose the thinker is a mathematician; his thought faculties execute their calculations in figures upon the surface of the substance at their command, effacing what is erroneous, preserving what is correct, as upon a slate, until a satisfactory result is obtained, when a finished record is made and the work abandoned as before.

Literally, the thought faculties execute intangibly with impalpable substance what the fingers execute tangibly with palpable substance, and by the same *modus operandi*. The hands prove to the physical senses what the thought faculties prove to the intellect, but the artificers of the mind are always pioneers in executive work. True thinking is as arduous to the brain faculties as is manual labor to the hands, and the heart faculties provide such exhilarating support in emotion as is necessary to sustain their endurance. Deprived of this complementary sympathy the brain faculties would succumb.

We have stated in a preceding article that each thought has its corresponding emotion, but the statement needs further elucidation before it can be intelligently accepted. Every nerve that animates the brain has its complementary or companion nerve in the heart.

When one is agitated the other echoes the agitation; what one experiences the other experiences to the minutest detail; one animus actuates both under all circumstances of life. When reason is arduously engaged upon any specific work the corresponding faculty of the heart pursues that work simultaneously, not executively, but sympathetically, with the most enthusiastic affiliative interest.

Technically, the brain and heart are the positive and negative poles for the intellect while it is embodied in the *corpus homo*, and the confluence of their polar currents, via the spinal canal, sustains the intellectual system in a state of polarity. Emotion is always a negative manifestation of the intellect, while thought is always a positive manifestation. Available virile power is the result of this confluence, and is at its maximum when the currents are equilibrated. Thus are brain and heart complementally sustained; thus are thought and emotion inseparable companions.

When emotion is in the ascendant the heart gives off an emotion-substance which is evolved thermally exactly as thought-substance is evolved, and with it the emotion faculties construct emotion forms in the cardial mind by methods identical with those employed by the brain faculties, in which work the brain faculties manifest a corresponding sympathetic interest. These cardial operations are recorded in the interstices of the heart by the memorizing cardial faculties, precisely as in the brain.

PAUL AVENEL.

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Self-reverence, self-knowledge, self-control,  
These three alone lead life to sovereign power.

—Tennyson.

Angelico's little cell was as one of the houses of heaven, prepared for him by his Master. "Was not the Val d'Arno, with its olive wood in white blossoms, like Paradise to the poor monk? Was not Christ always with him? Would he breathe or see, but that Christ breathed beside him, and looked into his eyes? Under every cypress avenue the angels walked. They had sung with him at sweet Vesper and matin time. His eyes were blinded by their wings in the sunset when it sank behind the hills of Luni." In Angelico you have the entirely spiritual mind, wholly versed in the heavenly world, incapable of conceiving any wickedness or vileness whatever.—*Ruskin*.



# THE WORLD OF THOUGHT.

WITH EDITORIAL COMMENT.

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## THE METAPHYSICAL ASPECTS OF COURAGE.

The relation of courage and its kindred qualities to the general features of life, as outlined by metaphysical philosophy, is a practical question that frequently arises in the minds of those who are striving to adjust their lives to the higher plan. The question usually arises through consideration of the physical phases of courage and its apparent shortcomings on that plane, together with the seeming difficulties of adjustment of the idea, courage, to the peaceful and harmonious qualities of metaphysical thought and feeling.

Must we cultivate aggressiveness in order to obtain our rights in this life? Is it necessary to fight in order to live? Is he who does not so maintain his rights a coward, and he who invariably meets a blow with a stronger one and a wrong with a greater wrong, a hero?

These are serious questions, because they involve the expansion of the moral nature as well as a just estimation of the sense powers. In this, as in other questions of material life, the definite laws involved in the operations of the mind must be considered. Aggressive action, whether offensive or defensive, is made operative through physical means and seeks to overcome force with force. But the mind must act before the body can move, and is invariably the aggressor. It is always the mind that takes offense, and that forms the purpose to act against another, although the action is levied against the body, and the physical result is subservient to the mind in all respects.

The natural operation of the mind, in its processes of thought, is through the forming of mental pictures of the ideas with which it

deals. No mind can, for any purpose, operate entirely independent of other minds, because the picture formed in one mind reflects to others, and the reflections become images there, again passing to others, in the same manner as an object reflects in the mirror, and that reflection, in turn, becomes an image to another mirror and is reflected there as clearly as though from the original object.

Every personal thought has a form, which causes it to become an image to the sensitive plate of the understanding of another mind. The reflection in the material mirror, of course, will be like the object from which it reflects. If we place a snake before the mirror, there will be no possible excuse for us to expect to view a turtle-dove in the reflection. The law is precisely the same with the reflective operations of the mind. Whatever the thought indulged, its resulting image and all of its repeated reflections will bear the same character and incite the same sort of action.

In order to perform an aggressive act we must first think an aggressive thought; to avenge a fancied wrong, we must first picture in mind a revengeful action. The picture formed will reflect to every mind with which we come in intellectual contact, and the influence produced upon others by the operator, will be entirely in the direction of the thought formed by the original intention in the mind of the thinker.

Thus, every act of revenge, no matter what its colorings in the line of so-called righteous indignation, will call forth more of the same element from all minds sharing that grade of understanding; and, in the same way as the smell of burned gunpowder incites the animal instincts to battle, the revengeful influence will incite weak minds to more indulgence of self-will. Therefore, every attempt to control others by physical power, applied in an aggressive attitude, or to defend one's supposed rights through the exercise of animal will, demanding, though it may, the strongest demonstration of physical courage, thwarts its own purpose; because, it produces another crop of the same element of action, which must react upon the originator, in a just fulfilment of the natural law. The senses give no evidence of this procedure, and the mind, while occupied with sense affairs, does not suspect it. When the results are met, in experience, they are

usually attributed to other causes, or to chance; or they may be considered fresh cause for more action of a similar order. And so the wheel goes around; like produces like; and if we would receive the right result, in harmonious action from others, we must learn the lesson of the law, and stand firm in our resolve to follow its guidance, having the courage of our convictions.

It requires more genuine courage to refuse the evidence of sense and resist the promptings of self-will to avenge the fancied wrong and give to another his seeming due, in material measure; or to take the part of another for a similar purpose; or to magnanimously withhold from carrying out a self-purpose that promises gain in worldly possession, than it does, in the blindness of passion, to face the supposed physical danger, in what the world sometimes applauds as heroism.

The fortitude of the soul, under seemingly insurmountable difficulties, can never be understood by the sense-mind; it rests upon realization of principles, and is the responsive action of the real man. It is pure courage, for which we would bespeak a deeper cultivation, because it develops the metaphysical powers of the mind, and produces the true metal required for the highest type of manhood.

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#### THE ESOTERICISM OF A POEM.\*

Were we all graduates from the school of psychological law, the recent coming into prominence of Edwin Markham, the poet, would seem to us but a logical incident in the annals of literature. A poet who can turn the heads of a reading public so effectually is called a genius. But, according to the most advanced thought, personal greatness is not recognized as something which can be reckoned upon as most enduring. It is the world, which is rudely awakened from a mere sleep of the senses, that marvels, praises and condemns, and lavishly patronizes the offerings of him who holds the keys to the inner sanctuary, while the genius himself may be deaf to either praise or condemnation. To the person who is keenly conscious of the real, comes this understanding: that the pen which wrote "The Man with the Hoe" was guided more by an inner illumination than by reason; more

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\* "The Man with the Hoe and Other Poems," by Edwin Markham. Cloth, pp. 134. Price, \$1.00. New York, Doubleday & McClure Company.

by a love for mankind than by any desire to reproduce or even idealize the artist Millet's hardy son of toil. Millet painted the picture much as the poem was written. It was an inspiration. The poet's word-painting is equally rare. When we come to know that at the hour the artist put away his brush and palette there existed in the future thought-supply a few poetic lines that would help to make his picture still more famous, can we fail to marvel at the exact workings of the law of cause and effect? of the close sympathy between human thought and feeling?

The poem is certainly a direful arraignment of the supposedly unambitious man; yet is this man not human like the rest of us? In all the discussion now going on, it is left to our uncertain imagination to presuppose just how much soul the mere rustic may have acquired. One critic, aggrieved that his fellow-man should be dubbed "a brother to the ox," calls down imprecations upon the head of the poet, now gray with, perhaps, many vicissitudes of life. Another thinker sees greatness and fidelity in every line of the poem, for he finds his own exact sentiments voiced therein; while the poet, because of the breadth of vision opening before him, may feel that he has but half done his work, even now. And, incidentally, let us recollect that the poor creature of the dust, who may get no higher than his pipe and mug of beer, is all this time blissfully ignorant that so much as a line of poetry has been written about him. What is to be done? It will never do to try to arouse him to the idealisms of Plato or "the swing of Pleiades." No, his place is in the field, doing a work which his learned contemporaries will never care to do.

But man's most interesting study is man, and the one about whom Mr. Markham wrote is still a creature of God. In the bosom of every free-born citizen lies an unspoken criticism ready to be flashed forth when a thought is evolved clothed in a garb that is seemingly new. The person to provoke that criticism is as sure to be born as the sun is to rise to-morrow.

However, it is not for us to try to place an exact estimate upon the poem thus variously praised and condemned. We cannot conceive of an honest thought, an impression or a study of any kind which is put forth by a gifted mind that has not its work to do. A few sentences may mark the coming of a new era, or the revival of a forgotten cult. Have we not proof that realistic poetry is as essential at this moment as any other commodity of the thought world? We will quote the poem in full, for the convenience of our readers:

## THE MAN WITH THE HOE.

WRITTEN AFTER SEEING MILLET'S WORLD-FAMOUS PAINTING.

God made man in his own image.  
In the image of God made He him.—*Genesis*.

Bowed by the weight of centuries he leans  
Upon his hoe and gazes on the ground,  
The emptiness of ages in his face,  
And on his back the burden of the world.  
Who made him dead to rapture and despair,  
A thing that grieves not and that never hopes,  
Stolid and stunned, a brother to the ox?  
Who loosened and let down this brutal jaw?  
Whose was the hand that slanted back this brow?  
Whose breath blew out the light within his brain?  
Is this the Thing the Lord God made and gave  
To have dominion over sea and land;  
To trace the stars and search the heavens for power;  
To feel the passion of Eternity?  
Is this the Dream He dreamed who shaped the suns  
And pillared the blue firmament with light?  
Down all the stretch of Hell to its last gulf  
There is no shape more terrible than this,—  
More tongued with censure of the world's blind greed,—  
More filled with signs and portents for the soul,—  
More fraught with menace to the universe.  
What gulfs between him and the seraphim!  
Slave of the wheel of labor, what to him  
Are Plato and the swing of Pleiades?  
What the long reaches of the peaks of song,  
The rift of dawn, the reddening of the rose?  
Through this dread shape the suffering ages look;  
Time's tragedy is in that aching stoop;  
Through this dread shape humanity betrayed,  
Plundered, profaned, and disinherited,  
Cries protest to the Judges of the World,  
A protest that is also prophecy.  
O masters, lords, and rulers in all lands,  
Is this the handiwork you give to God,  
This monstrous thing distorted and soul-quenched?  
How will you ever straighten up this shape;  
Touch it again with immortality;  
Give back the upward looking and the light;  
Rebuild in it the music and the dream;  
Make right the immemorial infamies,  
Perfidious wrongs, immedicable woes?

O masters, lords, and rulers in all lands,  
 How will the Future reckon with this Man?  
 How answer his brute question in that hour  
 When whirlwinds of rebellion shake the world?  
 How will it be with kingdoms and with kings,—  
 With those who shaped him to the thing he is,—  
 When this dumb Terror shall reply to God,  
 After the silence of the centuries?

Let the wise ponder, the critics scan with argus eyes; or the admirer smile with secret indulgence, yet there is still ample proof that Mr. Markham's genius is such as shall place him above the average writers of his day. This alone is but another indication that the world is growing better, and the discriminating public more able to recognize that which comes to us frankly stated and honestly conceived.

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It is a subject for very sober consideration when a noted minister, like Dr. Gunsaulus of Chicago, turns his searchlight upon Christian Science. When Mr. Hillis was called to fill Henry Ward Beecher's pulpit in Brooklyn, Dr. Gunsaulus was chosen to fill Mr. Hillis' place in Chicago. He resigned the pastorate of one of the wealthiest churches in that city, and is now preaching to vast audiences in Music Hall, the "cradle of liberty" of the West. At the recent convention of the Illinois Congregational Association, Dr. Gunsaulus delivered an address of a rather startling nature. Not startling or new as the times now are, but a little out of the ordinary for a Congregational divine to preach. His battery was turned toward Mrs. Eddy, and this is what he said in regard to Christian Science:

The tide of interest in that truth to-day after the dreamy wastes of materialism, is proof to me that at the center of the world's thought the Holy Spirit abides, and He works with the old energy that has oftentimes reinvigorated the world. . . . It would be well for all the other clergymen of the country who have been shooting off their popguns at Christian Science, as well as for the members of the Illinois Congregational Association, to lay aside their old, musty, man-made creeds and the voluminous, pious, but stupid commentaries thereon, long enough to make a thorough investigation of Christian Science and see what there is in it—to see whether mental healing is all a delusion or not? By so doing, they very probably would conclude that the new philosophy has been misnamed—that mental healing is no more Christian Science than it is Atheistic Science—and that if there is anything to it, it is simply the utilization of a natural law which the world has not heretofore known anything about—but they would certainly be forced to the conclusion that mental healing is a fact—at least this is the opinion to which every thorough and candid investigator has been forced, of whom we have any knowledge, be he Christian or infidel. . . .

But even if Mrs. Eddy's teachings do contain some absurdities, or apparent absurdities, yet the good church member who will divest himself of bigotry and of all preconceived opinions which he has been led to adopt without the same positive evidence that he would require as to other matters, and who will make a candid investigation of Mrs. Eddy's philosophy, will be compelled to admit that, after all, it contains fewer absurdities—less to insult the intelligence, and certainly far less to shock the feelings of a humane and justice-loving individual—than does the creed of any other denomination in existence.

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In his article printed in the *Fortnightly Review*, called "The Dying of Death," Mr. Joseph Jacobs claims to have made a timely, if not an encouraging discovery; and, if the trend of civilized thought goes on as he says it is going on, Death will not only have died altogether, but be quite forgotten by the generations to come. Mr. Jacobs says:

"The Church in all its sections is devoting its attention more and more to this life than any other. Death is regarded no longer as a King of Terrors, but rather as a kindly nurse who puts us to bed when our day's work is done. The fear of death is being replaced by the joy of life. The flames of Hell are sinking low, and even Heaven has but poor attractions for the modern man. Full life here and now is the demand; what may come after is left to take care of itself.

. . . . The hurry-scurry of modern life leaves no one time to meditate among the tombs. The increased number of interests lowers the intensity of any single one, and prevents us from being able to concentrate our attention on the subject, which, if it is to be thought about at all, makes a demand upon our whole thought. We have so much to think about we cannot think much about anything. . . . The most significant of all, however, is the attitude of the Church in all its branches. The old idea of the clergyman was of the man who prepared us for another life. This is being gradually changed to a conception of him as a social regenerator."

This writer may be, and we think is, shrewdly right in his conjectures; but when he infers in another part of his article, that an indifference of death implies a decay of belief in existence after death, we feel prompted to offer a criticism. It certainly holds good that the many schools of metaphysical thought springing up in all quarters of the globe stimulate every known tendency to a belief in a future life. With some the faith amounts to a positive knowledge; there is no death for such. With others the belief is quickened to such a degree that there comes a glow upon the face, health in the veins, and a tone of mellowness in the voice. Mr. Jacobs' thoughts are purely inductive and spoken from the standpoint of reason wholly. The metaphysician might supplement his alleged discovery with many others equally significant.

Looking from the center of the circle outwardly, the assembling of the great Peace Conference at The Hague has a significance little dreamed of by the masses. That the Conference was called at all is a fact worth pondering upon. Would the event have been possible at any other period in history? Certainly not. The growth of ideas is the same as the growth of the plant—you can hurry neither. But, when the time comes for the word of action, it is gross and dangerous neglect to loiter and heed not the summons. In a very apt way has the *London Review of Reviews* presented the facts to its readers. Among other things it says:

Apart from the intrinsic usefulness of the work which is being done by the Peace Conference, there is one aspect of its proceedings which deserves special mention. Far more important than anything which men do, is the evidence which their deeds from time to time afford that there is behind them, and over them, and working through them, a Power that is mightier and wiser than they. The extraordinary manner in which the Conference has been led, by a way it knew not of, to evolve a High Court of Justice among the nations is calculated to confirm the faith of the doubting in the reality of the "stream of tendency not ourselves which makes for righteousness." . . . But the provisions for regulating war, or for rendering its sufferings less acute, are trivial compared with the measures taken to diminish the danger of the outbreak of war, and to provide for the administration of a system of international law. If twelve months ago any one had predicted that the representatives of all the Governments would be employed for two months in elaborating a court and Code for the universal establishment of a system of arbitration among nations, he would have been derided as the idlest of dreamers. But this strange thing is coming to pass before our eyes. And the strangest part of it all is that the very men who have been employed as instruments in the building of this temple of international justice did not know when they arrived at The Hague what task they were to be engaged in. The Master Builder, in His wisdom, did not unfold to His artificers the plan on which they were to build. They came imagining that they were to do one thing; they remained to do another. One of the most powerful of the potentates represented was known to be frankly opposed to the idea of arbitration; yet this composite, heterogeneous conglomerate of representatives from all nations near and far, moved as if by some constraining impulse, has done the very thing which the most sanguine optimists among us would have declared to be far beyond the reach of this generation.

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In *The Star of Hope*, a paper published by the convicts in Sing Sing prison, has appeared an article signed "Clinton, 3,489," which is a plea to the public on behalf of the discharged criminal. Is there not a unique semblance of esotericism in a publication thus given to the public? We have heard much about prisons and prison reforms from



the world at large, but ought not a message which comes from the centre of a penal institution, and written by a convict at that, have a double weight of significance? Literally the world fights, writes, explores and reasons upon the circumference, and so we have a popular philosophy to steady our leanings. But here has come a convict who speaks a word for the criminal so-called who has just been released from prison. Bantlings in humanitarianism have put forth philanthropic pleas for the ex-convict, but shall we neglect to listen when the culprit himself tells us why the convict sins again to get sent back to prison? Even the cop (policeman) spots him, the business man shuns him, and the only gate left open is to steal again, for, we are informed, "the horror of prison life has gone; what little pride he ever had has been crushed, and he knows that good treatment is to be secured by good conduct." Are there not volumes in this?

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Within a few years past the eye of intellectual research has been frequently turned towards India, with a greater or less success in determining the exact status of the Hindu mind. Dr. Fairbairn's recent article in the *Contemporary Review*, under the title of "Race and Religion in India," contains much in regard to the writer's late observations among the Hindu thinkers. He says:

The two things I most expected to find in India were serious difference in metaphysical ideas and considerable agreement in the critical methods of European scholars. But the exact opposite was the case; there was more agreement in metaphysics than in the methods of literary or in the results of historical criticism.

In regard to "the most characteristic and inexorable of all Hindu ideas," he says:

If we could conceive matter without its mechanical properties and could construe it as a sort of metaphysical entity, an infinite homogeneous mass, capable, without losing its identity, of throwing off atoms, or conscious centres of force, each of which should be incapable of destruction but capable of absorption into the mass whence it had come—we should have an approximate idea of ultimate being as the Hindu conceives it. But the peculiarity of his idea does not lie so much in what we may term its noumenal as in its phenomenal form: the conscious atoms that undergo ceaseless transformations according to a law which their own actions at once constitute and administer. For the extraordinary and characteristic note of the Hindu mind is that it conceives its absolute Being as realized in space and time under the form of an absolute and self-governing individualism. Brahma stands at the beginning of phenomenal or individual existence, the impersonal source of all personal being; and he stands also at the end, the impersonal bosom, as it were, which receives the depersonalized; but

what lies between is no concern of his, or rather of its, only of the detached or individuated atoms. Their acts are the providence which governs, and their successive states are the creations of their own wills. They issued into individual being without any choice of their own; but only by their own choice, or by repeated choices maintained through many forms of individual existence, can they return to impersonal existence in the source whence they came.

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The year 1900 ushers in a New Cycle. From 1890 to 1900 marks the ending of a Great Cycle, at the close of which the sun passes into a new constellation in the zodiac. This occurs once in about 2160 years, and has always a great effect on the solar system. At such a time the planets are in conjunction, a position which always exerts a great influence over the earth. When last the sun entered a new constellation, according to the correct chronology, Jesus was born. Really the Christian Era began 160 years later than our reckoning; that is, what we call the year 160 of the Christian Era was really the initial year. According to Hindu chronology, when the sun, preceding the birth of Christ, entered a new constellation, Krishna was born. Some of the students of esoteric affairs insist that the year 1900 will find a new incarnation of the Logos, a new manifestation of God upon the earth, who will do as much for humanity as Jesus did in his day. Those who know, tell us that every 2160 years there is a new Buddha or Christ born, who arouses the world to a higher life, gives to the people the knowledge which for centuries has been confined to the few.

When a Cycle comes to an end there are always changes and convulsions in the spiritual atmosphere, in which the physical world sympathizes. When we have learned something of the cosmogony of the universe, of the independence of all parts, we can easily understand that there will necessarily be great physical disturbances when psychic changes are impending. Since spirit is the noumenon of which matter is the phenomenon, it follows that the first effect of the end of the Cycle is on the spiritual side of things, quickly followed by changes in the material world. The latter we can plainly see and feel; but they must be preceded by spiritual convulsion, since first what is above and next what is below; first what is within and next what is without.—*The Light of the East.*

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Death does not annihilate Life, it does but shatter the shrine or tenement in which, for the time being, Life dwells. Life, liberated by Death, rejoins the Life-energy of the Universe, and is free to animate new forms. Thus in the organic world is maintained the equipoise of Life and Death.—“*Life's Mystery*,” by Wm. Wilsey Martin.

## THROUGH NATURE TO GOD.

THROUGH NATURE TO GOD. By John Fiske. Boston and New York: Houghton, Mifflin and Company, Riverside Press, Cambridge. 1899.

Prof. Fiske's volume is an attempt to "justify the ways of God to man." In his first essay, "The Mystery of Evil," this is especially apparent. The essay is supplementary to an earlier one on "The Idea of God," and its main argument is that evil is a necessity. He lays great stress upon these words in the mouth of Satan: "Your eyes shall be opened and ye shall be as gods, knowing good and evil." We cannot have good without evil because consciousness is conditioned by it. Incessant changes make conscious life:

"It is only by virtue of endless procession of fleeting phases of consciousness that the human soul exists at all. It is thus that we are made. Why we should have been made thus is a question aiming so far beyond our ken that it is idle to ask it. . . . It is an undeniable fact that we cannot know anything whatever except as contrasted with something else. The contrast may be bold and sharp, or it may dwindle into a slight discrimination, but it must be there. If the figures on your canvas are indistinguishable from the background, there is surely no picture to be seen. Some element of unlikeness, some germ of antagonism, some chance for discrimination, is essential to every act of knowing. I might have illustrated this point concretely without all the foregoing explanation, but I have aimed at paying the respect due to its vast importance. I have wished to show how the fact that we cannot know anything whatever except as contrasted with something else is a fact that is deeply rooted in the innermost structure of the human mind. It is not a superficial but a fundamental truth, that if there were no color but red it would be exactly the same thing as if there were no color at all. In a world of unqualified redness our state of mind with regard to color would be precisely like our state of mind in the present world with regard to the pressure of the atmosphere if we were always to stay in one place. We are always bearing up against the burden of this deep aerial ocean, nearly fifteen pounds upon every square inch of our bodies; but until we can get a chance to discriminate, as by climbing a mountain, we are quite unconscious of this heavy pressure. In the same way, if we knew but one color we should know no color.

"We are thus brought to a striking conclusion, the essential soundness of which cannot be gainsaid. In a happy world there must be sorrow and pain, and in a moral world the knowledge of evil is indispensable. The stern necessity for this has been proved to inhere in the innermost constitution of the human soul. It is part and parcel of the universe. To him who is disposed to cavil at the world which God has in such wise created we may fairly put the question, whether the prospect of escape from its ills would ever induce him to put off this human consciousness and accept in exchange some form of existence unknown and inconceivable. The alternative is clear; on the one hand a world with sin

and suffering, on the other hand an unthinkable world in which conscious life does not involve contrast."

There can be no doubt about Prof. Fiske's standpoint and argument. But what is it worth? The simplest analysis of the quotations shows him to regard evil as an essential in life; and one of the main reasons for its necessity, according to him, is that without it we should not *know*. Admitting evil as a necessity leads to a suicidal dualism, and to limit consciousness to knowledge is fatal. Knowledge is not and cannot be shown to be the essence of consciousness. Knowledge is an effect and something secondary. The essence of consciousness is self-realization, and that is a mystery far beyond the grasp of knowledge and is in full development long before the mind attains even the rudiments of knowledge. It would seem that Prof. Fiske had realized the difficulties of his position, because in the last chapter of "The Mystery of Evil" he treats of the "relativity of evil," yet asserts that it is "profoundly real." This is what he says:

As we survey the course of this wonderful evolution, it begins to become manifest that moral evil is simply the characteristic of the lower state of living as looked at from the higher state. Its existence is purely relative, yet it is profoundly real, and in a process of perpetual spiritual evolution its presence in some hideous form throughout a long series of upward stages is indispensable. Its absence would mean stagnation, quiescence, unprogressiveness. For the moment we exercise conscious choice between one course of action and another, we recognize the difference between better and worse, we foreshadow the whole grand contrast between good and bad. In the process of spiritual evolution, therefore, evil must needs be present. But the nature of evolution also requires that it should be evanescent. In the higher stages that which is worse than the best need no longer be positively bad. After the nature of that which the upward-striving soul abhors has been forever impressed upon it, amid the long vicissitudes of its pilgrimage through the dark realms of sin and expiation, it is at length equipped for its final sojourn

"In the blest kingdoms meek of joy and love."

From the general analogies furnished in the process of evolution, we are entitled to hope that, as it approaches its goal and man comes nearer to God, the fact of evil will lapse into a mere memory, in which the shadowed past shall serve as a background for the realized glory of the present.

Thus we have arrived at the goal of my argument.

How evil can be both "profoundly real" and "evanescent" is difficult to see. It is indeed the devil's conundrum of knowing "both and." If that be the solution of the problem of good and evil, then that kind of knowledge is not worth having. There is no rest in it.

Prof. Fiske is teaching the strict Calvinistic doctrine of the Supra-

lapsarians: *o felix culpa Adami*, a self-condemnatory doctrine. The Supralapsarians taught that it was decreed that men should apostatize and that from this apostasy some should be recovered and others reprobated. Of course he avoids the horrible Calvinistic formulation and gives us the doctrine under the form of evolution, but one feels distinctly that the spirit of the argument is "to justify the ways of God to man." How much simpler would the whole discussion have been if Prof. Fiske had not attributed so much essentiality to evil and merely shown it as amorphic states or conditions? Being in diremption reveals shades which final man at the moment is not able to atone. But when he takes the synthetic view of existence he readily harmonizes all so-called antagonisms or evils. The learned author ought to have handled the subject differently, and that he could have done so appears from the second essay, "The Cosmic Roots of Love and Self-sacrifice." In this he comes to the conclusion that the cosmic process exists purely for the sake of moral ends. He lays too much stress altogether upon struggle. It is true enough that character, as now understood, requires struggle for its development. But we can conceive of a state without struggle and of character as a result of a natural growth. Prof. Fiske seems not to know this. He recognizes only the work-a-day character, but knows not the mystic life of Being, Bliss and Knowledge. That life is certainly not a result of a *felix culpa*, a happy fall; it grows serenely in silence and solitude. Let one learn obedience to the "cosmic process" and he shall grow to that life as the lilies of the field. That is the mystic way and thus does the mystic reach "through nature to God." Prof. Fiske will be ready to recognize the truth of this. None knows better than he the purpose and use of adjustments. Hear him:

So as we look back over the marvellous life-history of our planet, even from the dull time when there was no life more exalted than that of *conferva scum* on the surface of a pool, through ages innumerable until the present time when Man is learning how to decipher Nature's secrets, we look back over an infinitely slow series of minute adjustments, gradually and laboriously increasing the points of contact between the inner Life and the World environing. Step by step in the upward advance toward Humanity the environment has enlarged. The world of the fresh-water alga was its tiny pool during its brief term of existence; the world of civilized man comprehends the stellar universe during countless æons of time. Every stage of enlargement has had reference to actual existences outside. The eye was developed in response to the outward existence of radiant light, the ear in response to the outward existence of acoustic vibrations, the mother's love came in response to the infant's needs, fidelity and honor were slowly developed as the nascent social life required them; every-

where the internal adjustment has been brought about so as to harmonize with some actually existing external fact. Such has been Nature's method, such is the deepest law of life that science has been able to detect.

And what is this adaptation, this adjustment, or if I may say so, the object of all this "wooing"? Is it not yoga, union, religion?

"The fountains mingle with the river  
And the rivers with the ocean;  
The winds of heaven mix forever  
With a sweet emotion;  
Nothing in the world is single;  
All things, by a law divine,  
In one another's being mingle—"  
*Why not Thou with the Beloved?*

C. H. A. B.

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### HYPNOTISM.

HYPNOTISM AND ITS APPLICATION TO PRACTICAL MEDICINE. By Otto Georg Wetterstrand. Authorized translation from the German Edition by Henrik G. Petersen. G. P. Putnam's Sons. New York and London. 1897.

Hudson, the author of "The Law of Psychic Phenomena," said in an article on the danger lines in hypnotism, printed in *The Hypnotic Magazine*, that all the manifold benefits of hypnotism can be obtained by perfectly normal means, without the necessity of producing an unpleasant hallucination, with its consequent shock to the nervous system, by simply following the lines of truth when making a suggestion for any beneficent purpose whatever. This statement is of the highest value, coming as it does from such an author and bearing upon its face the same stamp as all the experience of mental healers, that mind and truth are the greatest factors for good in this world. It is not denied that from hypnotism may be obtained "manifold benefits," but it is denied that hypnotism has a universal element in it, as far as cures go. Wetterstrand admits its limitations, and his introduction gives as net result that it is only the purely subjective mind which is amenable to suggestive control. Positive minds, or, as he defines them, people who possess too great a tendency to scepticism and criticism, are less impressionable. The same is the case with morbid imaginations, feeble minds and irresolute persons. He tells us an interesting story which illustrates this:

I remember, for instance, a clerk, whom, on a certain occasion, I found it impossible to hypnotize even in spite of his being a good somnambulist and although, previously, I had made him sleep very easily. The reason for this was

that his mind was so vividly impressed by the one thought of being late at his office that this idea prevented my suggestion from taking effect.

Age is one of the most important factors in hypnotism, and proves also that minds of rational thought are unapproachable. Wetterstrand tells us that:

All children from three or four to fifteen years are, without exception, susceptible. Up to the age of thirty the susceptibility is particularly great, and then it diminishes, without, however, disappearing entirely. Very aged persons also are hypnotizable.

Here, then, it is admitted that the "magical 31" is not to be controlled. As all students of the mystic life and "those who know" are aware, a man at the age of thirty and thereafter is self-conscious and self-realized. Men at the extremes of life may be hypnotized. In the Conclusion the author summarizes his work thus:

If asked which diseases are most adapted to treatment by suggestive therapeutics the answer is, functional nervous diseases. The method has won its greatest triumphs in this direction. It would hardly occur to any physician to treat pneumonia, typhus, cerebral tumors, etc., in this way. . . . Functional nervous diseases represent a majority of cases occurring in daily practice, and, as before said, suggestive therapeutics finds here a gratifying field for usefulness. . . . It would further serve in a number of peculiar psychic conditions, which, with de Jong, we may call functional psychic neuroses. In all diseases where the will has been enfeebled, and where it is important to strengthen it, the psychic treatment possesses great advantages.

It is difficult to see how a method which is purely physical can effect great and lasting results. A temporary relief is a benefit, just as much as a dam hastily thrown up which prevents a threatened inundation. But relief is not the ultimate of the healing art. Cure is wanted; a radical change in the action of those life forces which have been perverted; that is the Salvation the Healer is to bring. And that involves Mind, both in the healer and the patient. Mechanical methods and indifference cannot reach deep enough. Wetterstrand admits that the great need of the day is a psycho-therapy, and admits also the great limitations of suggestive therapeutics, but he does not seem to know that his "science" has approached the subject from the wrong end. It is not enough for him to say (page 117) that "the mind also has something to do with the human organism"; it has everything to do with it, and in the last analysis is the end and the beginning of the organism.

The book before us contains a bibliography which the reader would expect should carry the subject as far as the date of publication, but it does not. Wetterstrand's preface is dated October, 1890. The

translator's preface is dated January, 1897. The bibliography contains on its five closely printed pages only six books dated 1890 and one dated 1891 (only a 3d ed.), no later but all earlier dates. A large number of the works catalogued relate only indirectly to the subject of hypnotism, and several were written entirely without regard to it. The American translation ought to have had a thoroughly revised and up-to-date bibliography, and, as the literature is so abundant, it ought to contain works only on "Hypnotism and its application to practical medicine," which is the title and subject of the book.

C. H. A. B.

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### THE NEW BIRTH.

You crossed the threshold and the door swung to.  
 All we had said about the life that side  
 Came back to me. The knowledge came to you  
 Of what life really is beyond the tide.  
 I envy you. You woke to find the earth  
 Had passed away ; and now you understand  
 Why I must wait me here to know the truth  
 Of birth and life in yon strange land.

CLAIRE K. ALDEN.

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### THE SCHOOL OF PHILOSOPHY.

#### NOTICE TO MEMBERS.

The fifth regular meeting of The School of Philosophy was held in Metaphysical Hall, September 18th, at the usual hour. The powers of the mind and soul were discussed in a general way, and some interesting remarks were made by the president, with regard to the use of the faculties of both mind and soul in education, some results of experiments being given as illustrations. The relation of Astrology to Intuition was also considered and a possible tendency of astrological views toward fatalism was partially discussed.

The next regular meeting will be held Monday, October 2d, at 8.30 P. M., at 456 Fifth Avenue.



## BOOK REVIEWS.

## DESCRIPTIVE MENTALITY FROM THE HEAD, FACE AND HAND.

By Holmes W. Merton. David McKay, publisher, Philadelphia. Cloth, \$1.50.

Physiognomy and Palmistry have received much attention from students during the past few years, and to Prof. Merton's admirably arranged books on these subjects is this largely due. In *Descriptive Mentality* special attention is paid to the art of reading the face and hand, through the aid of nearly six hundred illustrations. The author's aim seems to be to teach his readers physiognomy and palmistry, and not merely to print a biography of well-known faces without even an analysis of the features. The book is equally well adapted to giving recreative enjoyment to those who do not care to make these arts a serious study. Some very original and interesting statements are made concerning the Line of Marriage, Fate and Destiny as shown in the hand. The work treats each feature of the face and line of the hand as having groups of faculty signs that appear strong or weak in proportion to the mental impulses that govern them.

## THE PREVENTION AND CURE OF OLD AGE. By Eleanor Kirk.

Stiff paper. 50 cents. Published by the author, 696 Greene Avenue, Brooklyn.

"There is nothing beautiful about old age," begins this well-known writer, who, as usual, aims point-blank at us with her prompt views of ethical law as applied to common life. No, there certainly is no beauty in old age unless the eyes gleam and sparkle, the countenance glows, and the heart back of these pulsates with warm and vigorous love. But "old age," such as the writer doubtless seeks to discourse upon, means those symptoms in gait, manner and voice which incline us to believe that somehow the spirit of the person has flown, leaving deep lines and crowfeet upon cheek and temple. No beauty in this, surely. What a struggle in this particular day to preserve the seemliness of youth! We have been warned against negative and undesirable conditions, and have been belabored to "think good thoughts," love our neighbors as ourselves, and a thousand other trite and worthy things, yet there are those who will dote upon the thought—really, they speak it right out in meeting—that they are growing old; why? because another blessed year has come and gone, another mile post has been passed, and the grave is a little nearer than it was!

Of Eleanor Kirk's versatile, often ingenious style in giving her advice but little need be said; it commends itself perforce. And a pity 'tis that there are not more books written in the A, B, C's. The field is broad, and the people who do grow wilfully old are many. What is needed is to get that habit reversed, to acquire a natural texture to the skin and an elasticity in the step, all of which will attest that the soul of the person has been awakened. The book should be upon every sitting-room table ready for easy and constant reference.

## VEDĀNTA PHILOSOPHY: Lectures by the Swāmi Vivekānanda on Rāja

Yoga and Other Subjects. (Enlarged edition.) Pages, 381. Cloth, \$1.50. The Baker & Taylor Co., New York.

The success of the former editions of this work seems to have warranted a larger and more comprehensive exposition of the teachings of Swāmi Vivekānanda. In the text are embraced his lectures on Rāja Yoga, those on Bhakti-Yoga and Parā-Bhakti, or Supreme Devotion; and at the close of the volume we find a very complete glossary of Hindu terms, making the book a

classic for the future readers of Hindu lore. Of Vivekânanda's views upon thought and its attainments much is already known. To suffice upon this occasion we will quote from his lesson on Prâna. After giving an extended explanation of Prâna and its methods of control, he says:

"This Prâna is the vital force in every being, and the finest and highest action of Prâna is thought. This thought, again, as we see, is not all. There is also a sort of thought which we call instinct, or unconscious thought, the lowest plane of action. If a mosquito stings us, without thinking, our hand will strike it, automatically, instinctively. This is one expression of thought. All reflex actions of the body belong to this plane of thought. There is then a still higher plane of thought, the conscious. I reason, I judge, I think, I see the pros and cons of certain things; yet that is not all. We know that reason is limited. There is only a certain extent to which reason can go; beyond that it cannot reach. The circle within which it runs is very, very limited indeed. Yet, at the same time, we find facts rush into this circle. Like the coming of comets certain things are coming into this circle, and it is certain they come from outside the limit, although our reason cannot go beyond. The causes of the phenomena protruding themselves in this small limit are outside of this limit."

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#### OUR FALL ANNOUNCEMENTS.

By reference to our advertising pages this month, it will be seen that some special inducements have been offered to the patrons of THE METAPHYSICAL MAGAZINE. The pen offered as a premium, is personally known to us as being the most convenient article of the kind ever produced. Men of prominence have used it and cheerfully recommend it, which fact has stimulated us in adopting it as our premium.

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Alwyn M. Thurber's new story, "Nothing Ever Happens," will begin in our next number, and no reader can afford to miss the opening chapters. The fourteen numbers of the magazine, beginning with the November, 1899, issue and the Fountain Pen will be supplied to new subscribers upon the payment of \$3.00 in advance. Present subscribers, who renew, will be entitled to the Pen as a premium, at the combination price. We trust readers will call the attention of their friends to this offer, that the usefulness and influence of the work may be greatly enhanced during the coming year.

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THE METAPHYSICAL MAGAZINE is kept on news stands everywhere. In case your newsdealer fails to supply it, you will confer a favor by at once notifying the publishers at the home office.

## LIST OF ADVANCE THOUGHT PUBLICATIONS.

- ABIDING TRUTH. Monthly. 50c. a year. Peabody, Mass.  
 ADEPT. Monthly. 50c. a year. Minneapolis, Minn.  
 AMERICAN ANTHROPOLOGIST. Monthly. \$2.00 a year. Washington, D. C.  
 AMERICAN JOURNAL OF PSYCHOLOGY. Monthly. \$5.00 a year. Worcester, Mass.  
 ARENA. Monthly. \$2.50 a year. New York.  
 BANNER OF LIGHT. Weekly. \$2.00 a year. Boston, Mass.  
 BRAHMAVADIN. Monthly. Rs. 4 a year. Madras, India.  
 CHRISTIAN. Monthly. 50c. a year. Little Rock, Ark.  
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## PSYCHOLOGY AND PSYCHURGY. THE NATURE AND USE OF THE MIND.\*

BY PROF. ELMER GATES.

In this paper I have thought it well to call attention to the importance of a study of the Science of Mind (Psychology), for the purpose of learning how to more efficiently use the mind (Psychurgy).

The word "Mind," as I have herein used it, signifies the totality of the phenomena of Consciousness and includes all that can feel, remember, or adapt acts to ends; and, therefore, it properly includes all of the phenomena of the Intellect, such as sensations, images, concepts, ideas, thoughts, reasonings, introspection, etc. It includes all of the activities of the systemic and organic feelings and of the tender, æsthetic, moral, logical and religious emotions. It includes the whole subject of volition and will; and it includes a study of all of the vital and subconscious processes connected with the exercise of these functions. It includes the affections, tastes, habits, knowledge, conduct and civilization. Whatever thing can feel and adapt acts to ends has mind; and therefore, the study of the mind includes feeling, memory, and adaptive activity. Psychology, therefore, includes the study, by scientific methods, of our own minds and of the minds of all living organisms, so that we may judge from the facts regarding anatomy, physiological activities, habits, environment,

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\* Read at the first anniversary of The Metropolitan Independent Church.

etc., what mind IS, and so that we may learn by a study of minds what organisms ARE.

The definition which I have herein made of the mind is the one I have found most consistent with the general study and practice of Psychurgy, or the Art of Mentation; but the philosophic import of this definition, that mentality includes and is synonymous with vitality, constitutes no necessary part of the science of mind as I desire to teach it, or of the psychurgic art. But it will be necessary for the reader to remember that the meaning which I have herein given to the word "mind" includes all there is of consciousness, together with the functionally associated subconscious processes of the organism; that is, it includes within its scope the psychologic characteristics of the cellular activities. The organs of the body are composed of cells, and these cells can feel stimuli and perform adaptive activities, and as only mind can feel and adapt, it follows that what characterizes the life of a cell is its mind-capacities. If a cell cannot feel and perform adaptive actions, it is dead. I do not attempt to philosophize upon the subject; I prefer to await further knowledge of the mind. It matters not, as far as an understanding of the principles of the art of using the mind are concerned, whether mind includes all there is of vitality or not; or whether there is Mind *and* Matter; or *Spirit*, Mind and Matter; or whether Mind, like number, dimension, motion, and persistence, is a property inseparable from matter; or whether there is an energy that manifests as Matter, Mind, Motion, etc. These questions I do not attempt to decide, but the fact remains that it is the mind-like capacity of the cell that constitutes its life, and that it is out of these mind-like functionings of the cells of the body and brain that the conscious processes of the human mind arise; or, if you prefer a different philosophical implication, you may say that it is the judgment-properties of the matter of the body becoming dynamically evolved and accentuated as compared with the space-properties, motion-properties, number-properties, and time-properties of the matter of the body.

Some people have supposed that there is in us a higher kind of intelligence than mental; such, for example, as that of the "soul;"

and that, therefore, psychology does not include within its survey all of the phenomena of life. To see the incompleteness of this belief, it will suffice to say, without at present committing myself to either the materialistic or spiritualistic hypotheses, that if the soul has not, or is not, a Mind, then it cannot feel, nor remember, nor know, nor adapt acts to ends. To maintain this position is equivalent to saying that the soul is inanimate. If that which has been called "soul," "spirit," etc., can feel, remember, know, adapt acts to purposive ends, etc., then the scope of psychology includes all such phenomena. Science has experimented upon the mind, but it has not yet, in the same manner, experimented upon the soul, if by "soul" is meant something different from mind. I doubt if it ever pays to theorize or express opinions upon this, or upon any other subject, or to discuss matters in advance of scientific evidence; but it will serve to illustrate my point of view if I may be allowed to say that if there are orders of existence higher than man (and there is no reason why the Universe in its infinite possibilities should not contain them), then, no matter how much higher and greater than man's conception these forms may be, and no matter in what unknown states and conditions they may exist, if they can feel and know and act, they must have minds, and thereby they will fall within the survey of psychology. And furthermore, if there is embodied in the whole Cosmic Universe a Supreme Mind in some manner analogous to the way in which mind is embodied in the human organism (and I say it with deep and genuine reverence), then, in studying the phenomena of mind you will, to that extent, become acquainted with the kind of power that lies at the head of Cosmos.

I say, that if there is purposive intelligence at the head of the Universe, and if that which has been called God or the Supreme Being can know, or adapt acts to ends, or if that which has been called the Creator can be conscious, then It must *have* Mind or *be* Mind, and in that case, to learn the laws of consciousness is to learn something about that which rules the whole Cosmic Event throughout all space and duration. Your mind must be, in its own nature, similar unto that cosmic condition in the Universe out of which it came, or of which it is an eternal part

Your mind cannot be in fundamental antagonism and contradiction to the cosmic order out of which it was generated and from which it has directly inherited all of its characteristics; and, therefore, to introspectively and scientifically know the nature and laws of your own mind is to know directly that much of what is the most interesting, mysterious, wonderful, and perhaps the most all-pervading and potent force in the Universe. It is to know in your own consciousness and as consciousness the power that rules life and is life in all worlds and times. If "that, than which there can be nothing greater," has the power to know or to have a purpose, then that power must be due to Mind; and in that case, to the extent that you know the mind, just to that extent you know the Universe ontologically. Or if, for the sake of still further illustrating a point of view, we assume the opposite belief and contend that there is in the Universe no being higher than man, and that death ends the individual life, then it still follows that the chief subject of study must be the mind, for it is the mind that constitutes the man and is his only guide through life.

From the psychurgic standpoint all sciences should be studied as subdivisions of psychology, and that fact has been to many a puzzling feature. I have often been asked, "Why do you devote so much time and give such prominence to the experimental study of chemistry, physics, botany, zoology, mathematics, history, and the other sciences, when your laboratories are devoted to psychology?" "Why do you study music, metallurgy, microscopy, photography, electricity, and the arts generally, when your work is psychological?" The popular idea is that these subjects have no connection with the study of psychology. The reason why the sciences constitute such a prominent feature in the study of the science of the mind is, that we must study the products of mental activity in order to understand the mental functions which produce these products. It must be obvious that the most wonderful, useful and notable products of the mind's action are these very sciences. Not only are the sciences discovered and known by means of the mind-activities, and by no other way, but each science is a particular mode of mental functioning and comprises a particular kind of mental content. Hence, the sciences offer the



best fields for the study of the mind through its products, modes and contents. In order to adapt acts to ends—in order that such a thing as conduct may be possible—the mind must know. It must have a knowledge about the things on which and in the presence of which it acts, as well as a knowledge of the thing (the mind) that does the acting. Without such a knowledge of things outside of the body no adaptive action whatsoever could take place. Now, such a knowledge of things, no matter how meagre, must be a knowledge about some of the natural groups of objects in the universe around us, such as the starry-group (Astronomy), or the plant-group (Botany), or the animal-group (Zoology), or the substance-group (Chemistry), and so on; that is, a normal mind must contain correct knowledge of each taxonomic group of phenomena, and only to the extent that it does possess such knowledge can normal and safe conduct be possible.

The intimate and direct relation of the sciences to the study of the mind must be obvious to any one who will reflect upon this aspect of the subject. In like manner the arts represent what the mind has done in applying knowledge to human uses. It is not enough to discover by means of the intellect a new truth; it is not even enough to feel the beauty and possible utility of such a discovery; the mental process is not completed until that truth which you know, and that beauty which you feel, have been rendered concrete and available for human uses by conation, or by that act or series of acts which applies this knowledge and feeling to the good of the human race. The industrial and fine arts represent the utilitarian and æsthetic deeds of the mind and the methods by which the mind applies knowledge and feeling. And in the practical study of these arts we come in closest and completest touch with the mind's modes of working. The sciences and arts, are, therefore, from this point of view, properly, subdivisions of the science of psychology.

If it is the mind that creates and discovers every science and art, and if it is the mind alone which can apply such knowledge to an amelioration of the conditions of life; if it is the mind that builds every house, writes every book, and paints every picture; if it is the mind that suffers and enjoys; then it follows that a knowledge of how to regulate the functions of the mind so as to achieve results more

economical and more truthful, will rank first in importance in the knowledge to which the human race has been paying attention.

It will be impossible to describe this Art in the short space assigned me. I will very briefly describe the first step, which consists, among other things, in the complete inductive mastery of some one science by the psychurgic method. First of all, each one of the nine kinds of sensory functionings, such as touch, pressure, warmth, cold, muscular feeling, taste, smell, seeing and hearing, are trained for several months, until the sensitiveness and accuracy have been increased from five to ten times! \* These senses are the instruments of observation by which all knowledge is acquired.† If a person had been born without any of the senses he could never have known of the existence of a single object, and knowledge and conduct would have been impossible to him.

After this training of the senses the pupil should be taken into a building wherein have been placed, in classific groups, every object and piece of apparatus known to some one science, so that every phenomenon of that science might be shown to him, in taxonomic order. The second step consists in giving the pupil correct images of every object belonging to that science; then in causing the pupil to classify these images into naturally-related groups, for the purpose of forming concepts of such groups. The next step consists in experimentally discovering the relations which exist in nature between the objects for which the pupil has concepts; and thus arise ideas. The pupil is then taught how to discover truths common to two or more such ideas, and thus arise thoughts of the first order or laws of the first degree of generalization. The generalization of thoughts of the first order produces thoughts of the second order, where most sciences end.

In thus acquiring psychologic data belonging to any science the pupil avoids learning any theories, hypotheses or speculations! He learns the science by first-hand observation and acquires the sum total

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\* I have proof of this.

† Knowledge of physical objects and their relations, rather, we should say. "Subjects" and "Principles" are matters of knowledge, but are not recognizable by the senses.—Ed.

of the knowledge relating to that group of phenomena. By this means he observes that there are no other kinds of knowledge about phenomena than the sensations, images, concepts, ideas and thoughts which he may inductively derive from a study of such objects. This puts normal content in the mind. The pupil is next taught conceptual reasoning, and ideative reasoning, and thinking reasoning; and then made to introspect all of these processes while they are taking place; this finishes the intellectual acquisition of that science. (The concomitant emotional or moral training and the concomitant volitional training I will not now describe.)

Having mastered this science, the pupil then re-images each one of the images belonging to that science, and thus causes certain parts of the brain to grow stronger and increases the imaging speed from five to ten times.\* He then re-conceptuates the concepts, re-ideates the ideas, re-thinks the thoughts, and this increases the speed and the accuracy of each of these functions. He practices the three kinds of reasoning and introspection, and thus learns for the first time in the history of education to use each one of the intellectual functions independently of the others. He increases the speed of his mental activity from five to ten times. He likewise increases the accuracy of the processes. He wastes no time in theory and hypothesis. Each incorrect image, each false idea, misleads the whole mentative functioning and vitiates every conclusion that may be formed. Having thus mastered the normal content of one science, having acquired skill in using each one of the intellectual processes, the pupil is then taught to apply this knowledge and skill to the art of invention and discovery, according to methods that cannot now be described.

The object of this mentative art is to discover Truth and apply it to the betterment of life. This is the whole process and scope of evolution, and it involves the getting of more mind at each step. The getting of less mind would not be evolution; hence, every act which gives us more mind is right, and every act which gives us less mind is wrong. There is no other kind of knowledge about the universe than just such a knowledge as I have described. A knowledge of one science, however, does not suffice. Each one of the

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\* I have proof of this.

natural sciences must thus be learned, to make up a perfectly normal mind.

My plea is for the study of the sciences according to this method, so that by basing our mental operations upon verified truth, without an admixture of speculation, we may the more certainly achieve more and more truth. And it is in the Religion of Truth that I have perfect confidence; I have but little confidence in theory, and speculation, and philosophy. Generally their postulates have been wholly or partly wrong. But Truth itself would be of no value were it not for the mind which may learn to apply this truth. Hence, progress resolves itself into a question of the amount of mind which we have, and into ways of using the mind. Psychology has pointed out the feasibility of an art of promoting and regulating the use of the mind in discovery, in invention, and in right living, and the development of this art, which I have called Psychurgy, shows that we can systematize the hitherto undirected mental functions of talent and genius, and reduce to scientific rule the haphazard efforts of the mind in discovering Truth. Investigators and thinkers have hitherto violated almost every bodily, environmental and psychologic condition conducive to the best mental functioning, and for some unaccountable reason the human race has studied almost every subject except how best to use that mind which makes all such studies possible. There is a correct way of acquiring scientific data; there is a correct way of regulating bodily and environmental conditions so as to conserve organic energy and promote mental functioning; and the development of such an art of Mentation is destined to exert an important influence upon any individual life and through that upon the life of the race.

You did not create your own consciousness; you did not form the nature and capacities of your own mind; it had its own immanent nature when you first became aware of consciousness, and out of it has grown the total sum of your experiences and possibilities. The wonder of consciousness taking place within us according to its own eternal laws, and in obedience to its own cosmical nature, may well profoundly amaze and astound us. It is an ever-present mystery and wonder towards which our aspirations may lead us to an increas-

ing knowledge, not only of the mind, but of the things in the presence of which it exists.

I regard Mind with as much reverence as I have ever regarded the infinite Cosmic Universe out of which all mind is born. With overwhelming awe I meditate upon the star-studded expanse, with systems of worlds floating therein, and doubtless filled with life—systems of worlds that in presence of Eternity come and go like bubbles upon the stream, but it is with still deeper awe and reverence that I turn to that Awareness in me which is conscious of every passing conscious state ; which observes critically, and with absolute justice, the phenomena of mind as they are imperfectly and partially exhibited to me in my consciousness; and I feel that if there be an intelligent purpose or Consciousness at the head of that which has eternally filled unlimited space, then to the extent that I learn the truth about mind, to that extent I become acquainted with the Power that is regnant in nature. Whatever of purpose or plan there is in the whole or in any part of the universe, must be due to mind, and whatever you and I may achieve for self or others must be due to the activity of the mind functioning in us; and this mind which takes place in us, and of which we become aware, is as much a cosmical process as is the flow of the tides or the evolution of the universe. A knowledge of your own mind and how best to use it is your only possible guide, for what can never come to your consciousness can never be a part of you or for you. Mind is the path to the goal of all possibilities. This is the age of the apotheosis of Mind.

ELMER GATES.

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I am of the opinion that there is nothing of any kind so beautiful but there is something still more beautiful, of which this is the mere image and expression—as a portrait is from a person's face—a something which can neither be perceived by the eyes, the ears, nor any of the senses; we comprehend it merely in the thoughts of our minds.—*Cicero.*

His mind penetrated to the immortal gods, though far remote in heaven, and what nature denied to his visual orbs he was able to overtake by his mind's eye in the depth of his breast.—*Ovid.*

## THE MEMORY OF PAST BIRTHS.\*

### III.

#### HOW TO REMEMBER.

BY CHARLES JOHNSTON, M. R. A. S. †

We compared the enigma of forgotten births to a magic lantern show, where the picture can only be seen when all other lights are cut off; we saw that though the light from the image on the screen, carrying every detail of color and form, may even enter the eyes of the spectators, and paint on their retinas just the same picture as before, yet they will see absolutely nothing, nor have any proof that there is anything to see, until that light shines alone, unbroken by any other ray.

This simile carries the very spirit of the Eastern sacred books, and brings us to a cardinal point in all their teaching: a point constantly mistaken or overlooked. They hold this teaching, and the view suggested by this simile, not only in regard to the single power of recovered memory, but for the whole range of the divine powers of the soul, for all of man's immortal heritage. For the sacred books never teach what they are often thought to teach, that divine and occult powers are some abnormal outgrowth, to be painfully acquired by the personal man while still wearing the vesture, and still bound by the straitened limits, of his personality; something to be used by him as adornments and conveniences of his mortal life—a mere embroidery to his three-score years and ten.

They do not hold that the high gifts of magic are to be used chiefly to astonish and entertain the friends of the magician, nor to help him to make a material success of his present life. The true inner teaching of the East is so different from this, so much higher than this, that its would-be interpreters have often failed to grasp it altogether, and have fallen into one grotesque mistake after another, as a result of this failure.

We must try to gain some firm hold of this first great principle,

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\* Continued from page 14. † Bengal Civil Service, Retired.

or all our further studies will be in vain. We must first try to understand and constantly keep in mind that the Eastern doctrine teaches that the soul of every man is already perfect, and perfectly endowed with all its infinite powers, being one with all other souls in the highest life; so that no growth is possible for the Infinite; nor any gain thinkable for that which is the limitless all. What we can do is, not to add to the powers of our souls, but to come to some perception, dim and vague at the first, of the tremendous powers our souls already possess. We are not the patrons of the soul and all its magical powers, to develop this, and call out that, as the humor takes us, and at last to turn the whole into a means of complacent self-glorification. We are rather humble beneficiaries of the divine Life; quite unable to save our souls which need no saving; yet by great good fortune not debarred from the possibility that our souls may save us.

The soul of each of us, through its own inherent and divine nature, already stands above the ocean of birth and death, above time and space, above pain and sorrow. These things, and the whole material world which seems so real to us, are not necessary and real, but rather accidents and flaws in the real Life; they are not the light, but rather the clouds and vapors which reveal the light, by cutting it off, by breaking its even flow, by absorbing this quality and that, and thereby showing the remainder as other than the pure, unbroken ray.

With our low and material habit of thought, we are accustomed to hold, and will in most cases very confidently assert, that without time and space and matter there would be no real life, but rather a thin abstraction, an unthinkable void, a beatitude little distinguishable from extinction. These thoughts, and the illusions they deify, are the very outer rays of our simile, which keep us from opening our eyes to the revelation. While we are attuned only to that coarser vibration, to those lower sounds and grosser colors, we shall never catch a glimpse of the finer light from beyond the heavens, nor any echo of the music of the spheres.

We shall best understand the matter, perhaps, by laying theory aside, and seeing in what way we do, in fact, rid ourselves of the

bonds of time and space, of the dull burden of matter; then we shall see more clearly whether that deliverance is a loss or a gain; a weakening, or the beginning of strength.

Space is the first and grossest illusion; the deadly fear of separation is its true moral expression, its real value in the science of life. It is the belief that so many miles of land or sea, so many dead yards of mountain or of rock, must of necessity cut off all intercourse even between souls in perfect union and accord; so that out of sight is really out of mind; or, even worse, absence is presence of regret and the sense of loss. And the black and deadly shadow of this illusion, its supreme hold on the heart of man, is Death; that fearful shadow of final separation, for which there is no hope, no cure, no pity, nor any possibility of warding off the swiftly approaching and inexorable doom.

That is what we get from the seeming reality of space; and no human heart endowed with intelligence and feeling will hold that it is a great and excellent boon. And now for what we gain by our first victory over this illusion: it is not that we are robbed of space, shut out from it, and barred within a world where no space is, but rather that we come into possession of space, into mastery over it, so that our souls can feel, and our wills can act, not only where our bodies are, but also wherever we have a link of unity and communion, in the heart of a friend. It is not mere nearness in space that makes kinship. Friendship is not so cheap as that. It is rather a direct and immediate intuition of oneness, a glow and enthusiasm of love; the present sense of another living soul felt directly by the soul in us, and only interpreted, but never generated, by the outer senses. And with our first victory over the illusion of space comes the knowledge that this direct and intuitive touch of soul with soul, of will with will, of heart with heart, this sense of another living being at one with us, is not weakened or barred by space, but is as strong and vital, as immediately present to us, whether a mile, a hundred, or ten thousand, divide heart from heart.

The truth is this: For the psychical life there is no space; space is purely and solely material. In the psychic world, separation comes through difference of quality, difference of vibration, difference



of love, and not through difference of place. Therefore where there is union, there is immediate presence and contact, even though bodies be held apart by untraveled leagues of ocean. As soon as our imaginations cease to be filled with the image of our animal bodies, and are more rightly occupied with a sense of our human selves, we begin to live in the psychical world, and thereby we begin to conquer space. And for all mankind, this beginning has been made ages ago, so that any simple animal life, pure as the animals live it, has long been impossible for man. But our psychic being is so disordered, so chaotic, so full of dark images and evil imaginings, that we possess ample psychic powers without knowing we possess them; and great misery and sorrow are our reward.

Animals know neither the misery nor the sorrow of the human heart; even these are testimonies to our divinity. They are in truth the shadows of our powers; the shadows they, in their august coming, cast before them. For we feel the misery of separation because the voice in us says there should be no separation; and the discrepancy between intuition and fact is our sorrow. But the fact is a mere material shadow, cast into the psychic world, where it has no true right, nor proper place; and only our corrupt animal life leads to our obsession by these ghosts and phantoms of the long past material world.

The conquest of animalism, the inheritance of true human feeling, brings with it the awakened sense of other human lives, the splendid intuition of other present souls. If we are true to that, setting the soul in others higher than the animal in ourselves, and living rather for the soul, we soon have our reward. Though hills and valleys intervene, they do not intervene between soul and soul; nor in any degree weaken the immediate, conscious, and living touch of one with another. We are rewarded for our faith by inheriting a larger life which space cannot touch; which death itself no longer threatens. But we must find the souls of our friends now, if we would hold them to us hereafter. We must never be content with a mere acquaintance with their bodies; much less with those images of them we build up for our own prejudices and desires, making all men in our own likeness. And this power to feel another soul, as it lives in

itself, and not merely as it ministers to us, is the beginning of all wisdom, the first step in all true illumination. With that most excellent gift, we can in time learn all secrets. Without it, the tongues of men and angels, all knowledge and all mysteries avail us nothing.

This is the first victory over space, over the dullness and brute resistance of the material world. It is the divine power of seeing and feeling souls, by immediate intuition. That power, like the rest, is not designed merely as a convenience and adornment of our material life; it is rather the open door to a life which shall in time wither up the last veil and vestige of the material world altogether. We can inherit this vision of soul and soul, not by some miraculous unfolding to be painfully acquired, but by the far greater miracle, which has been from the beginning, in virtue of which all souls are forever one. For all souls are but doorways into the Eternal, and each doorway gives entry to the whole mansion of the Most High.

Therefore true soul-vision is to give us the realization in the beginning, of the vivid and intimate life of the rare souls with whom we already have perfect kinship and communion; but in the end, it is to give us a realization of the life of all other souls without exception or abatement in any regard, whether it be with the chiefest sinner or the brightest saint. Not all pure souls only, but all souls, whether high or low, gifted or groping in outer darkness, are one with the Supreme, and therefore one with us. And for the realization of this one vital truth all sins and crimes will be forgiven; while the spotless saint who lacks it is as one of the damned. This is the divine and everlasting law. This is life's morality, whatever may be the morality of the sects.

That is what is meant by the victory over space. It is a victory over the whole brute world of darkness, which is enslaved to space, and the entry into a divine and miraculous life, where each soul may be infinitely enriched by inheriting the life of all other souls as enlargements of his own; gaining the universal without losing individuality; not exiled from space, or shut into some heaven beyond the confines of the wholesome and living universe; not overcoming space in any way like that, but rather overcoming space by

possessing all of it; by gaining the power to conquer separation, to work anywhere in space where lives a soul of man.

This is the true victory over space, as the Eastern Wisdom teaches it. It is no loss nor diminution, but an infinite gain. And the victory over time, which brings as one of its first fruits the memory of past births, and with this knowledge of the past, a knowledge of the future also, is a victory of kindred nature.

Once more we shall set aside all theories as to what time is, and whether it exists in itself or is a shadow of the mind; we shall let theory rest, and paint rather the steps by which the victory over the time-spirit is in fact won. The means of the victory are the same; a slow rising above the tyranny of our sensual natures—of that in us which demands unceasing sensation, endless stimulus, whether it be the lust of the flesh or the lust of the eyes. The essence of the lust of sensation is always the same; it is a demand for fulness of life, for the sense of vivid being, not through any inherent energy or activity in ourselves, but from impressions made from without; from sensations made on our nerves by the material world. And we gradually attach the idea of one and another sensation to this or that part of our bodies, till our imaginations are full of the sense of palate or ears or liver, or whatever organ we rely on for our outward excitement. It is this clogging of the imagination with coarse bodily and material images which enchains the soul within the body and hinders it from soaring to its own proper and divine world; it is this slavery to bodily images which makes us serfs of space, in which our bodies must take their place among the rocks and trees and all other things in the material world.

In much the same way are we made slaves of time. The lust of sensation lies under a curse, the outcome of a law everywhere operative in the material world. It is this: a stimulus of a certain character produces its maximum effect at the first impression, and with every recurrence loses force. It therefore follows, with all the insistence of physical law, that we must either increase the stimulus, to get an equally strong sensation, or, if we are limited to a certain measure of sensation, we must be prepared to see the effect weakened with every repetition. So that we shall have at last one of two things:

either the numbness of total insensibility, or a series of constantly strengthened doses, which will finally shatter the physical frame altogether. There is no third alternative. The hospitals are full of proofs of this law, which should be written in golden letters over the threshold of every temple of man.

Thus it befalls that we come under the dominion of time. For it is only a question of time when any given sensation will either wear itself out or wear us out. And the final wearing out is death. Half of mankind go through the later years of their lives as mere living sermons on decrepitude; on the deadening and dulling which comes from the lust of sensation. All mankind preach the final sermon by their deaths, a sermon far more impressive in its silence than the doleful message of mortuary services, and the word of the sermon is this: if we identify our thoughts, desires and affections with the body of matter, subject to dissolution, we too must die.

Change is the law everywhere through the material world; all things once brought together must again be separated; all things separated will one day be brought together. The mountains have been heaved up from the ocean depths; they are once more worn down by fine water drops and carried by the rivers to pave the ocean bed. So it is with all matter. Change everywhere; and time is nothing but the record of gradual change. Therefore all that is subject to change is subject to time. Time is not a benefit or reward we are shorn of when we reach beatitude; it is a doom, under which we and all things lie.

And we conquer time by turning back within ourselves from the lust of sensation; from servitude to material things, subject to death; but our first advance inward does not lift us altogether above time, though it lifts us above space. From sensation we turn to emotion; from the physical we turn to the psychic body, and try to find our life there. And this is in truth a wonderful gain, for with the transference of our imagination to the psychical body we triumph over space, that is, over the doom of separation. Emotion and thought, feeling and imagination, do not fill space; they are not subject to space, nor can space intercept or check them. And when we once break down the walls of selfishness and aloofness, we can

touch with our emotions the lives and wills of others, and in our turn become recipient of theirs. Yet emotion comes under time's sway. It is under a law as imperious as that which dooms sensation, yet of different character.

For emotion is of such nature that, like sensation, it soon numbs the soul, and the soul will no longer feel the same excitement or stimulus from the same intensity of emotional impression. Its remedy is alternation. To one emotion succeeds another, of opposite character; to hope succeeds fear; to fear, hope. To sorrow succeeds joy; to joy, sorrow. Such is the law. And this succession, like all change, is a form of the time-illusion; it is in virtue of time that succession is possible. Therefore the soul, when it first sought contrasted emotions, built itself the garment of time, to receive them in. So that, even when we rise above animalism to human life, we are still time's slaves. We must rise yet further, to be free.

Above sensation we enter the life of emotion; above emotion we enter the life of the will, creative, immortal, divine. At last we have a form of life coming from within, and therefore coming under neither doom. It is not dependent on successive impressions from without, therefore it is not under the doom of ever weakened stimulus from successive sensations. It is not dependent on alternation, as emotion is, therefore it is not, like emotion, subject to time. Nor is it under the doom of continually weakening effect, which emotions share with the grossest forms of sensations, and which is also a part of their inheritance in time's curse.

The creative will finds its life not in reception from without, but in activity from within. It draws its energies from an immortal source, since the will in us is at one with the infinite Life, and is, in very truth, our doorway to Life, and that life eternal. In the will we live; in sensation or emotion we die. The law is fixed and certain. The Eastern teaching of the will is this: there is for every man a genius, a divine power, an individual embodiment of the infinite Life, which stands above and behind his personal life, and is united with the personal life by all his best and highest powers and intuitions, but most of all by the will. The mission of every man is to embody the life of his genius in himself; to rise into the life of

his genius, and thereby to become immortal. His genius will command him to work, and to work in three ways. The first of these is the subjection of the material world, through the will in him, as expressed in his physical powers. And all the arts and sciences are nothing but this: the subjection of Nature to the will in us, in subordination to an intuition of power or an inspiration of beauty. We take earthly materials, colored clays, ochres, resins, oils, and mastering their character and qualities, we mold them by our wills into pictures embodying the human soul, and the beauty it beholds. And so we are destined to conquer all nature, and mold all to the divine uses of the will.

The second work of the will is infinitely more difficult than all sciences and arts put together. It is the true adjustment by our wills of the balance between ourselves and all other selves: the arrangement of relations of power and joy between all living souls, such that, though all be different, yet all shall be perfected in the One. That is our second task; and we need only to listen to the promptings of the will, in every human relation, to find the true and divine adjustment in every case. But in this task, there is no room for cowards. Much now deemed of lasting and universal validity will be condemned by the will; and we must have something of the spirit of revolutionaries, if we would undertake to make all things new. The fruit of the first work of the will is a perfect mastery of science and art. The perfect mastery of the far greater art and science of human life is the second fruit. There is yet a third.

After all has been said of Nature's beauty, of the wonderful powers and miracles that lie hid in her every part, there remains this to say: all these beauties and powers are but weak copies, dim and vague reminders, leading us back from Nature to the infinite Soul. There is where our heart's hope dwells. And so with mankind, with our other selves. When the last word is spoken, what is it in them which draws and delights us? What, in fine, is it which makes any communion and common consciousness at all possible? It is the presence of the common soul, in us as in them and all things. We are at the last driven back from individuals to their source, the one Soul, wherein all are one. And the union of our separate selves with that

immortal and infinite. All is the last and highest task set us by our wills. In the will is our peace. This is the door of immortality and power, not some dim survival beyond the grave, in a vague and shadowy heaven, but a present sense of our life immortal, here and now; something more certain and nearer to us than the shining of the sun or the beating of our own hearts.

Therefore the victory of the will, the determination to live in will and work, and no longer to live in emotion, raises us above both space and time; or, to speak more truly, lifts us above the awful fear of separation, the ever-present dread of death. This is the shutting off of all outer lights, which alone makes possible the visible shining of the inner light. When darkness has come, when we have passed into the silence where enter neither sensation nor emotion, we shall grow receptive of the finer light, and, as our eyes grow accustomed to that truer radiance, we shall slowly perceive the measure and character of our newly inherited powers.

This is the essence of all the great religions of the East, and, if this thought be kept in mind, it will be easy to understand them all; really to comprehend and grasp the splendid thought of Liberation which inspires them all. This is the doctrine of the Mysteries, old as humanity, old as life itself; for this is the teaching of the Life. It is the realization by the will, of the present immortal in us; the victory over time and space is the reward carrying with it an endless extension of our powers.

As we rise above time, we first break away from the sense of uncertainty, of the separation of our life into single days, any one of which, it seems, may be our last. For this separated and broken sense of life we substitute a sense of our life as a whole, a necessarily continuous being, whose length depends not on a fortunate escape from accident and sickness, but on an inner necessity and law. We grow into a sense that our life is a whole, a single unity, not a mere collection of fragments; and we come to understand that the life of this whole is inviolable. This is the dawn of immortality, the knowledge that we are not subject to the caprice of Death.

As the light grows, our knowledge and power grow with it. We come into a sense of our lives as outside time's sway altogether, as

subject to death rather from a false association of thought, from false imagination, than from real necessity; and with that thought comes the sense of a future conquest of death, final, triumphant, complete. We gain a grasp of our separate lives as no longer separate, but as only the days in our longer divine year, with the nights of rest between; and the long vistas before us light up, with definite conquests to be gained, definite tasks to be performed, definite powers to be won.

And with this lifting of the veil from the future comes a like unveiling of the past. It draws in, comes closer to us; the vast tracts of desert oblivion that divided us from our dead lives begin to shrivel up and disappear, and the very remote becomes near and familiar. As the images of bodily sensations remembered and desired, the coarse brute pictures which made up so much of life, begin to lose their insistence, the finer images of our longer life flash out upon us from the darkness with sudden brightness and color; pictures perfect in life and motion, carrying with them images of form and voices and names, which fill us with a strange sense of our own identity therein; a knowledge that these remote and unfamiliar things have befallen us.

Thus returns to us the memory of past births. And there are to-day, as there have always been, many who remember. One need only ask, to find men and women who have a clear and definite vision of things that befell them in other lives. I have known many who could tell, and were ready to tell, the right inquirer. Let me give details of some of these. One remembered clearly a temple ceremony in a shrine hollowed out between the paws of some great beast, telling even the form of the landscape and color of the sky as he had seen them, when looking back through the door. He described, without knowing it, a scene in ancient Egypt, for the shrine is cut out between the paws of the Egyptian Sphinx—a shrine of which he knew nothing, remembering only the clear picture, but having no sense of where it was. He also had a quite clear vision of a hillside in India, a memory belonging to yet another life; and his description here was equally vivid and true.

Yet another spoke of many lives remembered, one including a



scene in a temple in inner China, where a ceremony of the Mysteries was being performed. He had a clear sense of his own place in the temple, of the words spoken, of the ritual carried out. And he also had definite memory of two other births, with details of names and places, vivid as if they had happened yesterday.

A third remembered places and names, down to minute and often bizarre and unexpected details, of seven consecutive births. And all of these were in a continent other than that in which the present personality was born. One birth, the place of which was remembered with especial accuracy, had been verified as to local color and circumstance by the man himself; another had fallen in a land he had never visited, but local details of which were familiar to me.

Let these three cases stand, taken at random from many. They show that it is with the memory of past births as it was a generation ago with apparitions; it is impossible to raise the subject in a general audience, without finding some one who remembers something; and whoever goes further, and asks among the students of mysticism and occult philosophy, will soon meet with quite definite and clearly marked memories, in such abundance as to bring the matter outside the region of doubt or conjecture, altogether.

A moment's consideration will show that it is exactly among the mystics that we should seek, though there are often startling exceptions to this rule. For the mystics are those who have begun to overcome the coarser vibrations of life; to struggle against the tyranny of sensation; to live from the will, rather than from material things. And this, as we saw, is the necessary condition. For only thus does a man blend his consciousness with the consciousness of the body of will, the causal body, which is immortal. And, as we saw, it is in this immortal body, and here alone, that the pictures of past births inhere.

Therefore to inherit this, as to inherit all the divine powers of the Soul, there is only one way; to become one with the Soul, and with its nature; to enter into the pure and vivid life of the will; to live from within, by inherent and divine energy, and not from outer sensations. And this is the very essence and heart of the Eastern teaching. "When all desires that dwell in the heart are let go, the

mortal becomes immortal, and enters the eternal; knowing all things, he becomes the all." This from the Upanishads. And Buddhism, at the other end of the long pedigree of Indian wisdom, teaches the same thing:

"If a disciple, or disciples, should frame this wish: 'Let me call to mind many previous states of existence, to wit, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, one hundred births, one thousand births, one hundred thousand births, many destructions of a world-cycle, many renovations of a world-cycle, many destructions and many renovations of a world-cycle, so as to say: I lived in such a place, had such a name, was of such a family, of such a class, had such maintenance, experienced such happiness and such miseries, had such a length of life. Then I passed from that existence and was reborn in such a place. There also I had such a name, was of such a family, of such a class, had such maintenance, experienced such happiness and such miseries, had such a length of life. Then I passed from that existence and was reborn in this existence'—thus let us call to mind many former states of existence, and let me specifically characterize them, 'then must he be perfect in the precepts, bring his thoughts to a state of quietness, practice diligently the trances, attain to insight, and be much alone.'"

Between the extreme brevity of the Upanishad and the absolute completeness of detail in the Buddhist Sutra the whole Eastern doctrine is given here. But to appreciate fully the moral and spiritual meaning of the last sentences we should have to go deeper into Buddhism, and there we should find that the requirements set down here cover the very thing we have spoken of: the raising of the mind above sensuality, which imprisons the imagination in the animal body, and above selfishness, which imprisons feeling in the personal self; for both these limitations are barriers to real life, and only with our entrance into real life can we begin to inherit the powers of our divinity—and among them the memory of former births, which belongs not to the mortal, but to the immortal man.

CHARLES JOHNSTON.

*(To be continued.)*

## THE WEDDING OF THE GRACES.

### AN ALLEGORY.

Many years ago, in the wonderful land of Peace, reigned King Wisdom and gentle Queen Patience. Three daughters were born to them, and were named Faith, Hope and Charity. At their birth presided the powerful fairies, Purity, Beauty, Knowledge and Wealth, so that the maidens were blessed beyond mortal ken. And as they approached womanhood they grew wondrously fair to look upon, and the fame of their beauty spread far and wide. Did any one ask which of the maidens was most fair? He who was asked would shake his head in doubt, and perchance make answer that the yellow-haired princess Hope was the most dearly loved among the people; but whose beauty was greatest, 'twere hard to tell.

And so time passed on, and the three princesses were woman-grown. Many suitors had the maidens, but none found favor in their eyes. Faith, the eldest, was a stately maiden, with grave, clear eyes of gray, before whom men bowed in reverent adoration, but to whom few dared offer the innermost love of their hearts. She loved to listen to the discourse of the wise men of her father's court, and many a glittering Creed and well-favored Dogma came to woo, but ever said she nay to them. Beloved of every one in the land was radiant, winsome Hope—Hope, who had caught the gleam of sunshine in her hair, and the blue of summer skies in her laughing eyes. To be envied he who won for his own the dainty maid! Youngest of the sisters was Charity, a slender, lissome maiden, with dark eyes of wondrous beauty, and hair like a moonless night in the forest. Yet in her demeanor was the maiden shy and silent, so that it often happened that strangers passed her by to render homage to her sisters.

Now there lived in a far-off country beyond the seas three powerful princes, and when the fame of the maidens' beauty reached their ears they would fain see for themselves if reports spake truly. These princes were brothers. Truth, was named the oldest, he with the

silver-sprinkled hair, whose piercing eye had read the secrets of the stars and unravelled the mystery of ages, who could look deep into the hearts of men and read their most secret thoughts. Before him quailed falsehood and dishonor and deceit, for Truth is mighty. Twin brothers were Love and Grief, bound together with bonds of deepest affection, and seldom were they separated, yet their subjects regarded them not with equal favor. Love was a merry, self-willed lad, with mischief gleaming in his bonny eyes, and laughter ever ready on his lips. Many were the mad, merry pranks he played, and did these ever cause bright eyes to grow dim with tears? In his domain Love reigned supreme; in every home was he a welcome guest. Not so Grief. The faces which brightened with joy at the coming of Love would sadden at his approach. Little wonder, then, if that darkly beautiful face grew cold and stern, when his subjects, whose welfare and happiness were ever near his heart, trembled and turned away in fear, because, in their blindness, they could not understand him.

So the three, Truth, Love and Grief, went a-wooing, and right royally were they received in the land of Peace. There were merry-makings and festivals and songs and music and laughter. The sun shone, the brook murmured, and the birds sang, for does not all the world love a lover?

One condition did King Wisdom make: that one moon should wax and wane before the princes made known their choice. Then the court and the people should be assembled together, and before them all should it be solemnly declared. So the days passed, and the courtiers whispered together and wondered much how the princes would choose. Did they see Hope gaily tossing her garland of roses to Love, they would look knowingly at one another, and often Grief and Charity were seen walking together 'neath the rustling trees, listening to the merry carol of the birds, while Truth and Faith were deep in learned discourse. Was it thus the princes would choose? The people wondered.

At last the appointed day came, and the people assembled on the green as they were bidden. On the white thrones were seated the princesses, Faith in the centre, wearing a crown of diamonds, while

a diadem of pearls encircled the brow of Hope; but gentle Charity had put aside her gems and twined a garland of lilies in her dark tresses. The king has greeted his loyal subjects. He turns to the three princes, who are standing beside him, and desires them to make their choice known to the people. There is a moment of breathless silence—not a sound is heard save the birds' song and the wind's song among the rustling leaves. Then Truth steps forward and kneels before the throne of Faith, and thus he speaks: "They call me mighty and omnipotent, yet in thy presence doth Truth grow humble, for well he knows that for him life, might, and right dwell in thy starry eyes. Wilt thou accept Truth, oh Faith, now and forevermore?" And the maiden, rising, put her hand in Truth's. Faith hath chosen.

Hand in hand come forward the twin brothers, Love and Grief. Love approaching the throne of Charity with a world of pleading in his bonny eyes, and with hands outstretched thus speaks: "Shy, sweet Charity, put thy hand in mine, and together will we wander down the path of life, scattering happiness and joy, and making glad the hearts of mortals." And Charity, standing by Love's side, her hand in his, is a sight so wondrously fair that men bow their heads in silent adoration.

And Grief, his dark, sad face transfigured with love, thus woos Hope: "Men call me cruel and stern, and think it not seemly that I should woo for my bride, Hope, the radiant maiden. They know not that the love of Grief is deathless and endureth forever. Thou alone, sweet Hope, can cheer my dreary life, and restore to me the love of my subjects." And the maiden gently places her hand on his bowed head. Hope, too, hath chosen.

And the princes returned to their own country, and their subjects rejoiced at the wisdom of their choice. By the side of Truth is ever star-eyed Faith, whether on the throne or in the lowly cottage. And hand in hand with Grief walks radiant Hope. At his approach men no longer tremble and grow pale, for well they know that though Grief enters first, Hope is sure to follow in his footsteps, and at her loving glance spring up anew the flowers of joy and happiness.

And Love and Charity—ah, blessed Love and Charity—truly they

make blessed the hearts of men. Where they dwell there is neither sorrow nor suffering, and envy and hatred and malice fly at their approach. They are never separated—these two—for Charity cannot exist without Love, and “Love without Charity availeth nothing.”

SIGNA SETTER STROM.

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### MENTAL HEALING VERSUS CHRISTIANITY.

BY JOSEPH L. HASBROUCKE.

The primary conclusion of a large body of Christian people who have never studied mental healing, and of some metaphysicians who have never experienced that power which so dwelt in the martyr Stephen that his face was like the face of an angel, is, that the underlying principles of mental healing are opposed to those of Christianity; that the two have nothing in common, and that one who believes in the one must necessarily be shut out from communion with the other. From the standpoint of the Christian church this view receives greater emphasis from the fact that many men of independent views, who have long ago dissolved connection with the church and are ready to learn and to tell some new thing, have embraced Christian Science and Mental Healing with great devotion; and, so easily prejudiced are we against those who oppose what we think has been proved to be right, that we quickly decide against any doctrine or thing to which these misguided ones profess adherence.

On the other hand, it must be emphatically asserted that none can judge with exactness concerning any system or thing which relates to the spiritual, unless he has had a personal experience therein. A member of a Christian church is not necessarily a Christian. A Christian is not ordinarily a perfect man, and his profession of Christianity is not in any wise a profession of goodness; it is simply an expression of an intention to adopt the principles which governed Christ's life on earth. The fact that his mistakes are many proves one of two things: viz., either that he is beset by

natural evil tendencies while he recognizes the highest and best in the spiritual, or else that he was deceived in supposing that the heart-union between himself and the Christ had taken place. In general, concerning those who profess Christianity, but fall short of what the world considers the perfect Christian life, it is safe to conclude that most professors of Christianity grieve more deeply than their detractors over their own mistakes, and that without the Christian's lamp, even in its feeble shining, their way had been far more crooked than it is. And also, that the detractors of Christianity would doubtless exhibit equal failures and perhaps even more than those whom they so rigidly criticize.

The Christian who believes that no good for him can be found within the fold of the metaphysician makes a cardinal mistake because of ignorance. From without the fold he beholds many followers of the new doctrine who disregard the customs which he believes essential and depend upon means which he considers dangerous for health and happiness.

A highly spiritual young Christian girl, for years a sufferer from apparently incurable disease, was with great difficulty induced to accept the services of a metaphysical healer. Her prejudice was great and she feared that a cure, if accomplished by such means, would in some way alienate her from the faith which she loved. During the first treatment, as she sat in the quiet room at some distance from the absorbed metaphysician, in silence that was to her full of reproaches, a piano string suddenly snapped, producing a sharp, explosive sound, which, in her oversensitive condition, startled the young girl. She sprang up hastily, exclaiming, "I knew all the time that it was the work of the devil," and no persuasions could induce her to continue the treatment, providentially interrupted, as she believed.

It is a somewhat common error of clergymen in the pulpit, to denounce, with emphasis, the system of mental healing. The denunciation is absurd because it is based upon ignorance. Even as the clergyman could not affirm that Christianity was powerless to affect the inner life of a man of depraved tastes and vicious habits, while he (as yet) had not experienced the power of Christianity in

his own heart, so, until he has had practical experience of the power and methods of metaphysical healing, has studied its teachings, absorbed something of its spirit, he is in no position to declare that it is unworthy of credence. And precisely as the clergyman can listen, unmoved, to the statement of an unconverted man who asserts that Christianity has lost its power and that it is a mere system of groundless belief in the power of a man long ago dead, an impostor, perhaps, and can remain unmoved because he knows by the experience of his own time that the reasoner may seem to conquer him in argument but cannot move his feet from the rock on which they have long been planted, or disturb that hidden peace which the world cannot give or take away, just so the metaphysician hears the clergyman, the good Methodist brother who has been cavorting in public on a horse of straw, for example, argue and labor to prove the non-existence of mental healing, which he has tested so many times that disbelief is not in his power.

The metaphysician understands, perfectly, that a man who approaches any system of spiritual belief with the desire to discern its weakness, not to profit by its advantages, who is by nature narrow and prejudiced and incapable of receiving lofty spiritual truths, is not likely to come forth from the investigation with a fair idea of that which he has seemed to study. And he understands, also, something that no clergyman or man of any sort who has given superficial attention to the topic can possibly know; viz., that the system of Metaphysical Healing is not a subject for the casual study of a few days, or even weeks. He would not expect to gain a theological seminary diploma by studying for a month, even. He realizes that certain topics require time for assimilation, after they are superficially understood; that definitions, postulates and axioms must be understood before one can advance in study; and he would hardly have the conceit to say to the clergyman, "Yes, yes, my good sir, I have been looking into your system of theology for the past week and feel competent to decide upon its merits. I know all about it, and although I have never experienced religion as you term it, I am prepared to hold it up to the ridicule of the world."



The clergyman, believing that he understands the subject of mental healing from the beginning, we will say, boldly preaches against it, and in the pulpit and in conversation endeavors to heap reproach on everything connected with the system. But perhaps there comes a day, as there came in the life of a clergyman not long ago, when a little idolized child lay tossing on its sick-bed under the scourge of a dreaded epidemic. "No hope" was the verdict of all the regular physicians in counsel, and the pale father saw the life, dearer than his own, fast ebbing out on the tideless sea. With hope in all present means gone, a friend of the family proposed a metaphysical healer, and the agonized father, more liberal than some of his class, who prefer death at the hands of a regular physician to life by another way, courteously received the new practitioner and submitted the child to his care in the face of the incredulous physicians. In less than an hour the change for the better began, and to-day the child lives in perfect health. Later, the child's mother was healed of a chronic infirmity, and no amount of argument can convince her or the husband that metaphysical healing is a humbug. You may attempt to prove to them by all the laws of logic that the tenets lack sufficient foundation, that drugs afford the only relief to pain, that a man who has not given years of study to the variations and conditions of the human body cannot by any possibility heal disease; but in the home of that clergyman certain facts laugh all your theories to scorn. The metaphysician came and saved the person's life, and he is doing it every day in the track of medical practitioners who fail.

The clergyman who denounces mental healing and pronounces its tenets hostile to those of Christianity should learn that the book oftenest quoted by the metaphysician is the Bible. I hold that no fair-minded man can say that a single essential principle of the religion taught in the Bible is hostile to a single essential principle of mental healing as taught by its best exponents. Qualifications are doubtless necessary on both sides: the Bible is doubtless misinterpreted by some, and assuredly the science of metaphysical healing is wofully misinterpreted by many. Not all metaphysicians believe in the inspiration of the Bible as taught by the church, and, in

common with many church members, dissent from the common belief long established in many historical and narrative portions. But the main truths, the essentials of the Christian religion as based upon the Bible, cannot be construed as antagonistic to the essential truths taught by the metaphysical healer of disease. From cover to cover of the sacred volume the spiritual is exalted over the material. "Take no thought for your life, what ye shall eat or what ye shall drink; is not the life more than meat and the body than raiment?" "Seek ye first the kingdom of God and his righteousness." "Lay not up for yourselves treasures upon earth." "Blessed are the poor in heart,"—the meek, the merciful, and the peacemakers. Not blessed are those rich in this world's goods, in houses and lands or even in intellectual power.

The leading of Christ's apostles was invariably in line with the spiritual, as is that of the metaphysician. "Though I speak with the tongues of angels and have not love, I am become as sounding brass." Love hopeth, endureth, beareth all things; rejoiceth not in iniquity but in the truth. Now abideth faith, hope, love. Nothing else in the world abideth. "All these shall vanish away like smoke, but my righteousness never faileth." "As strangers and pilgrims, abstain from fleshly lusts." It is "the meek and quiet spirit" that is of great price, not costly possessions or great store of worldly wisdom.

The only Bible characters held up for our example are those who lived above the earthly, and, to some extent at least, strove after the spiritual. Like human beings in all ages of the world, many of these men had faults, and these as well as their virtues are recorded for our admonition. But the only qualifications held up for our admiration and example are those which relate to spirit. Everywhere the human side, the material, is placed beneath the higher, the divine, the spiritual. The metaphysician may say that the church has wandered far from these lofty ideals, and that Christianity as now practiced is far removed from the practice taught in the Bible, and to this we can only say, so much the worse for the church. Pure Christianity is taught in the Bible, a system of pure spiritual living, of preparation for that life in which nothing of the material will be

mingled. If the professor of Christianity exalts the material, lives for sense and sense pleasures and forgets the noble estate to which he is called, he is distinctly told that the carnal mind is at enmity against God, and "they that are in the flesh cannot please God," for God is spirit and they that worship him must worship him in spirit and in truth.

The fact that many Christians fail to live always as seeing "Him who is invisible," and place the things of this world higher than Christ places them, proves nothing against Christianity. The metaphysician believes that all men are brothers, children alike of one Divine, made in his image, after his likeness; but he holds to the same privilege which the non-believer in metaphysical theory takes, viz., to formulate his own theories and regulate his own actions. The metaphysician is often reproached by the church member because he fails to observe one day in seven as a Sabbath of rest; but he believes that one should live the spiritual life each day of the seven—so also does the Christian. He believes that no difference is necessary between days, and is prone to fall back on the ancient condemnation of men who save all their religion for Sundays. The day was never designed simply as a day of abstaining from the ordinary week-day duties, though even in this respect the constitution of man has repeatedly proved its usefulness and necessity, but as a day in which, relegating to forgetfulness those necessary employments of the week, man may have uninterrupted hours for worship and communion with the spiritual, the divine, whose reality the metaphysician believes to be the only reality. Rest and worship are enjoined, for one day in seven, quite as much by the law of every man's spiritual and physical nature as by the law of the Decalogue; and the statement sometimes made by metaphysical students, that they are not profited by what they hear from the Christian pulpit on the Sabbath, is not an argument in favor of non-church-going. It is obviously not pleasant to hear those theories which one's experience has proved true derided by the ignorant; and it is quite true that many, ignorant of the principles on which metaphysical healing is founded, do publicly condemn it.

The clergyman makes a great mistake when he attacks any

doctrine of which he knows less than some of his congregation, and in these days congregations are few in which one may not find some in whom the power of disease has been vanquished by metaphysical means. That one who has been healed mentally, contradicts every adverse statement made by the clergyman against metaphysical healing, and each time the offense is repeated his confidence and interest in the clergyman are, of necessity, somewhat weakened. The metaphysical student naturally avoids the church in which the principles which he knows to be in accordance with pure Christianity are openly denounced, and for this the clergyman is guilty of driving from the doors of his church many who might partake with profit of the services of the house of God.

It must not be overlooked that the cardinal principle of Christianity, viz., the doctrine of the Atonement, is not understood by the metaphysician in the same light as by the church member; and since the doctrine is radical some metaphysicians believe that therein lies an objection to the union of metaphysical and Christian beliefs. The grounds of difference between the two extremes are not so wide as at first appears. The metaphysician believes in the divine nature of Christ, but he also believes that every man is a partaker of the divine nature, and that as man was made in the image and likeness of God, he is spirit, and his mightiest aims spiritual. He does not seek to degrade the mission of Christ, or detract from his high spiritual nature, but he reaches down and brings man up to a higher, even a spiritual plane of existence, that to which he was created and from which he has fallen. The death and sufferings of Christ, considered in their highest significance, were not physical in such sense as to be applied to the physical needs of man, but mental and spiritual, and for the spiritual needs of man who had fallen from his high estate. Man, the real man, the spiritual, could only be led back to recognize his spiritual sonship by the guidance of a spirit purer and higher than his own.

All of Christ's announcements to the people covered the spiritual blessings, not the physical, which he brought them. "Labor not for the meat that perisheth," etc.—J. 6-27. The believer in Christianity, and the metaphysician, will some day discover that on this as in other

matters their beliefs differ mainly if not wholly in the use of terms; but the understanding will not be possible until the day when each shall be willing to study, with an unprejudiced mind, the statements and tenets of the other.

Healing the sick and relieving the sorrowful is in the divine line of working. The two great departments of Christ's mission were healing and teaching. Healing often preceded teaching. The metaphysician has this divine procedure for his own mission. The uninformed Christian who has never investigated metaphysical truth, as applied to the art of healing, fails perhaps to realize the blessedness of the daily labors wrought by a mental healer. He does not realize into how many darkened lives light has been brought, and in how many instances a purer spiritual life has been inspired. If mental healing is some day revealed to him by personal experience and study, and he finds his eyes opened to the spiritual life possible to him as to all men, and discovers in his Bible that all spiritual truth has been illuminated by the new light, and finds himself free from the dominance of sin and fear and his present and future living seen in their real spiritual light, then, and only then, does he realize how contracted and selfish and bigoted have been his judgments of the theory of metaphysical healing.

The religion of Christ is the highest truth—the truth concerning God, the creator, and man, the created. Pure spiritual truth cannot work save in lines of health and helpfulness and for the best interests of man. The results of the metaphysician's practice and teaching are shown to be good, and therefore cannot result from untruth or falsity. The tree is known by its fruit, and the metaphysical tree of knowledge must of necessity bear good fruit. If its nature is as yet misunderstood, if the church and the metaphysical schools are for a time at variance, the truth is sure to shine out brightly some day and reveal to each the fact that by different roads, perhaps, all are coming to the same knowledge of Truth, and Truth is always one.

JOSEPH L. HASBROUCKE.

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The Idealist is the true Realist grasping the substance and not the shadow.—*Alcott*.

## THE PHANTASIES OF SLEEP.

Why do we deign to struggle in our dreams?  
 Should not our mortal eyes when closed in sleep  
 Shut out all sense of that which morbid seems?  
 Yes, why, indeed, does mind such vigil keep?  
 Much more than when awake we often feel  
 The iron hand of some unique mischance—  
 Some vivid joy, some impulse weirdly real,  
 Or weight of dread or crushing circumstance.  
  
 'Gainst these we struggle, heart to heart, and weep,  
 Or gaze with joy upon th' imagined scene,  
 Till, coming back to life from out our sleep  
 We marvel at the void that lies between.  
 Why do we bend our wills with throbbing heat  
 To gain some end as dear as life, 'twould seem?  
 Why strive the more the greater odds we meet,  
 As if 'twere real indeed, and not a dream?  
  
 Is't not the same intense desire to feel,  
 To know and overcome; and higher climb  
 That fills our dreams with shadows strangely real?  
 That tempts the brain to images sublime?  
 For instinct, reason, soul and spirit seem  
 To blend in one ecstatic plan of love,  
 When deep in sleep we dare to woo with dream  
 A message from the Oversoul above.  
  
 Wise he, forsooth! who knows th' unconscious drift  
 Of mind—what things are real and what are not.  
 To be awake in spirit is a gift;  
 To be asleep in peace an humble lot.  
 This true, must not one instinct rule it all?  
 One latent wish to live, to feel, to know?  
 However grand yon mighty waterfall,  
 Life's deepest truths are in the undertow.

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 ALWYN M. THURBER.

For, in the language of Heraclitus, the virtuous soul is pure and unmixed light, springing from the body as a flash of lightning darts from the cloud.—*Plutarch*.

## ATOMIC VIBRATION.\*

BY DR. THOMAS WILSON TOPHAM.

The movements of the atoms and molecules present a never-failing object of interest to the thoughtful mind, and a study of the ceaseless vibration of these minute particles of matter cannot fail to be a help to every student of nature who is seeking for a brighter life through a knowledge of her laws.

The object of these papers is to give the general reader a comprehensive idea of their subjects without loading them with words and technicalities that frequently leave the mind bewildered. While our statement concerning this hidden force is necessarily condensed, and while the phenomena it manifests are concealed far beneath the surface of things, we hope to make it plain that there is a law that pervades all matter and keeps its smallest particles in a ceaseless oscillating motion; and that it is the vibration of its atoms which gives each substance the peculiar character which it possesses.

Atomic vibration is the basic law of matter, and the subject forms another link in the chain of our conclusions, that God is everywhere, and in everything. It gives us another evidence of the intimate relationship that exists between the Creator and created matter; between the Infinite wisdom that establishes the law of vibration, and the wisdom by which we may understand its workings. It also shows us that Infinite wisdom is so far reaching in all of its provisions for our life upon the earth, that it extends to even giving inorganic matter an inherent force that is all its own; and later we expect to show that it is only through the operation of this law of atomic motion, that it is possible for matter to organize and have life. The more we comprehend these basic laws of our material existence, established for our welfare, the nearer God comes to us; and through the workings of his immutable laws, we may the more readily recognize his presence.

The law of vibration has been called the law of life; but were we

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to accept this statement, we should deify the law instead of its Creator. Life is not a constituent of matter, and never can become such. Matter is but the vehicle for the manifestation of life; and it is essential to understand that atomic vibration is not the law of life, but the law of matter. While terrific force may be developed by many of the complex combinations of matter, it still remains blind and unintelligent.

The chemist tells us that there are seventy-four different kinds of matter, called primordial elements, that go to make up this world; and that each differs essentially from every other one, some being gases, some liquids, and some solids. These different varieties of matter are composed of atoms so small that they have never been seen, separately, even by the aid of the most powerful microscope. They are supposed to be spherical in form and are continually in motion, oscillating within their respective orbits. The extent of these orbits and the area of the interspaces differ in each element; and it is this difference which determines the rapidity and force with which the atoms move.

While we have never seen the atoms, we know they exist, because the atoms of one material unite in definite proportions with those of another, and form what is called the molecule, which is the smallest particle of organic matter. As an illustration: two atoms of hydrogen gas unite with one of oxygen gas, and form water; its chemical formula is  $H_2 O$ . These proportions are constant and never vary. The same is true of every other substance, although some atoms unite on more than one proportion. Whatever the proportion of an atomic union may be, it is fixed and definite. The number of vibrations that belong to the molecule of each substance is always the same, following a definite law that is constant, operating the same in every combination of atoms and only to be changed by some extraneous influence, such as the application of heat. In this union each atom carries with it its own number of vibrations, which are increased or modified according to the character of the substance with which it unites, thus forming another and usually higher vibration. Those atoms which are the nearest homogeneous are the least active, because the orbits in which they move are confined in smaller areas.



In consequence of the limited movements of their atoms these substances are always cold.

Heat is produced by any process that enlarges the interspaces and gives the molecule greater freedom. As molecules are endowed with inherent force, which is circumscribed only by the area in which they are confined, the enlargement of this area causes friction which evolves heat. The same is true of light: when, from any cause, the molecules of any substance vibrate with sufficient rapidity, light is produced, the character of the light depending upon the number of vibrations. While we may have a low degree of heat without light, and of light without heat, they are usually associated together, their relation depending upon the character of the molecules set in motion.

Reflected light is another illustration of this vibratory force of the atom. All light rebounds when the substance upon which it strikes cannot absorb it; that is, when the light rays cannot pass into or through it. In other words, when the force of the vibratory atom cannot penetrate a surface, because they are so nearly homogeneous, it rebounds, and becomes a reflected light. The action of these vibrations of light and the amount of resistance presented by different surfaces produce what we know as color. The number of vibrations peculiar to each substance, determines the amount of light vibrations that it will receive or absorb; and it is this absorption which determines its color. When a surface is of such a nature, as to absorb all surrounding vibrations, it assumes the color we know as white, which is not regarded as a color, but as the absence of color. If the surface fails to absorb any of the light rays, it is known as black. Between these two extremes we have every conceivable shade of color, all depending upon this wonderful law of vibration and the facility with which each surface absorbs the vibrations of light. By some writers it has been said that the law of vibration is responsible for the production of sound, and that there is a relationship between color and sound, depending upon the number of vibrations; that is, a certain number of vibrations is supposed to produce color, and another certain number to produce sound. This is merely a popular fallacy. The law of vibration deals wholly and entirely with the atom and the molecule; the first is the smallest particle of the primordial element,

the second is the smallest particle of organic matter. Neither one possesses form, as conceived by the senses, except in the aggregate. While matter may vibrate and oscillate in every conceivable manner and produce very appreciable sound, still it does not come under the real laws of vibration, for these deal only with the atom and the molecule. External violence sets the molecules of the atmosphere in motion, and produces all the different sounds, from the hum of insects to the cannon's roar. This is but the agitation of matter in bulk, while light, heat, color, electricity, magnetism, and a number of other phenomena in nature are produced by the vibration of the atoms and molecules. This distinction is what we wish to make clear, because there is a tendency on the part of some scientists to extend the law of vibration to the phenomena produced by matter in form, but which is manifestly too gross to come under the head of atomic vibration. Sound does not affect the organic structure of any substance, except as it may be done mechanically. We find that the natural vibration of a substance can be changed by external means, both by the use of mechanical devices, and by the higher vibrations of other substances. For example: sunlight gives brightness of hue to some substances, but its continued action soon causes the color to fade because of the overpowering force of the light rays, which force is but another and more powerful vibration of atoms.

It has been said that the sun is the source of all vibrations, because of its power to give life to both the animal and vegetable kingdoms. While we are willing to concede that the vibratory action of the sunlight gives all matter a greater activity, it cannot be the sole cause of vibration, because we find matter vibrating with a force that is all its own, increased and enhanced by the action of the sunlight or any other influence that will enlarge the field within which its atoms or molecules move. We also find that there is a continuous effort on the part of the higher vibrations of organic matter to seek the lower; and, while it may change the lower by amalgamation, the inherent tendency is toward the natural or normal vibration of the element to which it belongs. In other words, the tendency of organic matter is always toward its native element; disintegration and decay mark every step of its downward journey. The workings

of this particular phase of the law of vibration produces what is known as the law of attraction and repulsion.

In this natural tendency of the higher vibrations to seek the lower, and so to establish an equilibrium, we find each substance attracting one that favors the equality of its own vibrations, and repelling another because it does not; the ultimate is always downward, even though it may seem otherwise. In the sun's rays, which draw the water upward, and in the strength of the magnet, which seems to be toward cohesion, we find assurance that the attractive powers manifested are simply nature's efforts to return to the primordial element, and the natural vibration of its atoms. This is why we die; this is why the blossom withers, and why there is no stability in matter. This is the cause of the seemingly ceaseless conflict between the life-giving force of the spirit and the powers of disintegration and decay. This is the inherent law of matter, and upon its operations depend whatever of force that is contained within itself. In this ceaseless evolution, that causes the atom to coalesce and organize and finally to return to its native element, is the sum-total of its inherent power. The wonderful phenomena manifested in its ramifications, during this process of evolution, have ever been a subject of interest to man; the pleasant, the beautiful, and the terrible have ever engaged his attention, while the how, and the why, have too frequently been left to the field of speculation or relegated to the unknowable. Only when we look beyond the particular phenomenon manifested, do we see the design underlying the evolution of matter.

In so regulating the laws of nature that she is ever subservient to the needs of the body, we may see the beneficent hand of the Almighty. Nature strews man's pathway with flowers and his table with plenty; and when, at last, he is through with this life, she quietly and faithfully returns his body to its native element.

In this brief statement of the law of atomic vibration we have been compelled to leave out many phases of interest that crowd for expression; but, the principal object of this paper we hope to have attained: that of establishing the status of matter on its true basis, so that in our search for a brighter life here and hereafter, we may not

confound the force of matter with the life and power of the spirit. We believe it is through a knowledge of the laws of both spirit and matter and a strict adherence to them, that we can expect to attain the best that can come to us, both in this life and the next. We trust that when we are through with the salutary lessons incident to our lives here amid changing matter, the developing influences for good will be but a pleasant memory, with an abiding faith in the loving kindness of the Almighty's designs for our ultimate good, in that realm where time is not and things do not change.

T. W. TOPHAM, M. D.

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### NIGHT WHISPERERS.

BY MRS. MAUD DUNKLEY.

The tarn lay still. Its cradle, gloomy, melancholy, and dull, sunk deeply at the base of mountains weird and awful in the majesty of might and solitude. Sluggish and dreamless was the water's sleep beneath the chill bleak twilight sky; gray shadows, phantom-like, stole over the ground; the lingering light of day gleamed fainter with expiring life; the wind moaned piteously and sighed as with reluctant will he swept with fitful gusts the bleak moorside and mount-locked tarn, and rustled with his mournful breath the rushes 'round the wild duck's nest. Closer pressed the loving bosom of the mother bird upon her sleeping brood of young, and, calling in wonder to her mate who lay as boat at anchor on the sleepy surface of the tarn, she said:

"Why moans the wind? What seeks he in his night's bleak wanderings? Why sighs he so? His voice is lonesome, sad."

"I know not; ask him, when again he comes, what sorrow is it that he carries on his wings."

"I will, when he descends the mountain heights and sweeps with his breath the surface of the mere; he is too heartlone to do us mischief or to give us pain."

Once more the mountain hollows echoed with a sigh, once more the surface of the tarn was crumpled into rippling waves, and once more did the rushes bow before the sad night breeze.

"Stay, stay!" the wild duck cried. "Why moanest thou thus, O wind? what sorrow dost thou bear upon thy widespread wings? Say, for I feel for thee; thy trouble must be great, or thou couldst not steep the silent night so deep with tearless sighs. What mighty woe is thine?"

"What woe is mine?" the wind with plaintive wail replied. "What woe is mine? Ah me! a woe so great that steeps my being in agony supreme. A woe that must find vent, and pour itself in Nature's deepest, choicest solitudes, there to receive the balm of blest relief, there to unburden and discharge some of its overladen and suppressed despair. What woe is mine? The great woe of the Universe, the sorrows of a struggling world! The lonely moor, the mountain solitude, and even the vast immensity of ocean's might, all, all have heard my cry. They take my woe and answer back again, till we are spent, exhausted, calmed—calmed by the soothing magic of a voiceless sympathy, a force supremely vast and wonderful that bids us wail and wail and find relief. Such is my sorrow, O tender-hearted bird, and such the reason why I moan."

"Ah! great indeed is thy sorrow. The voice of earth art thou, and bearest in thy sigh the utterance of a universe. But wind, O wind of night, one question more is there that I would ask: Earth has its sorrow, true; but has it then no joy? So beautiful it is, so manifold and wonderful! Joy surely there must be; nor grief alone hid in its deepest hollows and ravines. The brightness of the morning sun, the golden warmth and glory of the day, the joy of being and the love of life, and light of love that beats within our wild-fowl breast—are these as naught? And is it in our world, our narrow world alone, that joy and gladness only then are found?"

"Joy? joy? There is no joy. The hollow shadow named joy endureth not. Joy! joy! what is it? Happiness, delight, but passing fancies of an hour, shadows that melt and fade away in ungrasped and unapproached nothingness and gloom. No; wail on, poor Earth! swept with the throes of deep affliction and despair."

"No joy! no joy!——"

"Nay, the night-wind erreth," spake a star, his faint voice trembling from above; "his wailing makes him sore. I am above

the wind, and from another sphere behold the earth and all things on her bosom. Unprejudiced I behold and judge most differently, O wind! The sorrows of the earth are in thy voice, 'tis true; and also anger when the Universe doth rise and shake with tempests in her rage; but love is there, and joy, and pure delight. For when with gentle touch ye fan the flowery mead, or flap with joy the white sail at the mast, or rustle with a sweet delight the leafy foliage of the sun-kissed trees, then, then the joy and love and life break forth from the awakened sod, and cry with many voices to the wind of heaven! Created life re-lives, humanity shakes off the trammels of a dust-worn life and breathes, and cries rejoicing, 'This is Spring!' Nay, joy then *is* on earth, in every form, in every land; and every tongue doth give it forth, proclaims it unto heaven. Sorrow and joy go hand in hand, go side by side, for what is sorrow but the shadow-form of Joy; one, in the great pervading, all absorbing soul of Harmony? Seek it, O wind! and fear to pass it by. 'Tis there around thee; bear it on thy wings. Then even thy midnight voices will have a triumphant sweetness in their melancholy all their own. Bear it then with thee on thy wings, and whisper o'er the lives and through the souls of earth's great progeny the magic word of Joy! Bid them cherish it, seek to make it theirs—not the mere semblance of a joy, but Joy, pure, undefiled and innocent; the joy within the reach of all, the joy created, nourished, bedded in each tiny living germ. Capacity for love, the power of true delight, teach thou then this, and not the nurture of a self-afflicted grief to darken with a cloud each life. Teach this instead, and whisper of a soul-created Love, a soul-created Joy!"

The pale star ceased; the wind, corrected, sank to rest and moaned no more; the wild duck's heart grew glad, as the gray dawn broke, and warm rays of yellow light streamed forth above the mountain tops and gilded with golden glory the still surface of the silent mere. Day broke, earth threw aside her sombre shroud; the heron greeted the golden morn; the wild duck's brood awoke, and led by their tender mother, soon dotted the awakening bosom of the mountain tarn lying bathed in the brilliant blushes of the day.

MAUD DUNKLEY.

# THE WORLD OF THOUGHT.

WITH EDITORIAL COMMENT.

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## THE RIGHT TO LIVE OR DIE.

Setting aside for the present the implied right to live, the agitation now going on regarding a person's right to die has called out some widely differing views from eminent people. Judge Baldwin not long since gave it as his opinion that a doctor having a patient afflicted with a hopeless complaint, has a right, and his manifest duty is, to relieve him of his affliction by helping him out of the world—kindly and humanely, of course—such action to be in reasonable accord with the progressive science of the hour. At a meeting of the American Social Science Association, recently held at Saratoga, the learned Judge read a paper giving his views upon the subject *in extenso*. His devotion to what he considers a principle, has of course given rise to many adverse opinions as well as words of approval; and, looking at the question in the light of materialism, some very plausible reasons are given why life should not be prolonged a day, or two days, or a week after all hope has fled. It does not seem to be denied that medical men are able to prolong life at will, and, *per contra*, to cut it off at will. Some of the best informed ones tell us that the patient in his agony of suffering longs to go, but relatives cling to the expiring breath and beseech the men of medicine to do all in their power to keep up a little longer, at least a semblance of life.

Judging from a purely metaphysical standpoint, which of the two err most, the beseeching relative or the learned physician who assumes a momentary dictatorship over human life? It is stated by those who champion the early death release, that the patient's right to go ought to be respected first of all; that in our singular anxiety to turn aside the inevitable we make a mistake, by inflicting more suffering upon the loved one. It is a fact known to metaphysicians that several

strong minds gathered about an expiring patient can and do prevent the spirit's timely release by a combined psychological mind action. Moreover, that self-willed and grief-stricken people frequently inflict intense suffering upon the soul that is struggling to get away from the tenement which it has outgrown. Suggest this to the medical practitioner, and he will tell you he still has more faith in the hypodermic injection than in any supposed effect of one mind over another. And so *he* has; his training and education have been wholly in this direction. But, whether the physician or the metaphysician is right, or whether they are both right, what an experience must it be to the departing one at the moment when all should seem gloriously real and comforting! Were every one to die of old age, very little of this misery of death would be known. It is the premature cutting off of life by habit, by beliefs in drugs and opiates, by accident, by too high living and mental worry, that make the messenger seem grim to us when he comes into our homes. Then it is that the worldly mind implores the man of medicine for just a few more hours of loved companionship which it is so hard to surrender—all the result of a morbid sentiment made worse by old beliefs and ungrounded fears. It is apparent that the exact solution of the problem now before the doctors and jurists must be found in a study which transcends the school of physics or materialism. The right to force death or the right to force life cannot be delegated to any one person or set of persons. Life is an inherent gift of nature and is eternal; and it will be looked upon with greater respect and a truer philosophy when the world lives less in the outer and more in the inner realm of being.

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The exhaustive works of M. Bloch, on "The Future of Wars," and which are now complete, give some rather startling figures in proof that open-armed strife between nations will hereafter be impossible. War between two great powers, he thinks, will hereafter be out of the question, because the machinery necessary to be employed has become so monstrous that before the strife would be fairly commenced one-half of the participants would be killed. A war between a triple and dual alliance, for example, would engage 10,000,000 men. Aside from the difficulty of handling so vast an army, they could not be fed, while £4,000,000 would be required every day for maintenance, making a year's war cost £1,460,000,000. Could any nation, asks M. Bloch,



stand the strain? Even could the food for such an army be secured, it would be impossible to distribute it. "The outward and visible sign of the end of war," he says, "was the introduction of the magazine rifle." Thus, by becoming a monstrosity in itself and a science too terrible to contemplate, war is defeating its own ends and fails to find lives, money and support enough to satisfy its vast and unholy greed. This is the final result of all action based upon materiality and selfishness.

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Already has the popular religious world begun to give us forecasts of a coming theology. *The Interior* (Presb.) informs its readers that all the signs indicate the beginning of a new epoch, and that, as in secular history, the new tendencies of the times have been materially advanced by some great man—a Copernicus, a Luther, a Bacon or a Darwin—so now we may expect the appearance soon or later of some great modern religious interpreter and prophet, who shall harmonize the new spirit of religion with the new life and ideals of men. He "must be a man of great intellect and of great love for God and for his fellow men—a great head and a great heart. . . . It is possible, however, that he may come and go without observation." Let us see; must we necessarily expect any single person to bring a needed effulgence into the era now about to begin? Why not hail the epoch as one not of personality, but of universality—a saviour to be found in the heart of every loyal man or woman—and eliminate the pages of hero-worship as belonging to a beleagured past?

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Since the announcement made in our last number, of the intended beginning of a serial story, developments have made it seem best not to issue it as we hoped to be able to do at this time; therefore it has been withdrawn. Any one who may have subscribed to this periodical because of the anticipated story, and therefore desires a refund of the money paid, will receive it by applying to the publishers. It is expected that the story announced will be issued soon in another way, and when ready we shall take pleasure in notifying our readers of its source.

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The Attorney-General of Illinois has rendered a decision that when a patient is treated by mental and spiritual methods, and no medicine is used, no legal offense is committed.

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In the case of Kinter and Saunders, the United States Federal Court has decided not to indict—finding that such cases do not come under the statutes of the Federal law.

## MEDICAL MONOPOLY THROUGH LEGISLATION.

The Governor of Colorado vetoed the Medical Bill passed at the last session of the Legislature, giving in his veto message some potent thoughts for American citizens to digest. In part his message was as follows:

"The proposed Medical Law establishes a Medical Council and State Board of Medical Examiners; provides for the examination and licensing of practitioners, with various penalties for the violation of its requirements. Its enacting clause is preceded by a preamble that the public safety is endangered by incompetent physicians and surgeons, and due regard to the public health and the preservation of human life demands that none but competent physicians and surgeons shall be allowed to practice their profession in the State.

"It is proposed by law to limit the practice of medicine and surgery to three schools, each to have equal representation upon the Medical Council and the State Board of Medical Examiners. To the board and council all applications for license must be made, and through them all permits must come. They are also endowed with power to revoke licenses or certificates, and thereby admit and exclude physicians to and from the practice of their profession as the requirements of the law have or have not in the judgment of their members been complied with. If, in their opinion, an applicant 'has been guilty of conduct likely to deceive or defraud the public,' he shall not be admitted even to an examination. When examinations are made they are to be identical as to all subjects save materia medica and therapeutics. Questions concerning the latter 'shall be in harmony with the teachings of the school or system of medicine to which the applicant belongs.' It seems to be conceded from this circumstance that the public health may be protected by three different systems of materia medica and therapeutics, although the advocates of each have heretofore denied the virtues of all the others save their own.

"After the tenth day of August, 1899, any person who, not having complied with the requirements of the act, shall continue to practice, or who shall thereafter begin or offer to practice medicine and surgery shall be criminally proceeded against and punished. Any person shall be regarded as such practitioner who shall publicly or privately act as a physician by prescribing or giving drugs or performing surgical operations for any person having any bodily injury, deformity or disease, or who shall use the word 'Dr.' 'Doctor,' 'Surgeon,' 'M. D.' or 'M. B.' in connection with his or her name. This sweeping inhibition embraces within its range everything from doctors of divinity to veterinary surgeons, and the use of an ordinary appellation by either is transformed into a grave misdemeanor.

"The public health is also guarded against peril from physicians from abroad who may be consulted, or may practice across the border, but who cannot endanger life by establishing an office or a meeting place for patients in Colorado. Medical attaches of the army and navy and medical examiners of relief depart-

ments of railroad companies may be tolerated within the strict line of their official duties, and dentists will not be interfered with so long as they confine themselves to the teeth. Service in cases of emergency are harmless, provided they are gratuitous, and family remedies are recognized as compatible with the public health and the preservation of human life.

"A decided majority of the medical profession, including a large number of personal and political friends, have urgently requested the approval of the measure. I am persuaded that they sincerely believe it to be essential to the public welfare and designed to subserve the objects set forth in its title. It is not without reluctance, therefore, that the conclusions I have reached concerning its merits make it impossible to comply with their desires. With every consideration for their judgment and their sincerity, I regard the bill as unjust oppression and obnoxious to the general welfare.

"1. Whatever may be the design of the bill it will not protect the public health. If statistics are to be relied on the death rate in Colorado is as low as it ever was, and lower than in some of the States which have enacted measures of legislation similar to this. The department of surgery excepted, medicine is not a science. It is a series of experiments more or less successful, and will become a science when the laws of health and disease are fully ascertained and understood. This can be done, not by arresting the progress of experiment, and binding men down to hard and fast rules of treatment, but by giving free rein to the man who departs from the beaten highway and discovers hidden methods and remedies by the wayside. It is through these means that the public health is promoted and thereby protected that the members of the medical profession are enabled to minister with success to human ailments and bodily suffering. Nearly every advance in the treatment of diseases, in the methods of their detection, and in the prevention of their occurrence, has been made by physicians in disregard of the regulations of the order; and the great body of their brethren after denouncing and enduring, have ultimately accepted the unquestionable results of these researches and discoveries, and made them respectable by adding them to the category of the recognized and the regular. But for this the leech, the lancet and pill box would still be the regulators of the public health, and licenses to practice would be confined to those, and those only, who used them. This is but to say that medical progress in general has not been made by, but notwithstanding the great body of its professors.

"It is true that conservatism may be safer than experiment when a human life is at stake. It is true that empiricism is apt to be more dangerous than reliance upon old and well-tried methods. But these are not infallible, and were themselves the result of initial tests. Our ancestors were not wiser than we, and we may improve upon their efforts only by going beyond them. It is true that charlatans, loud in pretense and reckless in the application of remedies, abound, and that they take advantage of the afflicted by giving assurance to their hopes, only to rob them of health and substance, but this is only saying that bad men abound in all professions. Legislation cannot destroy them. They will exist so long as human kind remains unchanged. They will receive license under laws

like this, and carry on their trade whether they shall be admitted or excluded from the circle of the elect. We must not judge all who do not subscribe to the articles of the orthodox by the few who transgress the ordinary rules of honesty and decency. We do not deprive men of the right to carry arms because a few commit murder, nor deny ourselves the benefits of electric appliances because a citizen occasionally comes in contact with an exposed circuit. The sum of all experiment is progress, and the public health is benefited precisely as sanitary laws are observed, investigation of disease and remedies are promoted and men and women left free to select their own physicians.

"The title of the bill, as it relates to the public, is a misnomer. This is a common subterfuge; all measures designed to promote a specific interest or protect an existing evil are ostensibly labeled 'for the benefit of the people.' The fact that people do not seek the protection, ask for the benefit, nor suspect the existence of the alleged danger, is wholly immaterial.

"It might be contended that this bill will regulate but not prevent the development of medical investigation. This is undoubtedly true; but investigation, to be beneficial, must be unfettered. Innovation and experiment will always languish when held in thrall by the censorship of a powerful commission founded upon a rigid and exacting statute.

"2. The bill invests the council and the board with autocratic and oppressive authority. The first shall, by order of not less than seven members of the second, deprive practitioners of their certificates and the right to continue their business. They may do this whenever, in their opinion, 'a physician shall be guilty of practices or conduct likely to deceive or defraud the public.' What these practices may be, the board alone may determine, and its decision seems to be final. An advertisement, criticism of the board or one or more of its members, the application of an unusual remedy, testifying against the defendant in an action for malpractice, challenging the infallibility of something hoary with age and crowned with failure, these, and similar deeds, might well be cited as sufficient to set in motion the machinery of the star chamber. A land like ours, which founds its policy upon justice, should tolerate no such tyranny as this, and I will not believe that any profession needs such aid, either for its protection or its support. If men may be thus subjected to correction or punishment, if their livelihood can be made to depend upon such oppressive conditions, the independence of the individual must disappear, and servitude in its worst form will inevitably follow. If the public health cannot be protected otherwise it were well to leave it to its fate; for disease is at least preferable to the unrestricted power of punishment and confiscation.

"3. The true intent and purpose of the bill is to restrict the profession of medicine to the three schools therein mentioned and then limit the number of practitioners to suit the judgment of the composite board. People desiring medical or surgical service may employ its licentiates or die without the consolations of the healer. This is but to say that a medical trust is to be established which shall regulate demand and supply by absolute control of the product which forms its basis, the general assembly furnishing the appliances whereby the trust shall become effectual.

"The integrity and usefulness of every profession must be guaranteed to society, which may establish standards for the members thereof and for the observance of which its sanction should be given. Beyond this each profession takes care of itself and legislative interference is tyranny, open or disguised. There may be, and doubtless are, more physicians than the public requirements justify, just as in the law there are more attorneys than are warranted by the demands of litigants. In the one case, as in the other, the hard pressure of adverse fortune frequently impels the individual practitioner to a line of conduct utterly wrong and unprofessional. The excessive and objectionable membership is caused partly by industrial conditions which force thousands of young men into the professions because they have nowhere else to go and partly by the encouragement which the professions give through the establishment of medical and law schools in luxuriant profusion, to which marvelous advantages the attention of young men and women are invited, and who are ground through the various departments of technical learning with electrical speed. Equipped with certificates, these medical and legal fledglings go forth to conquer an unsuspecting world. The deluge has become alarming, but the waters will not abate by legal enactment. Every industrial combination increases the army of the unemployed, and at the same time erects a barrier to their re-employment. This army, like an incoming tide, has overwhelmed the professions. It will continue to rise in spite of legislation until its causes have been swept away.

"Not until the flood recedes will normal conditions again assert themselves. Existing laws enacted at the instance and for the benefit of the medical profession, together with those concerning malpractice, are ample for all practical purposes.

"4. The details of the proposed law are *restrictive, oppressive and unjust*. No physician, however learned, reputable and zealous, can practice his profession without enlisting in one of the three recognized schools. No individual discovering some potent remedy, and desiring to profit by his discovery, may prepare and vend it without passing the ordeal of board and council. Even then he cannot proclaim the glad tidings of his sovereign remedy through the press to those who need it without incurring the penalties of expulsion and imprisonment. No druggist in an emergency may administer relief to human kind without going to jail unless he does it gratuitously, and even then he must be sure that the emergency exists. An individual living away from the centres of life and far distant from a licensed physician cannot afford to be sick or meet with an accident, for none save the anointed may safely be his Good Samaritan. He may bleed to death for lack of immediate surgical attention or expire for the want of that medical care which the unlicensed might easily give. Nevertheless, the giving of it becomes an offence that the public may be protected. Midwives may ply their necessary vocations, but they must not prescribe any save family remedies under pain of fine and imprisonment. It is difficult to conceive of a medical bill more drastic and far-reaching in its provisions than this.

"It is a legitimate criticism of this bill that it is the offspring of a union between the allopathic, homeopathic and eclectic schools of medicine, into whose custody the health of the public is to be unconditionally delivered. Each in its

own circle is given immunity as against the other two, but the condition is that the fusion or triple alliance must stand as a unit against all others.

"No one will believe that this union would have been made had it not been essential to the passage of the bill. If the allopath is to be believed, the homeopath is a charlatan and the eclectic is a fraud. If the homeopath is to be credited, he has saved society from the narrow dogmatism of allopathic ignorance, and if the eclectic is heard he tells us that he has garnered to himself the wisdom of all schools and nothing but the husks remain. Neither deems it consistent with professional ethics to confer or consult with the other, and each believes his own to be the one branch of medical science worthy of the cause. Homeopathy fought its way to recognition against the bitter and implacable antagonism of the regular school, established itself in the face of bitter abuse, ridicule, persecution and invective. Its disciples suffered all the pains that hatred, contumely and authority could inflict upon it. A bill like this a half century ago would have sent them in shoals to the common jail and branded them with the outlawry of society. They now unite with their hereditary and still unreconciled adversaries to deny to others the claim they have so successfully vindicated for themselves and to assist them in the effort to extinguish all forms of healing save their own. Such conduct may be just; it cannot be generous.

"It may be that the public health is promoted by such a union. It may be that each school has become convinced of the virtues of its present associates, and that among them is the alpha and omega of medical and surgical lore. Society, however, does not forget, and it may, therefore, be pardoned if it sees in this fusion of the schools something beyond the philanthropic desire to protect the public health.

"5. The fundamental vice of the bill is that it denies absolutely to the individual the right to select his own physician. This is a right of conscience, as that which enables the citizen to worship God as he may desire. It is indeed the same right manifesting itself in a parallel direction. It is a part of the law of the land, and no civil power is strong enough to deprive the citizen of its exercise. He may indeed select a healer of doubtful reputation or conceded incompetence, but that is his affair, just as much as is his choice of minister or attorney. His action may prove injurious, possibly fatal to himself or some member of his family. It is better so than to delegate to any tribunal the power to say 'thou shalt not employ this man,' or 'thou shalt not employ this one.' That this bill produces such a result indirectly makes it the more objectionable. It is not the outspoken and aggressive assault upon individual liberty that men should fear, but the indirect and resultant blow that is masked and falls unexpectedly.

"The bill, like all kindred forms of paternalism, assumes that the citizen cannot take care of himself. The State must lead him as a little child lest he fall into trouble unawares. He must be guided and chided, limited here and licensed there, for his own protection. Such a system, born of the union of church and state, crumbles into ashes in the crucible of experience. It cannot

flourish though disguised in the garments of an alleged public necessity. The privilege of choosing one's own physician is a positive essential to the public health. Confidence of the patient in the healer does more to restore him than all the drugs that ever medicined man. Give the sick physicians of the greatest ability, without that trust which links one to the other, their acts are apt to fail them. Give the sick physicians of mean capacity, if the bond of sympathy exist between them, its influence will find expression through the remedies suggested. Yet this bill assumes to thrust the coarse machinery of the criminal law into one of the most sacred relations of human life, to drag the chosen physician, if unlicensed, from the sick room to the prison cell and to substitute for him one who, however exalted and honorable, may not command the confidence or secure the sympathy of his patient.

"These comments are not extreme, for it must be remembered that those who believe in and patronize the various arts of healing that are ostracised by this bill form a very large part of every community. Nor are they confined to the ignorant and superstitious portions of society. They number in their ranks thousands of the most refined, intelligent and conscientious people. They recognize in many modern forms of relief to the sufferers a religious or spiritual element that appeals to their best and tenderest sympathies. They recognize a subtle psychic force in mental healing, a power to overcome disease by the operation of mind and personal influence which no argument can shake or ridicule disturb. Others, equally intelligent and discerning, put their faith in the osteopath, the magnetic healer, the hydropathist, etc. The benefits they claim and the cures they narrate are not imaginary. Shall the government enact by statute that these people shall no longer enjoy their beliefs or put them into daily practice? Shall it officially declare these people to be criminally wrong and the three schools legally right? By what authority does it so declare?

"A distinguished physician of Massachusetts has recently declared with great force that 'the commonwealth has no right to a medical opinion and should not dare to take sides in medical controversy.' It would be as consistent to take sides in the theological or philosophical discussion. The one would be condemned by all men; the other is equally foreign to the province of government. It may regulate but cannot prohibit the calling of the citizens; it may prevent the commission of wrongs, but cannot deprive the individual of the right to choose his own advisers.

"I do not condone the fact that unprincipled and designing scoundrels fatten on the hopes and fears of the invalid who, longing for health, is prone to rely on all who promise to secure its return. I fully share with the medical profession the contempt which it feels for these creatures, who can be extirpated neither by medical bills nor criminal statutes. The latter has, nevertheless, provided penalties against them the enforcement of which largely rests with public sentiment. I am not convinced, however, that they are as numerous nor as deadly as many profess to believe, nor can I admit the proposition that their destruction is more important to society than the preservation of some of its most valued rights.

"I am aware of the contention that this bill does not affect what are commonly known as followers of the mind cure, divine science, etc. But it expressly applies to all who publicly or privately prescribe drugs, perform surgical operations, or who shall call themselves doctors. This sweeping description takes them all within its radius. And as the council and board are to sit in judgment it is not to be presumed that either will be inclined to construe the bill with favor toward those who question the orthodoxy of the established systems.

"The medical profession is a noble one. It has done much to cure ailments, to alleviate suffering and to prolong life. Its ranks are filled with men of lofty ambitions and spotless character, who have given and are giving their lives to the development of its mission and the uplifting of humanity through its ministrations. Its pages are luminous with great names and great accomplishments. Its strict conservatism has doubtless saved it from the commission of errors; it has also retarded the progress of its evolution. Many of its members have urged me to withhold my signature to this bill because they realize that the attempted enforcement of its provisions must result in failure and stimulate a reactionary public sentiment against the schools responsible for its enactment.

"For the reasons above outlined I return this bill to the Secretary of State without executive approval."

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#### LEGALITY OF ABSENT MENTAL TREATMENT.

Not long ago a certain institution, giving what is called "absent treatments" to sick applicants, was investigated by the United States authorities on a charge of fraud. The results of the investigation disclosed that sixty-seven per cent. of those thus treated declared themselves cured or much benefited, thirty per cent. had received some relief, and only three per cent. were in no way aided by the "treatments."

These voluntary statements of patients should set the medical profession thinking. Whatever we may say of the means employed to produce these results—and as educated men we have no difficulty in explaining them on rational grounds—the fact that these people were, in their judgment, benefited is the principal consideration which should engage our attention; for it is these same people, or others like them, who will pronounce final judgment on medicine, if we allow the time for action to pass, while we regard them with pitying scorn from the lofty tribunal of superior knowledge.

Laws to punish so-called quacks will not do any good, except to advertise them and throw a halo of martyrdom around men who are successful enough without it. It is better to learn the secret of their power—for power of a certain kind they certainly have—separate it



from the mysticism and error in which it is shrouded, fuse it with the knowledge already obtained from the superior education and broader culture of the true physician, and use it as an added weapon to combat disease.—*Dr. J. J. Lawrence, in The Medical Brief.*

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### A LETTER TO THE EDITOR.

SOUTH LANCASTER, Mass., September 30, 1899.

*Mr. Leander Edmund Whipple:*

DEAR SIR.—I have just read in your magazine for September your very kind notice of the effort some of us are making to direct public attention to vivisection and to expose its hideous processes. I know now why I was led to tell Mr. Emory to be sure to forward me THE METAPHYSICAL MAGAZINE for September. Had I not done so I probably would not have seen the article, and so I would not have had the pleasure of thanking you for it, which I assure you I now do most heartily, not only for myself, but for those who are laboring with me to bring to the light the dark secrets of the vivisectioning room. I am sure that you will be glad to know that my appeal for aid in the directing of our 20,000 envelopes has been entirely successful, and we are now very busy preparing literature to put in them for distribution during the coming winter. Again thanking you very heartily, believe me

Respectfully yours,

SARAH LEGGETT EMORY.

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### THE SCHOOL OF PHILOSOPHY.

#### REPORT OF MEETINGS.

The regular meeting for October 2nd was held at Metaphysical Hall at the usual hour.

The President, Mr. Floyd B. Wilson, read a paper entitled "Unfoldment" which received marked attention. After the reading, the subject was thrown open for general consideration and an interesting as well as instructive discussion followed.

The paper will be reproduced in an early number of THE METAPHYSICAL MAGAZINE.

The meeting for October 16th was held at the usual place and hour. The subject of Suggestion was presented by Dr. Simpson and discussed at considerable length. Dr. Topham then read extracts from his paper on "Vibrations" which appears in the columns of this Magazine this month.

The next meeting will be held the first Monday in November.

LEANDER EDMUND WHIPPLE,

*Corresponding Secretary.*

## MAGIC, DIVINATION AND DEMONOLOGY.

MAGIC, DIVINATION, AND DEMONOLOGY AMONG THE HEBREWS AND THEIR NEIGHBORS; including an examination of Biblical references and of the Biblical terms. By T. Witton Davies. London, James Clarke & Co. Leipzig, M. Spirgatis. [1898.]

Dr. Witton Davies wrote this treatise for the degree of Doctor in Philosophy and attained the degree at Leipzig in 1897. But aside from its philological purpose and its philosophical bearings the book has a general interest, especially for our readers.

The book opens with the declaration that magic, divination, necromancy, and demonology are so closely connected in their character and history, that it is impossible to lay down lines between them which are fixed and exclusive. Whatever objections we may make to this, our author's definitions are so new and unusual that we will hear them without further comment. What is magic?

"Magic may be briefly defined as an attempt on man's part to have intercourse with spiritual and supernatural beings, and to influence them for his benefit. It rests upon the belief so prevalent in low civilizations, that the powers in the world on which human well-being depends are controlled by spiritual agents, and that these agents are to be conciliated and made friends of by words, acts, and so forth, which are thought to please them. There is in this something analogous to religious worship and prayer. . . . All magic is incipient religion. . . . Magic may be described as a low kind of religion in which the ethical element is either subordinated or sacrificed to other and inferior elements. Incantations are prayers, only that the main stress is laid on the mode of utterance. . . . In the mythology of the Vedas it is hard, if not impossible, to distinguish between magical acts and sacrifices. . . ."

What is divination, according to our author?

"Divination may be provisionally defined as the attempt on man's part to obtain from the spiritual world supernormal or superhuman knowledge. This knowledge relates for the most part to the future, but it may also have to do with things in the present, such as where some hidden treasure is to be found. . . . When, as among the Israelites, divination co-existed with monotheism, or at any rate with monolatry, to use Shades' word, the modes of divination were but methods of consulting deity. The O. T. prophet, under such circumstances, differs from the diviner mainly in this, that he makes his appeal direct to God, without the employment of such means as heathen soothsayers used. . . ."

To this is added later in the book the following:

"Dr. E. B. Tylor and Dr. F. B. Jevons make a distinction between divination due to supernatural agency and such as is not, but may be called

natural. All divination, however, conforms to the definition given above. If the changes through which the lock of a person's hair passes indicate the varying conditions of the person whose lock it is, this is due to the belief actual or implied, that some superior power deigns to make the former phenomena significant of the latter. Or if, to adduce Tylor's instance, a tree planted at the birth of a child is held by its flourishing or otherwise to reveal the course of the child's life; it is because some superior intelligence is pleased by the vicissitudes of the tree to tell the tale of the human life. 'Omens,' says W. Robertson Smith, 'are not blind tokens; the animals know what they tell to man.' It is exceedingly difficult, if indeed possible, to indicate the boundary line between divination and prophecy. In both the same general principle obtains—intercourse on the part of man with the spiritual world in order to obtain special knowledge."

What is Necromancy?

"Necromancy is a part of divination and not a thing distinct in itself. Its peculiar mark is, that the information desired is sought from the ghosts of deceased persons. . . . Indeed, the word itself denotes literally divination (*μαντεία*) by consulting the dead (*νεκρός*)."

What is Demonology?

"The etymology of the word demonology is no safe guide as to what the word itself means, for the Greek *δαίμων* denotes a supernatural being that stands midway between gods and men. He may be good or bad. . . . We commonly understand by demonology the belief which is a part of advanced animism—that there exist evil spirits which are more or less responsible for the misfortunes which assail men."

So much for the definitions of the words which stand for the subjects of this book. On the origin of these beliefs, Dr. Davies says:

"All the beliefs which have been noticed take their rise in the primitive and instinctive impulse of human beings to interpret what they see outside of themselves in terms of their own personality. The earliest knowledge which man acquires is that of himself as a living, conscious, thinking being. In a vague way he may be said to perceive the outer world as reflected in his thought before he rises to the conception of himself as standing apart from it. But surely the first *object* he knows is himself. This knowledge obtained, all other things are interpreted in its light, just as colored glass makes what is seen through it have the same color as itself. As man, in the wildness of unrestrained imagination, looks forth upon rivers and stars, he pictures them as living just as he is living. Have they not many marks of life and personality? Trees and plants stand up and apart from their environment; they also appear to eat and drink, and they produce fruit and beget offspring. . . . Man is guided by his own experience. At an early period, before there were words to suggest it, he must have come to feel that he is not the *body*; that, on the contrary, his truer self owns and controls the body. In other words, soul is differentiated from body. This twofold view of himself is almost unthinkingly applied to other

things believed to be living. The word 'animism' is used to express these primordial beliefs of man."

The theory animism, first propounded by Dr. E. B. Tylor, in 1867, is so well accepted everywhere, that it may well be said to be the best explanation of primitive religions. Its main rival is Herbert Spencer's theory of ancestor worship. But it would seem that this latter theory could be shown to be a later development of the former. However, the animistic theory does not explain all magic. Our author is aware of it and quotes Dr. Tylor as saying, that—

"There is a kind of magic which makes no appeal to the spirit world, and which indeed makes no acknowledgment of the existence of spiritual beings. The magician, on this theory, professes to have discovered the secret laws of the universe. By strong efforts of will; by traditional formulæ or rites; in short, by all the instrumentalities of magic, he causes and cures disease, inflicts misfortune or confers happiness, summons death or prevents his coming.

"With an equal ignoring of spirit or God, the astrologer infers the future of human beings from the planets under which they are born. . . ."

But, though the author quotes this form of magic without animism or supernaturalism from Tylor and refers to Lyall on the same subject, he declares that these authors have gone wrong and asserts boldly that all methods adopted in magic proceed upon the assumption that there are spiritual beings who manage the world upon regular principles. Before advancing an opinion on the subject, the reader shall hear more about magic without animism. Prof. C. P. Tiele, an authority as high as Tylor, if not higher, describes this form as Polyzoism. Our author ignores Tiele on this point, but we refer our readers to Tiele's Gifford Lectures of 1896 (Elements of the Science of Religion: vol. I., Morphological) in which they will find a full exposition of this subject, which is as Tiele calls it the lowest form of Nature-religion. Polyzoism is a low form of All-Alivism and sees in the world no spirits but natural forces, viz. it is an abstract view, an impersonal aspect of the world. To Tiele it is a lower form of animism, while Spiritism is a higher one. Polyzoism, as Tiele also points out, corresponds to what in philosophy is called Hylozoism, the doctrine that life and matter are inseparable or, as the doctrine also is stated, that the ultimate particles of matter are each and all possessed of life. The doctrine is stated by the Stoics to be that the universe is alive, is an animated being. Fetishism is a polyzoistic idea. Feitiço, the Portuguese word, is derived from the mediæval Latin *factitius*, "endowed with magic power." The Portuguese seeing the Negros ascribing special magic virtues to certain objects and expecting blessings from them correctly called such objects Fetishes. The objects

were spirits or gods in the eyes of the Negros. If we adopt the Polyzoistic theory as an explanation of magic, we have gained one point, viz., we are rid of the spiritualistic view. It gives us a view in the direction of "the One," monism, and frees us from phenomenalism. Spiritualism carries us into "the Many" and we are lost. By adopting Polyzoism we substitute "forces" for "spirits" and that is a gain in the process of reasoning, though not a final or satisfactory explanation. "Forces," a theory of forces leads into phenomenalism too. As Monism helped us to clear Scylla, so Science helps us past Charybdis. Science has shown that "forces" are nothing *per se*; that they are only intellectual aspects of Energy. The term is no more used as a scientific definition; it does not denote either matter or energy. It is not a term for anything objective, yet, even some scientific men still cling to the notion of force as something objective. They use it as Tait does (in "Properties of Matter") for "brevity's sake" and as an accommodation to popular thinking. In the physical universe there are but two classes of things, matter and energy. We reject then all "explanations" of magic and its forms. Magic is a wisdom and a life which cannot be reduced to a logical formula.

Beyond logical formulas lies the subliminal self, the subconscious mind. It is in that we are to seek for magic and its explanation. Its attributes are commonly taken for spirits, forces, or other similar conscious mentalities; its will is phenomenalized and its wisdom personified. Modern science calls it Energy and misses its self-consciousness and self-determinedness. It is that Protean transformation which can be both centre and circumference, both unity and variety, both father and mother, both Ego and Non-Ego. It is not known by logical processes, but it is said that "he rightly knows the world, who in the world does right."

Only the One is much, and little is the throng.  
Nay, the One is not much,—it is itself the All.

But, we have anticipated and entered upon a criticism of the author's theory. We must hear more from him.

About sympathetic magic he says, that it has always existed and it exists at the present time. It depends for its success largely upon the association of ideas. Its underlying assumption is that to produce any result you have but to imitate it. To burn or otherwise injure anything belonging to a person is to affect its owner in a similar way. To destroy a portrait is to ruin the individual. The Zulu lover expects to soften and win the heart of his adored one by chewing and softening a piece of wood.

Even this form of magic Dr. Davies says :

"Could not, at the start, be anything other than a symbolic prayer to the spirit or spirits having authority in these matters."

About magic as related to religion he says that it is impossible to draw a hard and fast line between the two. He holds that in most, if not in all positive religions, there are traces or survivals of magic and that in the more advanced development of magic we have the beginnings of religion. Polytheism is the natural outgrowth of animism, and among monotheistic peoples, nay, among Christians, magical charms, amulets, etc., are very common.

Dr. Davies gives a rather evasive answer to the question :

" 'Is magic prior to and a stepping-stone to religion? Or, is it a step backward from religion; a corruption of religion, etc.?' He says:

The true state of the case appears to be this—

(1) Magic, as the non-ethical attempt of man to influence the supernatural, may be said to accompany all grades of religion. Christianity itself, in all its actual forms, is more or less influenced by it.

(2) Since magic is a low form of religion, it may either precede the full realization of religion or it may follow upon this last, and so be, in that case, a degeneration, a going back from a religion."

It has often been pointed out that magic is science in the making. Dr. Davies does not like to admit it. He contends, and with some show of reason, that the comparison of magic with early medical science, in order to prove it an elementary medicine, is not quite fair, because incantations, plants and amulets, etc., used as power wherewith to cast out devils, etc., had a religious significance, and that alone. He quotes Willmann, Stark, Wellhausen, W. Robertson Smith and others as proof.

The balance of this small book deals with the special Hebrew aspect of magic, divination and demonology. We are compelled to pass by these details, however interesting they are, and close with a few words on magic in general.

Has this author any idea of magic as understood to-day? It does not seem so. He is not above mere scholasticism. It has not dawned upon him that he is dealing with the vulgar notions of magic and is ignorant of that life of union with the Divine which lies afar and remote from the mere observer. The forms he refers to are only the degenerate and last stages of a science and a divine life of an antiquity far removed from the ages of the O. T. When they were known, that science and life were already lost. He makes another serious blunder in not distinguishing between the magic that belongs to a state of mind

bound up in Necessity and the other which is Freedom. The magic powers of the two are radically different. He is dealing with magic as if it were a mere literary play-toy, and, at times it is referred to as a despicable feature of the human mind and heart. He has neither received the kiss of Egeria nor sipped the dews of Hybla. He is not a Master.

C. H. A. B.

### PREMATURE BURIAL.

LONDON, Sept. 20, 1899.

#### LETTER TO THE EDITOR:

SIR.—My attention has been called to a thoughtful and instructive article on this momentous subject in *THE METAPHYSICAL MAGAZINE*, from the pen of your able contributor, Dr. Alexander Wilder. For several years, owing to the number of cases of premature burial reported in the press, the subject has attracted much attention in England, and three years ago The London Association for the Prevention of Premature Burial was founded with the following objects: 1. The prevention of premature burial. 2. The diffusion of knowledge regarding the predisposing causes of the various forms of suspended animation or death counterfeits. 3. The maintenance in London of an office for the publication of literature, and as a centre of information and agitation.

Numerous meetings have been held at which resolutions have been passed and subsequently published in the principal journals in the United Kingdom, with the object of directing public attention to the danger of living burial, under the existing laws of death certification, and in the absence of any obligation on the part of the attendant doctor to verify by careful examination the actual disease of the person supposed to be dead. It has been admitted by the Home Secretary in Parliament, that over 1,100 persons are buried annually in England and Wales without medical examination, or death certificate of any description, and Scotland and Ireland are much worse off in this respect. In 1897, a comprehensive treatise was published by Messrs. Swan & Sonnenschein, London, entitled "Premature Burial and How it May Be Prevented," by William Tebb, F. R. G. S., and Col. Edward Perry Vullum, M. D. This volume has excited much public interest, and has been widely and favorably reviewed in the press. The *Spectator* says: "An attempt to show that very great dangers exist from our neglect of basing the decision that death has taken place upon any symptom but the absolute one of putrefaction, has just been made in a very interesting book, entitled 'Premature Burial.' To do this a very great

number of cases of premature burial have been collected and set forth. We are shown that these cases in fact occurred, because men are apt to count as signs of death some that are not absolute, and which may only indicate suspended animation. From this the writers argue, and we think justly, that there should be a change of the law as regards death certification, and as to the treatment of bodies before interment." The New York *Herald* remarks: "There is something about the mere idea of being buried alive which causes one to shudder, and when specialists affirm that the number of cases of premature burial are numbered by thousands the question becomes one which appeals to the sympathy and coöperation of the community at large." The *Medical Times and Hospital Gazette* observes: "Tracing out the important subject from its origin our authors lay great stress on the paucity of modern knowledge respecting the phenomena of trance or catalepsy, the prevalence of which, while universally admitted in theory, seems almost ignored in practice. The various tests in use in different countries, their respective laws as to burial, death certification, etc., are all passed in review here. . . . We agree with its implication that from an overworked and not over-practical Parliament little amelioration is at present to be hoped for, but that assuredly private initiative in these days of philanthropic associations ought to supplement this. And no better step can be taken in that direction than by promoting the circulation, and careful perusal of the most able work we have yet encountered on this all-important subject."

Since the formation of the London Association for the Prevention of Premature Burial, thousands of letters have appeared in the press on the subject of Premature Burial, in response to which numerous applications have been made for literature bearing on the subject from correspondents anxiously interested, owing in many cases to narrow escapes from living sepulture in their own families or those of others. Among the publications widely and gratuitously distributed by the Association may be mentioned: "A Plan for Forming Associations for the Prevention of the Burial of Persons Alive," by an Army Surgeon; "How the State May Prevent Premature Burial"; "The Absolute Signs of Death, and the Prevention of Premature Burial," by the late Sir Benjamin Ward Richardson, F. R. S.; "Premature Burial and Its Prevention," an illustrated leaflet, giving an account of the ingenious mechanical contrivance for preventing living burial, invented by Count Karnice-Karnicki, chamberlain to the Russian Emperor; "Premature Burial, and How it May Be Prevented," by William Tebb, F. R. G. S., a controversial pamphlet in reply to a criti-



cism in the *Medical Press* by Dr. David Walsh; "In Dread of Premature Burial," from Cassell's *Saturday Journal*; and a reprint of an instructive article from the *Spectator*. Other publications to be had of the Association are: "Premature Burial," by Franz Hartmann, M. D., and "The Perils of Premature Burial," by your correspondent, Professor Alex. Wilder, M. D. A bill has been drafted by a well-known barrister-at-law connected with the Association, for early presentation to Parliament, with a view of procuring the adoption of greater precautions in the practice of death certification, and of rendering death verification obligatory. When one considers the uncertainty of the so-called signs of death, and the many narrow escapes from premature burial published from time to time in the press, and communicated privately to the Association, to say nothing of the cases of actual burial alive, it is matter for surprise that precautions have not been taken in all civilized countries long before this for the prevention of the most horrible fate that could possibly befall a human creature.

Yours respectfully, JAS. R. WILLIAMSON.

42 Stibbington street, London, N. W., England.

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Liquefied air used in conjunction with an electric furnace, will, it is said, shortly be made use of for the cremation of bodies. A cemetery near Nyack, N. Y., has been purchased, so it is alleged, by a syndicate who propose to locate there a crematory to utilize this latest product of science. Its promoters say that liquefied air will remove the chief objection held by many to cremation—the long time taken in the process of incineration.—*Electricity*.

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Life is the bond between Man and the Vegetable Kingdom. It is the bond of kinship amongst all Organisms. *Life is One. One Unity.* There are not varieties in kind—as Plant life, Fish life, Insect life, Animal life. There is in the Universe but one Life pulsating through organic things. Life is a vital entity, and not a mere condition of Matter. It persistently seeks the germ. It is universal. Like Matter, it is indestructible; and like Force, it is never lost.

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Are our serene moments mere foretastes of heavenly joys vouchsafed to us as a consolation? or simply a transient realization of what might be the whole tenor of our lives. . . . Sometimes we are clarified and calmed healthy, not by an opiate, but by some unconscious obedience to the all-just laws, so that we become like a still lake of purest crystal, and, without an effort, our depths revealed to ourselves.—*Thoreau*.

## BOOK REVIEWS.

**A SHORT VIEW OF GREAT QUESTIONS.** By Orlando J. Smith. Paper, 25 cents; cloth, 50 cents. The Brandur Company, New York.

In this age of rapid transit, of books without number, and of excessive thirst for knowledge but with scarce time to think and digest all that is flashed before us, we occasionally hit upon an author who can write a book with a sermon, or several sermons, perhaps, on every page. In the volume bearing the above title we have, indeed, a timely and comprehensive view of great questions, of interest to both believer and unbeliever. The vexing question of Heredity, of the survival of the fittest, the transmigration of souls, and many other profound questions are ably treated and published between two covers containing only 75 pages of legible print. That man has arisen in common with the denizens of other planets to his high estate through long and numberless reincarnations, is stated in language most convincing. That he is destined to go on forever, not a shadow of doubt is entertained. No obsolete dogmas are attacked, but the essence of everyday truths is put before us in sentences sufficiently brief and striking to entitle the work to the name of text-book, especially for the convenience of those who have not the time nor opportunity for exhaustive research. The book, miniature in form, is invaluable as a pocket book for ready use upon all occasions.

**A CONQUEST OF POVERTY.** By Helen Wilmans. Paper, 50 cents. The International Scientific Association, Publishers, Sea Breeze, Fla.

In this book the author has given us some very palpable truths, which the most ordinary mind need not fail to appropriate. The narrative of her life, made eventful by a determined conquest over poverty, is told in a way that people with similar experiences will readily understand. We are told that opulence is the heritage of all, in fact, and that poverty—believed in and therefore participated in—is not a fact, only so far as a cringing will permits it. Hoarding wealth proves that we have more faith in money than in ourselves, more desire that mammon shall rule than that we as divine entities shall become our own masters. The greatest pity is, that the very people whom these teachings would most benefit are the indifferent ones, who remain in their self-chosen states blissfully unconscious that we have even stretched forth a helping hand for the betterment of their condition. So, however, in all advance movements. But books have missions, and missions find listeners in time, after the call to a better understanding has been kept before the people long enough.

## BOOKS RECEIVED.

**THE EVOLUTION OF GENERAL IDEAS.** By Th. Ribot, Professor in the College de France. Authorized translation. Cloth, \$1.25. Open Court Publishing Co., Chicago.

**SOLOMON AND SOLOMONIC LITERATURE.** By Moncure Daniel Conway. Cloth, \$1.50. Open Court Publishing Co., Chicago.

**DISCOURSE ON METHOD.** By René Descartes. Veitch's Translation. July number The Religion of Science Library. Open Court Publishing Co., Chicago.

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UNFOLDMENT.\*

BY FLOYD B. WILSON.

The story of biography that entrances the reader is that of the development of the individual—the noting of the successive mental stages reached, which mark the unfolding of the latent powers of the hero. One may fix his gaze on the brilliancy of the achievement with rapt admiration, but the path to it is what interests most—the path standing out clear with the monuments on the way, speaking the symbolic language of Growth.

Around the men whose names are renowned in history as warriors or statesmen, discoverers or inventors, scientists or reformers, orators or poets, there has been woven the veil of mystery; we have, by common consent, placed them on pedestals, and worshipped the ideals we created from the reals we did not understand. We thought it both human and noble to do this, and from the standpoint of sentiment we were right. To-day the mental waves of the thought-current of the closing years of another century arrest our attention and tell of the real (or divine) lesson taught by these histories.

The law of unfoldment is a discovery. Long ago we had read and accepted Emerson's statement of truth that "God enters by a private door into every individual," but we had most vague ideas as to what "God" meant, and we did not know the way of the "private door," so this acceptance brought us nothing. Then through the darkness there came upon us revealings from the

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\* Read before the School of Philosophy, New York, October 2, 1899.

Unknown. They were not the accepted conclusions from a developed philosophy. No, truths seemed to be forced upon the intellect—a stream of Knowledge swept around us whose course and source were undiscovered and unexplored. Mystified, we called it occultism and included under that head a world of phenomena and thought-speculation which modern philosophy had not yet classified. Thinking men and women began to enter its dark portals—some in search of one demonstration, some another. Within those dim corridors the story of unfoldment is learned; and now, as it breaks on us in brightness, we are declaring, occultism shall be occultism no more and that light shall scatter all darkness.

Now we know how blindly men have worked—how they have been led without ever discovering their leadership. We know now how they might have freed their paths from hundreds of the barriers on their way had they only recognized the law. We know now why the most successful ones have been the most diffident upon hearing their own praises sung; and, in the language of Emerson, declared, “Not unto us, not unto us.”

Though we have grasped some of the great truths, revealing the true selfhood, and feel we have merged ourselves within them, are we yet really acquainted with the law of unfoldment? Were we absolute masters of it we would be the greatest of Yogis. The Hindoos call such mastery Pranayama, for all the forces have been by them generalized into Prana, and he who has grasped Prana has grasped all the forces of the universe, mental and physical.

The Hindoos, more than all other philosophers, recognize the unity of all life—the divine individual selfhood responding through vibrations with creative energy, and the oneness of spirit that illuminates all souls. I do not care to go into nomenclature as a rule, but let me try to make myself clear as to my use of the word soul; for, from my standpoint, it is our acquaintance with it and with ways of reaching it, that we are considering in the lesson of unfoldment. Man's individuality is determined by the endowments of his soul. The endowments of every soul are *powers*, *faculties*, and *capacities*. Again, we may speak of these as *to know*, *to feel*, and *to choose*, and designate them as the *intellect*, the *sensibility* and

the *will*. In these endowments, and their development and exercise, must always be found the traits we call character, in the individual.

The soul, ever enduring, ever enlarging, is the immortal but changing plane of the entity, man. It vibrates with creative force. Through it is the path to all knowledge. Within itself, memory sits, the emotions repose, the imagination rises, and will and purpose find their enthronement. The soul, therefore, is rich in its possessions, yet the soul is dormant to conscious mind unless illuminated by Spirit. Spirit is the light of the soul. Spirit is God. Spirit is Universal. By it is man bound to the entire cosmos; through it must he recognize his divinity, his oneness with God—the creative impersonal essence, energy and force of the universe.

To develop, or unfold, then, is that one should acquaint himself with and learn how to use his own soul force. I do not like the word develop, because it is not a correct word here. There is no such thing as the conscious self developing the true selfhood. Conscious self has a work to do that the powers of the soul may unfold, and express themselves; it may suggest, recognizing that the soul waits for suggestion, and then it must learn how to be absolutely still. The gunner carefully moves the gun on its pivot, this way and that, till the mark is covered; then fixing it firmly still, a touch sends the ball forward on its errand. Your thought, your suggestion, is the ball. Once sent forth, let conscious mind know it has performed its part, and in faith and silence await the response of the soul.

Within the soul, with its far-reaching endowments, then, we find the storehouse of wisdom; to unfold is to learn the conscious entrance into that storehouse. How did that storehouse become filled with all this knowledge, do you ask? The superficial answer to this question is through the action (conscious and subconscious) of the mind, in filling this reservoir to be called on in times of need. We, who know the truths of the philosophy of repeated incarnations, and of the soul's vibrative energy reaching to the Source, agree with Emerson that the "Soul of the child is as mature as the soul of the sage." We recognize, therefore, that the soul has been gathering value to itself for countless ages; and that, if we discover

how to consciously enter that sacred enclosure, its treasures will be our conscious possession. To each, in the economy of the divine law, is given the right and power to enter into this temple of infinite supply, and help himself to all his fondest desire reaches for, if he will.

All great geniuses have appropriated from the source of power, yet few of them ever learned the conscious way of entrance to the storehouse. Beaumont and Fletcher, in the Epilogue to "Honest Man's Fortune" felt the truth of our philosophy and wrote:

"Man is his own star; and the soul that can  
Render an honest and a perfect man,  
Commands all light, all influence, all fate;  
Nothing to him falls early, or too late."

Matthew Arnold, having broken from the environments of church dogmas, sang:

"Once read thy own breast right,  
And thou hast done with fears;  
Man gets no other light,  
Search he a thousand years.  
Sink in thyself! there ask  
What ails thee—at that shrine."

It is but fair to myself and my subject that I say just here that this discipline for the unfolding of one's powers, in its entirety, constitutes and embraces the purpose of being—the divine object of existence. He who grasps this truth and faithfully devotes himself to the calling forth of the powers of the soul will never ask the question, "Is life worth living?" He will know that, infinitesimal cell, or atom of the mighty universe though he may be, even *he* is needful to the creative force of the Imminent God.

It may be well to pause here before taking the first step, and honestly inquire how much of truth's light has penetrated and entrenched itself within our consciousness. Have we made acquaintance with our own souls? Have we lifted the curtain of the earth plane, conscious logic, high enough to catch the view of the great background of our being? Is our real selfhood an unknown volume to us? Do we guess or hope, or do we know there are latent powers in the soul to be uncovered—to be unfolded? Let us look for the



proofs. In school days, have you never worked over a problem late, and retired weary and half-discouraged, then, joyously awakened a few hours later, realizing that the solution had come? Sometimes you felt you must rise and write it down, and sometimes you knew you could safely wait till morning. Unconsciously, you then have said, the problem was solved. Now, however, you must be taught to speak more scientifically. There is no such thing as unconscious mental action; all mental action is either conscious or subconscious. The course of subconscious mental action is often not clear to the conscious mind. At times it baffles even the wisdom of the Yogi. Subconscious mental action may be the acceptance on the part of the soul of a suggestion from conscious mind, and logically carrying it forward till an end or purpose is attained. Again, it may be the bringing of the will into vigorous action by a suggestion, so that dormant or newly-created brain cells send forward such electric force that a hitherto concealed compartment of the soul is broken into and its treasures disclosed and passed to conscious possession.

In the illustration just given, desire was so strong that it hurled thought forward till it found lodgment in subconscious mind after the conscious was lost in slumber. Then, illuminating Spirit, that always shines, bathed the image firmly held before it by subconscious thought, and the brilliancy of the picture dazzled the senses and awakened consciousness from slumber to light and truth. You did not dream the solution of the problem, you simply found the way to the storehouse of wisdom in the exhaustless bank of the soul—a mental bank whose deposits ever increase as repeated drafts are made. Some spiritualists would explain this quite differently. They would say your guardian spirits came and brought you the knowledge you craved. In this I do not seriously disagree with them, though the potent force always lies back of the effect. Your desire, your crystallized thought created an attractive atmosphere. That was the cause. Spirit force could not reach you till you opened the way. That done, the clairvoyant could have seen spirits around you and trying to aid you; and, if gifted with clairaudience as well, she would have heard the voices. They are of the infinite force of spirit, and so aided in the illuminating; and yet, all these apparently divers

forces are one, for Spirit is all, and one of its purposes is to awaken conscious mind to the limitless powers of the soul. Messages (some fraught with wonderful meaning) may be brought you by others who are either in earth or in spirit life, but Knowledge cannot be brought you by any one—it comes from the working out of a mental process within. If you have worked it out in a previous incarnation—in this, you have only to uncover.

Unless you feel completely convinced that my argument as to the real source of Knowledge is correct, you cannot enter upon the course I am about to suggest and find it. Glance at the records of history for a moment. Who taught Joan of Arc warfare? Where did Galileo and Keppler learn the music of the spheres? Who taught Homer to compose and sing heroic poems two hundred years and more before the Greeks had an alphabet? Where did Swedenborg learn the language of the angels? Who taught Lincoln statesmanship? And whence Napoleon's inspiration when he declared, "Impossible is the adjective of fools"? There is, in my philosophy, but one reply to all these questions: They each and all found their way to the mighty reservoir of Knowledge—they made acquaintance with their own souls and appropriated its treasures—"Within! within's the light."

" Truth speaks in the senseless, the Spirit;  
But here in this palpable part  
We sound the low notes, but are silent  
To music sublimed in the heart.

" Too few and too gross our dull senses,  
And clogged with the mire of the road  
Till we loathe their coarse bondage; as sea birds  
Engaged on a cliff look abroad

" On the ocean and limitless heaven  
Alight with the beautiful stars,  
And hear what they say, not the creakings  
That rise from our sensual bars.

" O life, let me dream, let her presence  
Be near me, her fragrance, her breath;  
Let me sleep, if in slumber the seeking,  
Sleep on if the finding be death."

If, then, we are agreed where Knowledge is, we need not scatter force by looking for it where it is not. We know the secret

place, and each must enter for himself. He then appropriates what is his own. Desire told of the treasures in the storehouse, and let this teach each one the sacredness of desire. Desire to eat the fruit of the Tree of Knowledge is, therefore, God's message telling us what is ours, if we will.

“ Seek not with an anxious look,  
Quiet your worried mind,  
Know these words are true indeed,  
‘Seek and you must find.’  
Think not that to gain your wish  
You must so and so believe,  
Forget not the truth of this,  
Ask and then you must receive.”

Now, you are seeking an entrance within the temple not made with hands; eternal, in the heavens. The way is a “straight and narrow way, and few there be that find it,” said the greatest of Yogis, whose communion with his soul was so absolute that it dominated his conscious self. In giving instruction he always spoke from the centre—the seat of the subconscious selfhood. At the gateway of the entrance we lay aside our load of false beliefs; our load of errors and prejudices; our load of doubts and fears. Waiting there, we ask guidance of the soul—“the perceiver and revealer of truth.”

“Be still and know” is not a command, it is a simple statement of truth. Knowledge from within cannot come to us unless we are still, nor can it come if we doubt or fear. To open the way that it may come, with stillness we must combine trust; following that, as a heritage, will come patient, receptive listening.

That you may put yourself in such an attitude, it is proper here that I go somewhat into detail. The ambitious student who recognizes truth when spoken by another is inclined to try and force its demonstration. He loses power by this, and his progress is slower. So many have told of sitting alone and holding firmly in thought a purpose as a way to the end, that thousands upon thousands have been trying by so doing to obtain demonstration without even knowing what keeping still meant, to say nothing of their wrong ideas of building and holding mental images.

First, then, learn to sit and be still physically. Select an hour in the

day or evening—a full hour, and just an hour—when you can be free from interruptions, and take that same hour each day, and no other. Sit with both feet resting on the floor; let the chair be of a height to permit this. With both feet resting on the floor, a right angle should be formed at the knee. Next, be careful that the spinal column be kept erect—there is a fluid passing through it to the base of the brain, with which your thought has everything to do. In a lying down posture this fluid presses against the base of the brain; and, if concentration is attempted in that position, it will be found exceedingly difficult to sustain it. More than that, that position bars unfoldment. Knowing now the position to take, and the absolute requirement (in the initial work of cultivating acquaintanceship with your soul) of coming to these sittings the same hour each day, you are ready to commence your work. For the first few weeks—probably for a full month—I advise you to pay no attention whatever to your thoughts during these hour sittings; let them run on—let them run whither they will. Your first discipline is physical—this too many have ignored. Within a month, by such discipline, you can stop in your walk, even, and find a delightful stillness surrounding you, and the mind absolutely free. This physical rest and stillness is most essential to true progress. Having gained this stillness you commence to command thought. Send it on the simplest of errands at first. Keep it within your physical selfhood. Centre it on some portion of the body—say the hand—and then try to trace every sensation you feel in the hand. Follow this by directing thought to other parts of the body. An increased supply of blood is sent to these members by this exercise, and atrophied organs and muscles have thereby been restored to their normal condition. Following the study of sensation, leads us, naturally and logically, to that of the study of images. The lowest forms of life feel, even the amœbas, and so sensations are known to them. To image, requires intellect; in its exercise it calls on both memory and imagination. Let your first imaging be of the real, not of the ideal. Say a city you visited long ago. Call up in memory all it readily gives forth; and, passively waiting, enjoy, as you can, looking at these mental pictures. The next day you will find the pictures more

distinct. Some details you had not even noticed when you saw the church, or town-house, or school-house, or monument, now appear. A street you scarcely recognize comes to your vision more or less distinctly. A week or two of these sittings pass, and your soul, through the subconscious mind, will have revealed all it has to reveal on that subject. Possibly you have not gained any valuable knowledge; but if you have been patient and followed this course carefully, you have opened up communication with your soul. You can want nothing to which your thought, rightly directed, may not help you. Follow for some weeks the calling up of images which will put memory to its test. Say the school and playmates of childhood; their youthful faces, their names, their characteristics. The soul has forgotten nothing; let it prove this to your consciousness. Within three months of faithful work, following these simple lines, you will find yourself fast approaching mastery of your own thinking self. That mastery opens the portals to the treasure-house of the soul.

The next step in unfoldment goes beyond the individual or conscious self. You want to reach out mentally to others. Your discipline has now fully prepared you for this. In your first attempts, select some purpose most unselfish in itself and directly affecting the good of another. If you can know when he is asleep, select that hour to treat or help him. This, of course, as to time, refers to your beginnings. Sit still; imagine him where he is, and you near him; speak your wisdom to his soul. You will be surprised how quickly the work will be done. In your practice, always preserve the attitude of listening, as intuition speaks more frequently through the medium of the mental ear than through that of mental sight. I suggest that you begin your sittings with your eyes open, but close them as soon as there comes a sense of strain upon them.

The Hindoos make measured breathing preliminary at almost every sitting. There is a world of discipline in their breathing exercises, and I cannot commend them too heartily. Inhale, counting, say, four; hold the same; count, and exhale and rest the same. Modify this exercise from time to time. All well-directed breathing exercises harmonize the system and fit you mentally for

the more serious work. One of their exercises you will find, at first, quite difficult, but I feel I ought not to pass without mentioning it here. Inhale deeply through the left nostril, centering thought on the nerve current (or spinal column), as if you were sending your breath through it so that it may strike (mentally) on the last plexus, which they call the seat of the Kūṇḍalīnā. Then hold for a short time, and exhale slowly through the right nostril. This practice is conducive to repose or rest. If you have tired nerves it will calm them down so that such peacefulness will come that you will feel you have never before known what rest meant.

After you have followed the method suggested, a few months, there should be seasons of rest: seasons when you cease to strive for anything. During these it might be well to give, say fifteen minutes of the early day, or the same time just before returning to a sitting; this, simply for preserving harmony of the forces, and keeping the way to the source open and clear. When, from time to time, you are about to undertake some serious task to which you feel called, read books that bear upon the subject, and talk with people who understand something of it. Do not strain to reach what does not appear through these avenues, but let the main features rest quietly in your mind. Note the facts that you have, and skip the speculation advanced; you are seeking the truth. All the speculation, all the theories of others cannot help you. You are reaching for a point beyond. If you desire this Knowledge, that desire proves your soul has it in her storehouse, and you now know the way to find it. Having brought about yourself consciously an atmosphere that can receive and hold the vibrations that you are calling to yourself, you again enter the silence and receive from the soul the revealings which she is ready to give to your consciousness. Later on, you will come to the more serious purposes that dominate your life. Having learned, tested, and proved that the "straight and narrow way" leads to Knowledge, you will enter it with absolute faith and trust. You will not trouble about time and dates, for living will have begun to you to be an eternal NOW. In the brilliant radiance of the present, and the knowing that it always IS, you can have no longing for a future.

Herein, I have presented you with an outline of work on details of which I might speak for a score of evenings were I attempting to take you over the course suggested, step by step. I trust, however incomplete this brief paper may be, some, at least, may grasp a method that will help them to find the way that leads to purpose fulfilled. All spiritual advancement is a growth. The unfolding can come no faster than you are ready for it; without discipline it may never come at all. The limitless powers of the soul are the limitless powers of man. Possess your conscious self of the wisdom of your soul, and the book of Knowledge will be open before you. Then, you will need no more to go to books, for infinite Knowledge will be yours. Even though no mortal may ever reach the pinnacle of this sublime height, every approach toward it is upliftment to worthier deeds and nobler lives. We have only the glimmerings of our own possibilities. History shines with names here and there that tell us what man has done, what man can do. In learning of the powers of the soul, you have learned of the absolute unity of all life and force and the secret spoken by our wisest philosopher that all have "an identical nature."

" God is the ocean limitless,  
That doth all springs supply,  
God is the 'I am that I am'  
The self of every I."

Then

" In the silence, in the silence,  
In his love, so kind and true,  
In the living, throbbing silence,  
Find the work you have to do."

After you have over and over again proved the truth of this philosophy by receiving revealings from the soul of wisdom never gathered by others, hesitate not to assert your Oneness with creative force and power, and sing with Emerson:

" I am the owner of the spheres,  
Of the seven stars and the solar years,  
Of Cæsar's hand and Plato's brain,  
Of Lord Christ's heart, and Shakespeare's strain."

FLOYD B. WILSON.

## THE POETIC IDEAS OF THE SLAVONIANS ABOUT NATURE.

BY DOCTOR L. JACOBI.

Without pretending to give a comprehensive definition of the term "poetical," we may assert that it is mostly applied to objects or ideas which appeal to our imaginative faculty, as contrasted with the reasoning faculty. This further implies that "poetic" and "concrete" are partly correlative terms.

Concrete ideas go before abstract ideas in the course of mental development. In fact, the latter are nothing other than generalizations of the former. This explains why in the days of its childhood mankind entertained far more poetical notions about nature than in later times.

What has become general to us was special to primitive minds, and where we see principles they beheld live beings. Surrounded by the manifold forces of nature and seeing them at work now for his benefit, now to his harm, early man personified and transformed them into living friends and enemies. He peopled heaven and earth with gods and spirits, who were either interested in his welfare or bound to injure him.

His notions were largely embodied in his language and transferred by means of this vehicle down to our own times. All modern idioms are instinct with the poetry of long bygone days. Philology has revealed many a treasure that for ages lay buried in a word, unsuspected by the lips which used it.

Comparative studies have taught us that the early notions of different peoples are identical in many respects, whether this be owing to the same ancestry or rather to similar causes producing similar effects; and thus the following poetical ideas of the Slavonians will be found to have more than special interest and significance, affording, as they do, materials for comparison and generalization.

The earliest poetical sentiments seem to originate in contemplating the regular daily changes of light and dark. In strikingly childish simplicity of mind man wonders why the sun does not roll



down from heaven, how it moves along, whether it will come back to-morrow.

Like other peoples, the Slavonians saw a god in the heavens, who produces the light—the sun being his eye, the winds his breath, the lightning his arrows. Heaven, the father, fertilizes Earth, the mother, with rain and light, and she bears fruit. The Sun is the father of crops and protector of the poor and needy. He sends them warmth and avenges all evil done unto them. But he must be propitiated, otherwise he scorches and burns, shooting off his flaming arrows.

Next to the sun, the moon plays an important part in the personification of nature. The two are conceived either as brother and sister, or oftener, as husband and wife, the stars being their children. According to some versions, the sun is the husband; others consider it to be the wife. This difference is often met with elsewhere, some languages assigning the masculine gender to the sun, the feminine to the moon (*le soleil, la lune*), others reversing the relations (*die Sonne, der Mond*).

The regularly recurring changes in the aspect of the moon gave rise to ideas about his inconstancy in conjugal love. With the first wintry days the sun and moon separate and go in opposite directions, not to meet again until the warm spring sets in; hence the sterility of winter. When they come together once more, they tell each other all about their adventures in the meantime. Occasionally they quarrel bitterly, thus creating thunderstorms, earthquakes and eclipses.

The moon is in love with blushing Venus, the morning star, and he forsakes his wife to roam over the heavens in the night time. He may be seen early in the morning, before the sun has risen, with his beautiful sweetheart.

Similar to other peoples, the Slavonians assigned a home to the sun. Far, far away in the East towers a golden palace, where surrounded by stars and comets, the sun-king rests on a purple throne. Right and left stand two beautiful maidens, the Dawn of Morn and the Dawn of Eve.

Early with the birth of day the glorious King begins his journey over the heavens, in a flaming wagon, borne onward by fiery steeds.

Next to the sun as a source of fertility stand the rainstorms and **summer showers**; hence the worship of Perun, the god of thunder, who lives in the heavens, clad in clouds, breathing winds and shooting lightning-arrows from his fiery bow (the rainbow).

Opposed to the benevolent powers of Light and Warmth are the evil powers of Darkness and Cold. Thus, again in harmony with other peoples, the Slavonians worshipped the White Gods of Light and the Black Gods of Darkness. These Deities are perpetually at war with each other and sometimes the evil forces attack the glorious Father of Light, the Sun, and threaten to swallow him (solar eclipses).

Heaven and Earth were in their turn conceived also as husband and wife. The rain, falling from heaven, fertilizes the earth, and she brings forth fruit. The Sun is the single eye of heaven. When the god closes his eye, night falls on the earth, to disappear on his waking and opening the eye in the morning. The rays of light are the hair of the heaven-god; flowers, grass, trees are the hair of the earth-goddess. Light and Fire are brothers, children of heaven.

We have seen already, that winds are fancied as the breath of the thundergod. According to other versions, there are as many wind-gods as there are principal winds—north, south, east, west. Exactly the same notion was entertained by the Greeks. The different winds have one common father.

The rainbow is conceived now as a serpent, now as a regular bow, then again as a heavenly throne, or a bridge connecting earth and sky.

In the clouds primitive imagination saw the wells and rivers of heaven. More poetical is the idea that clouds are beautiful nymphs, courted by the god of thunder, who pursues them on the wings of the wind and whose passionate kisses the lightnings are. More familiar to us is the idea, that clouds are the cows of heaven, and the rain—their milk. This notion originates with nomadic tribes.

The similarity between certain cloud-forms and mountains is too striking to have been overlooked by early observers. And accordingly we find this interpretation among the Slavonians. They also beheld caves in the mountains where the rain-giving cows found refuge in winter. The free movements of clouds suggested

the poetical epithets of "flying mountains" and "winged rocks," which served as towering thrones for the Dieties.

The most natural version appears to be that heaven is an overhanging ocean, and the clouds fishes swimming on its surface or waves upon it. This led to the conception of the sun sinking every night into the sea, to reappear well-washed and bright in the morning. If the day happened to be dreary, the people said the sun had taken but a lazy bath.

Heaven conceived as an ocean naturally suggested the transformation of clouds into sailing ships, peopled with the souls of the departed. This led to the custom of burying the dead in coffin-shaped boats (or rather boat-shaped coffins) and letting them float on the sea.

But the most imaginative conception of clouds covering the sky is one that calls them a gigantic tree, rooted in the ocean of heaven, spreading its leaves over the earth and dropping gentle honey-dew and rain upon it. This is the mythical Tree of Life, mentioned in all heathen religions of the Arians. Ignited by lightning and glorified by the rainbow, it suggested the ideas of woods with golden apples ripening on silver trees, jealously protected by fiery dragons. The rainstreams gushing from this Tree of Clouds are of liquid copper, silver and gold, and transmute everything on their way into these brilliant colors. We find the same belief recurring often in folklore.

Descending from the heavens to its humble birthplace, the fancy of early man still found enough play in contemplating animal and vegetable life. Woods and rivers teemed with living creatures, some weak and useful, others formidable and dangerous. A high grade of intelligence was attributed to them and their doings exhibited in countless fables.

Perhaps the principal part in beliefs concerning animals is played by the serpent. He is spoken of as flying and flaming; he is wicked as he is wise, always bent on evil deeds. His form is changeable and he often appears as a beautiful youth to seduce the wives and daughters of men. It is clear that the serpent personifies lightning. The similarity is evident. American Indians hold thunder to be

"the hiss of a great snake," and Tartars take lightning for a serpent, falling from heaven. Some Slavonians even believe all snakes to have fallen in this way from the sky.

After the serpent comes the wolf, personifying stealthy enemies of man; then the fox, representing the sly and cunning foes. Birds are also often spoken of as embodying, by virtue of their free and rapid flight, analogous forces of nature, as winds, clouds, streams.

Not satisfied with their manifold real life, primitive imagination peopled the woods with additional spirits and minor deities. The same was done with the waters of the earth, until every tree and every brook swarmed with new life.

It seems further as if, to the mind of early man, the animal and vegetable kingdoms stood very near to each other; at least his imagination often led him to see transformations of human beings into flowers or trees, and back again, not to speak of men transformed into animals. Particularly Slavonian folklore abounds in such beliefs and stories. A beautiful maiden, after having been drowned, is turned into a weeping willow. Another young girl is changed into a green meadow, the grass springing from her hair, the red berries from her eyes and the dew from her tears.

The Slavonians believed, that lilies and violets grow up on the graves of virtuous people, while the dead bodies of the wicked turn into noxious weeds. This reminds us of Shakespeare: "And from her pure and unpolluted flesh let violets spring."

There exists a song in Russia about a cruel mother, who mortally hated her son's young wife and finally put poison in her drink, at the same time giving wine to her son. But he drank a little out of his wife's glass, and so they both died. From their bodies sprang two tall trees, whose branches intertwined over the graves.

Even the transition from organic to inorganic nature was believed in, constituting, curiously enough, the attribute of giants only. Thus the origin of great rivers was ascribed by Slavonians to the liquefaction of dead giants' bodies. The remaining giants were turned into mountain-rocks and thus none were left.

Full of interest are these myths concerning giants, who are personifications of formidable forces of nature—thunder storms, hail

showers, hurricanes. Russian fairy-tales describe the giant as a wild man of colossal dimensions, tall as a forest, wielding in his hand a whole tree torn out with its roots. He is so huge that he wades through deepest seas. The cut-off head of one, lying on a battle-field, was taken by travellers for a hill. The breath of a giant is sufficient to blow a village up into the air, and where he spits out a fathomless lake is formed. Such were the size and might of one of them, that the earth seemed too small for him. He resolved to climb up into heaven, waded easily through seas, stepped over mountains and by means of the rainbow-bridge rose into the skies. But God forbade him entrance, and so he remains hanging between earth and heaven, bedded on clouds, eating what the winds bring him, and drinking from the rainbow. But it is a hard life, floating in the air; the suffering giant sheds bitter tears, which fall as rain showers, and his sobs are the rolling of thunder. A fine personification of natural elements!

Together with giants, popular imagination created dwarfs. Notwithstanding the ridiculous contrast in size, the two are closely related. Dwarfs are funny little men, who inhabit mountain caves and woods. Some of them are very malicious and bent on injuring man; others are his friends and full of good-will toward him.

About the origin of the human race the Slavonians entertain different views. Some believe the first man to have been created from a rock; others relate, that once upon a time God was walking around his world, and as he came to the earth, he grew tired and began to perspire; a drop of his perspiration fell down, and from it sprang the first man. For this reason we all have to toil "in the sweat of our brow."

The reader will gather from the above specimens, what treasures are contained in Slavonian folklore. We selected these jewels from the capital work of Afanasiev: "The poetic views of Slavonians about Nature." Early man took a more poetic, more imaginative view of surrounding Nature than our greatest poets ever did. But his poetry had its source in ignorance, and, like ghosts with the dawn of morn, his creations disappeared in the light of cognizance.

L. JACOBI, M. D.

## THE CHURCH OF THE FUTURE.

“Religion is, or should be, the highest expression of science and of the human conscience.”—*James Darmesteter*.

That the church is losing its hold upon thinking people is a fact too evident to admit of argument. The reason for this failure on the part of organized Christianity has been forcibly stated by James Darmesteter, the learned Jew, who, after Renan's death, was regarded as “the most distinguished scholar in France.” In two remarkable essays, “The Prophets of Israel,” and “The Religions of the Future,” he makes plain the past and present errors of the church, and points out the one way by which the church may regain her lost power.

Darmesteter was of course reared in the orthodox Jewish faith. “In the course of years,” says one of his biographers, “he moved far away from the lines of orthodox tradition, but the echoes of the faith of his childhood never ceased to stir his soul. It is a significant phase of his career that in proportion as the philosophy of his life grew deeper and clearer, the hold that the Hebrew Prophets took upon him grew stronger. In his search for the solution of the problems confronting the present age, he turned to them, and found in their stirring utterances when freed from all dogmatic encumbrances the key to salvation, which others like himself had sought elsewhere in vain. No one has penetrated deeper than he into their spirit, and his ability to do so is the outcome of his intense sympathy with the moral struggles and the moral ideals of humanity.”

This mental attitude of Darmesteter's gives his views an added weight. He criticises the church not in the spirit of an enemy from the outside, but as one who knows the church, having been brought up under her very walls, and who in outgrowing her teachings has not outgrown all of his old love and reverence for her. He mentions her faults as one would mention the faults of a father or a mother, and it is this spirit, too, which makes Renan's work of such

incomparable value. They, Darmesteter and Renan, represent the highest and most influential type of Agnosticism. The church committed her most fatal error when she "threw down the gauntlet to scientific thought and endeavored to stifle it under the weight of her unjustifiable assertions." In the conflict between the church and science, the world has witnessed the disappearance "not only of all biblical cosmogony, to which the church gratuitously attached so much value, but also the essential dogmas of Christianity, the Incarnation, the Resurrection, the Mystery of the Mass, in short all the ecstasy of the cross."

Recognizing the importance of the church, Darmesteter sees also the "omnipotence and importance of science." "Science," he says "equips man but does not guide him. It illumines the world for him to the region of the most distant stars, but it leaves night in his heart. It is invincible, but indifferent, neutral, immoral." \* \* \* "The modern soul knows that it cannot abjure science, and it knows too that it can only be saved by an assertion of conscience which science cannot dictate and which should control science." Looking at the two great religions, Judaism and Christianity, he concludes that "Of all the forces bequeathed to us by the past, prophecy is the only one that can appeal to both religions, and makes of them two sects of the same religion of progress. \* \* \* For the letter of the prophets is in the church and their spirit in science." \* \* \* "The necessary revolution which would change the spirit of Christianity without changing a dogma, a rite, a priestly gesture, would also restore to Europe a centre, an arbiter, a guide; would make of the church—now an obstacle—a living force. It may be that a disastrous schism is necessary to bring this about; perhaps the genius of a Monk Hildebrand will suffice." It was natural that Darmesteter should imagine and perhaps hope for such a consummation. It is the Jew that speaks in these words. But the Agnostic in him saw the obstacles in the way of such a union as he pictured, and the essay closes with this prophecy: "If the church misses its opportunity, \* \* \* the necessary work will be done otherwise and with greater difficulty. The gain which the spirit of the future would extract from this admirable instrument of unity and of

propaganda will be lost for the work, and the scientific sect will be called upon to assume sole charge of the world."

The fulfillment of this prediction is already at hand. No Monk Hildebrand has ever come to the task of vivifying the dead church with the living spirit of prophecy. But the "disastrous schism" is already in the church, and daily it grows deeper and wider. The "modern soul," "eager for justice, for life, for light," finds no satisfaction in an institution that has stood neutral in every struggle for justice, that professes to fit men for dying, instead of for living, and that turns away from every ray of light that science has flashed into the world's darkness, preferring tradition to truth and blind faith to absolute knowledge.

The awakened soul turns from the church just as Darmesteter and Renan turned from her, and it finds a refuge just where they found it, in Science and in a God who is "the apotheosis of the human soul, *their own conscience projected heavenward*"; this was the "Jehovah" of the ancient prophets. These prophets were men to whom "justice was an active force. The idea was converted into a fact before which all other facts pale. By virtue of believing in justice they advanced it to the rank of a factor in history. They had a cry of pity for the unhappy, of vengeance for the oppressor, of peace and union for all mankind. They did not say to man, 'This world is worthless.' They said to him, 'This world is good, and thou, too, be just, be good, be pure.' They said to the wealthy, 'Thou shalt not withhold the laborer's hire'; to the judge, 'Thou shalt strike without humiliating'; to the wise man, 'Thou art responsible for the soul of the people'; and they taught many to live and to die for the right without the hope of elysian fields. They taught the people that without ideals 'the future hangs before them in tatters'; that the ideal alone is the aim of life and that it consists not in the glory of the conqueror, but in holding up, as a torch to the nations, the example of better laws and of a higher soul. And lastly, they spread over the future, the rainbow of a vast hope,—a radiant vision of a better humanity, more exempt from evil and death, which shall no longer know war nor unrighteous judges; where divine science will fill the earth as the waters cover the bed of



the ocean, and when mothers in bearing children shall not suffer death. Dreams of seers, to-day the dreams of scholars."

There are men in the church to-day who have in them something of the spirit of the old prophets. Now and then one of them is tried for heresy and expelled from his pulpit, or he voluntarily withdraws and goes, perhaps, into another and more liberal denomination. You will hear of such men at the head of what is known as the Institutional Church; you hear of them now and then preaching political sermons, denouncing municipal corruption, and earning thereby the title of "sensationalists." It may be that in this small minority now within the church lies the leaven that shall leaven the whole lump and make of Christianity a "religion of progress." If this ever occurs the word "church" will have a different meaning from that which it now has.

In past ages the church and science have been two opposing forces. Whenever science announced the discovery of a new truth in astronomy or geology or physiology, the church stood ready with an anathema on its lips, a text of Scripture in one hand and a rack and a thumbscrew in the other. In the church of the future the voice of science will be heard from every pulpit, and in every church shall be inscribed in letters of gold, "Ye shall know the truth and the truth shall make you free."

In every struggle for justice the church has remained neutral or been actively opposed to the cause of the party wronged. Slavery was abolished without the aid of the church. In a Methodist conference in one southern state—a conference held just before the war—a resolution condemning slavery was introduced. Only thirteen members voted for it, and these were ostracized in church and in society for years afterwards. The church has barred woman's progress with the Pauline injunctions of submissiveness to her husband's authority. In her struggle for educational freedom, for domestic freedom, for political and industrial freedom, woman has asked in vain for any help from organized ecclesiasticism. On the temperance question the church as a whole maintains a discreet silence. In the conflict between capital and labor the cry of the oppressed is seldom loud enough to pierce a church wall, or to touch

the conscience of a minister who prepares his sermons with due regard for the millionaire monopolists in the pews. The watchword of the church in the past has always been mercy ; in the church of the future it will be *justice*.

The church heretofore has made it her work to fit men for a far-off heaven beyond the grave ; to-day she is beginning to see that her task is more properly the realization of the kingdom of heaven here on earth. "I am come that they might have life and that they might have it more abundantly," said Christ ; and the church of Christ must one day learn that its chief duty is to make the life of man in this world fuller, richer and more abundant in all the things that make life worth living. Man, to-day, has repudiated the asceticism that once robbed him of his rights, and he will listen to no "gospel," so called, that apotheosizes sickness and poverty and self-denial. He craves a message that assures him of his divine right to health, wealth and glorious self-development, and if the church has no such message for him, he is quite ready to turn his back on her and follow after any strange gods whose teachings seem to answer the needs of an awakening soul. Orthodox thinkers profess to see in the marvelous growth of Christian science and mental science a proof of the total depravity of mankind. If the church had held on to the gift of healing, the world would never have heard of Christian science or any of the other methods of metaphysical healing in vogue at the present day. The church of the future will be what it was in Christ's day, a fountain of divine healing for the body no less than the soul ; and its ministers must live the Christ-life and do the works which Christ did if they would prove their divine commission to teach and preach. An Apostolic succession from which all Apostolic powers have departed fails to command reverence in this scientific age. Only metaphysical healers are doing now the work which Christ said all his followers should do, and it is not strange that multitudes are leaving the church to follow after these new thought teachers, and multitudes more, though nominally in the church, are at heart wholly out of sympathy with its barren creeds and senseless ritualism.

The church in the past has insisted on the divinity of Christ. The

## THE CHURCH OF THE FUTURE.

church of the future will insist equally on the divinity of man. To teach man his "heredity from God," to assist him in evolving the good latent in him, to hold up an ideal of purity and justice that shall renew the mind, and through the mind transform the body into health and beauty—this is the work that shall replace the immoral and disgusting denunciations of vice, the accusations of vileness and depravity that make up so large a part of pulpit oratory and so-called "evangelistic" work.

In its division of things into "sacred" and "profane," the church has put the state under the second heading. The preacher must not "dabble in politics," the church must not "drag her white robes in the mire of political contention," the preacher must "preach Jesus Christ and Him crucified" and keep discreetly silent on such "secular" subjects as the social and political injustice which makes life a veritable hell for millions of men and women. An easy thing, indeed! No wonder the church has been and is a refuge for many men of the feeblest intellect and the smallest degree of moral courage and altruism. In the church of the future the only men who are called to teach will be men who have the courage, the love for justice and the devotion to country that the ancient prophets had. The state will be held as sacred a thing as the church and "politics" will be recognized as one of the most important concerns of religion, and no man will be called "Christian" who is not in the highest and purest sense of the word a "politician." Such men as George D. Herron and B. Fay Mills are types of the priesthood of that newer and better church whose foundation stones are justice and love for humanity.

A personal Christ and his materialistic second coming are features of the old church. But the new church sees him already here in the awakened conscience, the expanded heart of man. As Edwin Markham expresses it:

"No, not as in that elder day  
Comes now the King upon the human way.  
He comes with power; His white, unfearing face  
*Shines through the Social Passion of the race.*  
He comes to frame the freedom of the Law,  
To touch these men of Earth

With a feeling of life's oneness and its worth,  
A feeling of its mystery and awe.

\* \* \* \* \*

"He comes to make the long injustice right,—  
Comes to push back the shadow of the night,  
The gray Tradition full of flint and flaw  
Comes to wipe out the insults to the soul,  
The insults of the Few against the Whole,  
The insults we make righteous with a law.

"Yea, He will bear the safety of a State,  
For in His still and rhythmic steps will be  
The power and music of Alcyone  
Who holds the swift Heavens in their starry fate.  
Yea, He will lay on souls the power of Peace,  
And send on Kingdoms torn the sense of home—  
More than the fire of Joy that burned on Greece,  
More than the light of Law that rose on Rome."

This is the dream of the old Prophets, the ideal which they held up before the people, and for which they were mocked and derided, just as the orthodox church to-day derides the men who would make Christianity "a religion of progress," a transforming power in politics and society. The church has long stood irresolute at the parting of the ways, and when Darmesteter wrote his essay it looked as if "the scientific sect" would indeed be called upon to "assume sole charge of the world." But along with the increasing fierceness of "the struggle between classes and nations" there has grown up in the church a movement of secession which may be the beginning of that "disastrous schism" predicted by Darmesteter. If this movement continues to grow, we may yet see a church which shall draw into itself all souls in love with truth and justice, and accomplish the long hoped-for union of science and religion.

ELIZA CALVERT HALL.

Good thoughts deify the thinker; noble deeds the actor. The dilation of the soul at these visitations of God is like that of the invalid again inhaling the mountain breeze after long confinement in chambers. She then feels herself the noble bird whose eyrie is in the empyrean, plumes herself as she bathes her bosom in the ether, to soar and sing with the seraphim.—*Alcott*.

## THOU ART.

Thou wast, thou shalt be, and thou art  
A life-spark from the First Great Cause;  
A flame propelled forever on  
By Truth's unalterable laws.  
A little flame, so pure, so bright,  
So certain of its sacred source,  
Fanned by the breath of God it takes  
Through grief and pain its onward course.

For thee Progression's ladder rungs  
Are fashioned by thy hand alone  
From fragments of the mighty truths  
Thy Real Self hath made its own.  
On these thou climbest lofty heights,  
And with each higher step doth see  
Life's grander possibilities,  
And what existence means for thee.

Truth fills the measure of the life  
Thou ledest in this house of clay,  
While through the windows of the soul  
Love's sunshine filters, day by day.  
And whilst thou art, life without end,  
Thy Higher Mind—the God in thee—  
Doth move thy lower self to acts  
Of justice, love and charity.

The silence holdeth endless store  
For thee when thou hast understood  
That all therein is thine to take  
And use for common human good.  
Since it is thine, reach thou and take,

Nor for Life's treasures beg nor plead;  
 Take thou; nor fear the vast supply  
 Will fail thy real, unselfish need.

Upon thy thirsty, yearning soul  
 Truth falleth as the gentle dews;  
 No fact is there thou may'st not grasp—  
 No law profound thou may'st not use.  
 Know thou the law; then stoop and take  
 A blessing from a seeming curse—  
 The Law that sees the tiny flower—  
 That holds the mighty universe!

Thou shouldst not cry "How long? How long?"  
 For time does not exist for thee.  
 Thy mortal life-span is a drop  
 Of dew lost in a boundless sea!  
 And in the light of ages past  
 Thou'st found that earth-life's but a breath;  
 Hast slept and waked, and waked and slept,  
 And called the passing slumber "Death."

The gift of gifts is thine; *thou art*;  
 And Life's great mystery and plan  
 Its holy purpose hath revealed  
 In man's relationship to man.  
 Thou art! When sun and moon and stars  
 Shall pale, thy real self still shall be—  
 Thou art—a Ray of Light Divine—  
 Heir unto immortality!

EVA BEST.

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Do we not all agree to call rapid thought, noble impulse, by the name of inspiration? After our subtlest analysis of the mental process, we must still say that our highest thoughts and our best deeds are given to us.—*George Eliot.*

## THE MEMORY OF PAST BIRTHS.

### (IV.)

#### HOW TO REMEMBER.

BY CHARLES JOHNSTON, M. R. A. S.

The oldest of occult teachings of India are the Upanishads: the Books of Hidden Wisdom. After them, according to the venerable tradition of the East, comes the great development of the Secret Teaching which culminated in the revelation of Krishna, and which finds its greatest monument in that most mystical of scriptures, the Bhagavad Gita, the Songs of the Master. Halfway between Krishna and the present day comes the great Rajput prince whom the religious world of the East knows as the Buddha, of the clan of the Gotamas, and of the Shakya race.

These three great unfoldings of the Wisdom Religion correspond to three stages of the teaching of rebirth, and therefore of the memory of past births. The great Upanishads, occupied before all else with establishing the present intuition of the Soul, the Power which wells up in the individual being of all men, and into whose bosom all men must return, speak little of rebirth, laying down merely the outline of the teaching and never lingering over the details. The law of continuous moral energy, in virtue of which rebirth is a necessity, the three modes of rebirth, according to the preponderance of the material, the psychic, or the spiritual nature in the man to be reborn, and the teaching of rest in paradise between birth and birth, are all clearly set forth; after that, the particular application is left to the disciple himself, as a necessary exercise for his opening spiritual faculties. In harmony with the same principle the Upanishads do not lay stress on the memory of past births; they teach the necessity of this memory more as a part of a general illumination than as a particular end to be held in view; we have to infer their views, rather than to find them ready made. The Upanishads teach that when all desires that dwell in the heart are let

go, the mortal becomes immortal, and enters the Eternal; that the Eternal, with whom the mortal is now at one, is lord of what has been and what shall be; master of past and future alike. From this it follows as a necessary deduction, but only as a deduction, that the man who reaches adeptship, in this union with the Eternal, must of necessity regain a knowledge of his past births, as this is a part of that omniscience to which he is now heir. But nearer than that the great Upanishads do not go.

The Bhagavad Gita, representing the work of a later age, though an age which is still five millenniums distant from us, if we are to accept the tradition of the East itself, is much more detailed and definite; at the same time it loses much of that grand and universal sweep, that magnificent width and power, which distinguish the Upanishads from all other books. The Bhagavad Gita speaks far more explicitly of former births: Many are my past births, Arjuna, and also thine. Mine I remember; thine thou rememberest not.

There is no such explicit statement as that in the great Upanishads; but even in the Bhagavad Gita the memory of past births, and, what concerns us most directly now, the teaching how to remember, are rather held in the background, kept subordinate to the much greater theme, how we are to reach liberation.

It is only when we come to Buddhism that we meet with full detail; with such a richness and profusion of definite statement, indeed, as rather overwhelms than illumines us. For an overrichness and luxuriance of imagery, illustration, comment, analysis, are everywhere through Buddhism, the result of the tremendous moral and intellectual stimulus impressed on the minds of his age by the Rajput prince of Kapilavastu. In the Buddhist books, the doctrine of rebirth is the main motive of a whole class of teachings: parables which point their morals, not by some imaginary history like the good Samaritan or the unjust judge, but by incidents avowedly taken from former lives of the Buddha himself, and in which the subordinate parts are assigned to the hearers present, their moral, social and physical characters in their present births being explained by their actions and aspirations, good or evil deeds, in lives gone by.

This form of birth story, which, we cannot doubt, was in the first



instance really used by the Buddha to illustrate the laws of life, and especially of continuity of moral force through birth after birth, became such a favorite with his followers that in time they found it difficult to tell a story otherwise than as an episode from a former birth; all their fables of animals are molded in this form, and relate that, in such an age, under such a king, the Master was a hare or a tiger, or a crane, and that, in his animal embodiment, such and such incidents befell. Their romances even take the same form; for instance, the tale of Temiya in Burmese, or of the lady Visakha in Pali, both of which turn on destiny as molded by our own former acts, and both of which go into the amplest detail, leaving nothing at all to the imagination, but supplying the equations of moral action with more than mathematical precision.

This luxuriance, this rank abundance even, is only the outward and visible sign of the perfectly definite teaching as to rebirth which the Buddha did undoubtedly hand down to his disciples; and, though we cannot trace the fullest directions for the recovery of lost memories to the Buddha himself, yet there are passages among his teachings, among the teachings attributed to him personally, that is, which make it absolutely certain that he did give his disciples quite definite rules for the acquirement of this marvelous power. Let me quote one such passage previously given in this series:

“If, devotees, a devotee should desire thus: ‘Let me call to mind many previous states of existence, as, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, one hundred births, one thousand births, one hundred thousand births, many destructions of a world-cycle, many renovations of a world-cycle, many destructions and renovations of a world-cycle, saying: I lived in such a place, had such a name, was of such a family, of such a caste, had such possessions, such joys and sorrows, and such a length of life. Then I passed from that existence, and was reborn in such a place. There also I had such a name, was of such a family, of such a caste, had such possessions, experienced such joys and sorrows, and such a length of life. Then I passed from that existence and was reborn in this existence. Thus let me call to mind many former states of

existence, and let me precisely define them'—if he should so desire, he must be perfect in the precepts, bring his emotions to a state of quiescence, practice the trances diligently, attain to illumination, and dwell in solitude."

Let me begin by saying that one such passage as this, and there are hundreds of them, settles once and for all the controversy whether the Buddha taught the persistence of individuality through the line of rebirths, and settles it in the affirmative. "In such a birth, I was such a one," implies the identity of ego from first to last. Next, we must note that this teaching is offered only to certain people, and not to all indiscriminately: to the devotees, namely, those who have taken their refuge in the Buddha, in the Law, and in the Communion; who, like their lord, have renounced the pomps and vanities of this wicked world, and all the sinful lusts of the flesh. This limitation is exactly equivalent to what we saw before: that the memory of past births can only come after a weakening of the tyranny of the actual, of the present birth; just as the magic-lantern picture can only become visible by shutting out the daylight, or turning down all other lights. We must lose our view of our immediate surroundings if we are to catch the views of other scenes and other climes, mountains, cities and seas, which the magic-lantern can paint upon the screen. Therefore we shall find Buddhism always offering these directions to disciples only; to those who have overcome the tyranny of the world; for these alone could profit by the teaching.

We may then note that the things touched on as remembered first, pictures of places and names, are just the things which, in point of fact, people do remember first, as in the cases of several people personally known to me, who have recovered fragments, or even large portions of their heritage of memory of the past. And finally we are to remember that the directions specifically laid down, such as practicing the precepts, attaining illumination, entering the trances, point in the direction in which it is inevitable they should point: namely, the conscious existence of the immortal self, in that causal body from which all rebirths come forth.

We could further bring out the points in this passage, and illustrate the precise moral and mental actions which it prescribes

to the end of remembering the past, by showing at length what are the precepts to be practiced, what is meant by entering the trances and attaining to illumination. For each of these we have abundant material; but it seems better to turn at once to another passage of the Buddhist scriptures, where the directions for remembering past births are given with a precision and definiteness which simply leave nothing more to be imagined or desired.

This passage is from the *Vishuddhi Marga*, or Path of Purity, a great work written some sixteen hundred years ago by the famous sage, *Buddhaghosha*, whose name signifies the Voice of the Buddha, the revealer of the Buddha's teachings. Our passage is part of a commentary on a sermon of the Buddha, a passage very like that which we have just quoted; and it is intended to give more ample and detailed instruction as to the meaning of the very points we have touched on: the precise moral and mental acts to be carried out by those who would remember. It is rather lengthy to quote in full, but I shall try to leave out nothing essential to a sound understanding of the method laid down:

"There are six classes of people who can call to mind former states of existence: devotees of other sects, ordinary disciples, great disciples, chief disciples, separate Buddhas, and Buddhas.

"The power possessed by devotees of other sects to perceive former states of existence is like the lamp of the glow-worm; that of the ordinary disciple is like the light of a small lamp; that of the great disciples is like the light of a torch; that of the chief disciples is like the light of the morning-star; that of the separate Buddhas is like the light of the moon; that of the Buddhas is like the thousand-rayed disk of the summer sun. Our present text concerns itself only with disciples and their power to call to mind former states of existence.

"The devotee, then, who tries for the first time to call to mind former states of existence, should choose a time after breakfast, when he has returned from collecting alms, and is alone and plunged in meditation, and has been absorbed in the four trances in succession. On rising from the fourth trance, which leads to the higher powers, he should consider the event which last took place, namely, his sitting down; next the spreading of the mat; the entering of the room; the

putting away of bowl and robe; his eating; his leaving the village; his going the rounds of the village for alms; his entering the village for alms; his departure from the monastery; his offering adoration in the courts of the shrine and of the Bodhi tree; his washing the bowl; what he did between taking the bowl and rinsing his mouth; what he did at dawn; what he did in the middle watch of the night; what he did in the first watch of the night. Thus he must consider all that he did for a whole day and night, going backwards over it in reverse order.

“As much as this is plain even to the ordinary mind, but it is exceedingly plain to one whose mind is in preliminary concentration. But if there is any one event which is not plain, then he should once more enter upon the trance which leads to the higher powers, and when he has risen from it, he must again consider that past event; this will suffice to make it as plain as if he had used a lighted lamp.

“In the same reverse order he must consider what he did the day before, the day before that, up to the fifth day, the tenth day, a fortnight ago, a month ago, a year ago; and having in the same manner considered the previous ten and twenty years, and so on up to the time of his conception in this birth, he must then consider the name and form which he had at the moment of death in his last birth. A skilled devotee is able at the first attempt to penetrate beyond conception, and to take as his object of thought the name and form which he had at the moment of death in his last birth. But since the name and form of the last birth came quite to an end, and were replaced by others, this point of time is like thick darkness, and difficult to be made out by the mind of any person still deluded. But even such a one should not despair, nor say: ‘I shall never be able to penetrate beyond conception, or to take as the object of my thought the name and form which I had in my last birth, at the moment of death,’ but he should again and again enter the trance which leads to the higher powers, and each time he rises from the trance, he should again intend his mind upon that point of time.

“Just as a strong man in cutting down a mighty tree to be used as the peaked roof of a pagoda, if the edge of his axe be turned in lopping off the branches and twigs, will not despair of cutting down

the tree, but will go to an iron-worker's shop, have his axe sharpened, return, and go on with his cutting; and if the edge of his axe be turned a second time, he will a second time have it sharpened, and return, and go on with his cutting; and since nothing that he has chopped once needs to be chopped again, he will in no long time, when there is nothing left to chop, fell that mighty tree. In the same way the devotee rising from the trance that leads to the higher powers, without considering what he has already considered once, and considering only the moment of conception, in no long time will penetrate beyond the moment of conception, and take as his object the name and form which he had at the moment of death, in his last birth.

“His alert attention having become possessed of this knowledge, he can call to mind many former states of existence, as, one birth, two births, three births, four births, five births, and so on, in the words of the text.”

So far, the teaching. It will be seen to depend wholly on what we are accustomed to call the association of ideas: the principle, in virtue of which, when two ideas are received in connection with each other, the evocation of one tends to call up the other also. Thus the starting-point is in every case the present moment, and the disciple is to consider this moment, in order to evoke the impression which directly preceded it; this new mind-image is next to be held in view, in order that the mental picture joined on to it at the other end, so to speak, should next be brought into the centre of the mind's field of view. This process is to be repeated until the whole colored ribbon printed with the events of the past four-and-twenty hours has been drawn back again before the mind's eye. But the ribbon is not separated nor broken off at this point; it is joined to a like ribbon of yesterday; to reach the end of one is to find the beginning of another.

Now we are ready to come to another aspect of the matter. During the last few years, evidence has been accumulating on all hands to show that we never really forget anything. We have rediscovered the memory of the subconscious mind. One way in which this manifests itself is in the mesmeric or somnambulistic sleep, where pictures and images hopelessly beyond recall for the habitual mind come to the

surface in fragments or whole series, as the case may be. The classical story is that of the servant-maid who, falling into a trance, repeated long passages of Hebrew and Greek and Latin. Careful investigation for a long time failed to suggest any explanation, until it was discovered that she had years before been attendant on a learned divine, who was in the habit of reading aloud in these dead tongues; the girl, quite unconsciously, had absorbed long trains of sounds quite meaningless to her, and these were stored up faithfully and indelibly in her subjective memory, till the hour of trance came, when her secret treasure-house was unlocked.

Now comes the application. The Buddhists of twenty-five hundred years ago, like the Indian occultists for ages before that, were perfectly familiar with all that we know of the subjective mind, and with much that we have not yet guessed. They had discovered all that is implied in this story of the servant-maid who talked Greek and Hebrew, and, more than that, they had found the key to the hidden cabinet, and could open it at will. They knew the secret of "the trances leading to the higher powers," and could acquire the power of entering them at will; their monasteries were nothing but great colleges of practical psychology, where this and much more was taught; but there was one indispensable condition precedent to entering these colleges of occultism; perfect disinterestedness and charity, typified by an act of renunciation after which the devotee bound himself to touch no money, to live on alms only, on food freely offered by those who had faith in his work.

This charity and disinterestedness, this detachment from the fortunes of the present personality, alone furnishes the condition of mind and soul in which the trances can be entered at will; the same mood must be present in some degree for the trances to be entered at all. There must be a renunciation, if only for a time. There must be a letting go, a loosening of that greed and graspingness which thoroughly dominate the ordinary man and the ordinary life. It is the old story of the magic-lantern; the lights must be turned out first. Therefore the devotee or disciple spoken of in the Buddhist texts is one who has this disinterestedness, who can rise above the graspingness of his present personality, and who can, therefore, find

the doorway to his subjective mind, his subconscious memory. The very words of the text prove that this, and nothing else, is meant; for, if the devotee break down in his reversed chain of memory, what is he directed to do? To enter the trance again; that is, to withdraw **once** more from the disturbing sense of his outward surroundings, in order that the memories of his subjective mind, of quite different texture, as **they are**, may be able to print themselves on his mental vision.

Once more, this association of memories, with the power of catching the links of association so as to pull the colored ribbons back through the mind, is a faculty which improves enormously by practice. The greatest modern teacher of Mnemonics bases his whole system on this one thing: the constant exercise of the memory on chains of naturally associated words and sounds, and those who apply his system find that their memories are thereby so strengthened that they can apply the added power in any direction, not merely in the direction in which it has first been exercised.

What happens is this: the mind's eye is trained to focus itself correctly on the mind-pictures, which are as real as stones and trees, but of a different order of reality; and the power once gained, the mind's eye can come to focus on different links of association; and can thus clearly see the picture next to any picture already before its vision. Once the mind's eye is trained to focus correctly on these finer images, it is only a matter of diligence to draw back before its vision the pictures of a year ago, or of two, five or ten years ago. The condition for success is, that the mental eye shall not be put out of focus by intending itself upon the coarser images of material and selfish desires; that is, desires concerned only with the animal body. For however good these may be in their own place, they are unquestionably of a quite different quality from the mind-pictures we are dealing with, and the mind cannot be focussed for both at once.

It is just the same in optics. If you wish to use a telescope for the study of the stars, you must use a particular eyepiece and a definite focus; if you wish to look at your neighbor's cabbage-garden you must change eyepiece and focus. It is no disparagement of cabbages to say they are not stars; but the fact remains, that the

nature of the cabbage is one thing, while the nature of the star is another. So with mind-images; they are of different orders, and the mind cannot be focussed for both at once. Therefore we see that, so far as the present birth is concerned, there is nothing in the Buddhist scripture which we cannot understand and believe; and, what is more, there is nothing in it which we cannot verify.

Now to come to the much larger question: the memory of past births. The mind-chains of the present birth are, as we saw, complete; but not in the physical mind of the outward personality. They are complete in the subjective mind of the psychical self, the door to which is opened in trance, whether involuntary, as in the case of the servant-maid, or intentionally and consciously entered, as in that of the Buddhist devotee. The psychical mind-pictures, forming an unbroken ribbon, are all perfectly visible to the psychical self; but they can only leak into the consciousness of the physical self in broken fragments, in such rags and shreds of memory as you have, say of a given month ten years ago. Yet the mesmerist could unlock from your mind an unbroken picture of that month, or of any month, up to the moment your personal consciousness began in the present birth.

Just as the ribbon of mind-pictures is complete in the subjective mind of the psychical self, so that all the episodes of a lifetime are there indelibly recorded, so the episodes of that larger life, in which birth and death are but as day and night, are recorded indelibly in that deeper and more subjective memory which belongs to the causal and immortal self, who stands behind physical and psychic alike. And these memories can only be reached in one way: by rising up above the psychical and animal instincts which limit us to the material self; and then by ascending higher, above all the personal and individual limitations which tie us to the psychic self; by doing this habitually, the vision of the causal self will be so trained and strengthened that it will be able easily to overleap the chasm of death, and to take up the memories which lie beyond the tomb.

It is not my intention to go deeper into this question here; but enough has been said to make it clear that the devotee, the Eastern occultist, who dwells retired from the world, in stillness and alone, may



yet be exercising faculties of tremendous importance and power, not only to his own signal benefit, but also to the benefit of the whole human race. To the study and disinterested work of these Eastern sages is due the fact that the real science of the soul is still within the possession of mankind; our material races would have lost it utterly. If it be asked what these sages have given us out of their treasure, let me answer: they have given us, among other things, this very doctrine of reincarnation, which alone makes intelligible the darkest riddles of human life; which alone gives us present knowledge of our immortality.

I have outlined the manner in which, as a matter of fact, this doctrine did come to our day and generation. It came, for us, through the message of a woman, much maligned and traduced in her life, but who, nevertheless, put her testimony on record. Where did she get it? She herself persistently made answer: from the Eastern sages, who spoke what they did know, and testified to the things their own eyes had witnessed; to those who, treading in the path of the occultists of old, of the sages of the Upanishads, and the latter Buddhist devotees, had actually recovered the memory of their former births, and could tell of that past which we call forgotten, but which, for them, was very well remembered. It is only in the present day that our races of the West have so far given up their faith in fire and brimstone, as the one satisfactory answer to life's riddle, have so far surrendered the crude and crass materialism which followed after that, as to be ready once more to hear the world-old teaching. And the moment the world was ready, the doctrine was once more publicly taught. For so our needs are provided for, and humanity is safeguarded far better than mankind guesses, or could understand.

Nor in truth has the tradition of past births, and of our grander memories which embrace them, been quite hidden from any race at any time. It is spoken of in that episode of Virgil's epic which, on the testimony of all antiquity, presents dramatically the themes of the Greater Mysteries. It has echoes in Plato, who speaks of the waters of that mystical Lethe which washed from men's minds the memories of bygone sorrows, so that they might once more have the courage to take up the heavy burden of life; but some there be

who, in Plato's teaching, drink less deep of Lethe, and so remember. Among the Jews this doctrine of rebirth was held as a mystery-teaching of the Kabbalists, who taught that the same pure spirit was embodied in Adam and David, and should return again in the Messiah, who was therefore, in a mystical sense, the son of David, and the second Adam. They held also that the soul of Japhet son of Noah was the same as that of Simeon; that Terah was reborn as Job.

Among the older races, in the temples of Chaldea and Egypt, and most of all in India, the same teaching held; and, coming to European lands, we find it in the schools of the Druids. No other doctrine has ever been so universally accepted; nor could it ever have been so accepted but for the presence in all schools of those who did remember, and who spoke what they knew. All the greatest teachers made this claim; we have seen the Buddha make it; we have seen it made by Krishna; what other meaning can we give to those mysterious words: Before Abraham was, I am?

CHARLES JOHNSTON.

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The secret mysteries of a divine life, of a new nature, of Christ formed in our hearts, they cannot be written or spoken; language and expressions cannot reach them; neither can they be ever truly understood, except the soul itself be kindled from within, and awakened into the life of them. A painter who would draw a rose, though he may flourish some likeness of it in figure and color, yet he can never paint the scent and fragrancy; or if he would draw a flame, he cannot put a constant heat into his colors. \* \* \* All the skill of cunning artisans and mechanics cannot put a principle of life into a statue of their own making. Neither are we able to enclose in words and letters the life, soul and essence of any spiritual truth, and, as it were, to incorporate it in them.—*Cudworth*.

Can the earth, which is but dead, and a vision, resist spirits, which have reality and are alive? On the hardest adamant some foot-print of us is stamped in. The last rear of the host will read traces of the earliest van. But whence? O Heaven, whither? Sense knows not; faith knows not; only that it is through mystery into mystery, from God to God.—*Thomas Carlyle*.

## ARISTOTLE AND "BEING."

(XXXI.)

BY PROFESSOR\* C. H. A. BJERREGAARD.

Plato insisted upon the need of Universals for knowledge and experience. It was, according to Aristotle, the theory of Heraclitus which forced him to that conclusion. He reasoned that if things are continually changing, they could never become objects of experience and be fixed for thought. He allowed the theory of the flux of things to stand untouched, but limited it to things as sensible, to phenomena, and beyond these ever-fluctuating objects he fixed the world of thought, a supersensible world. This reasoning implies or causes a dualism, and this apparent contradiction Plato tried to overcome by Dialectics. Dialectics thus became the real object of his philosophy. A philosopher should concern himself with the differences and agreements of things and try to at-one these in thought, in the Idea. Plato, however, was not satisfied with Dialectics as mere mentality. He insisted upon the ethical life. Dialectics must be a realization of ideas in practical life; the subjective and objective must be united in a life of usefulness and the idea of Goodness must control the whole individual existence. This was Plato's idealism.

To Plato there was no dualism of thought and sense, nor is there to any true idealist; to them the two are but analysis and synthesis. But to Plato's contemporaries and to the common man of to-day the world of thought and the world of sense are two and not one. Even a genius like Aristotle could see no clearer, hence he set himself to remedy the supposed defect of his master's teachings and soon he came to stand in an antagonistic position. He ran to the extreme of distrusting the transcendental, the abstract, the general as taught by Plato, and he became the apostle of the concrete. Through him we get the *method of induction* as a substitute for Dialectics, the latter furnishing only, as he claimed, empty and formal truths. It

must, however, not be supposed that Aristotle is lost in an extreme, as, for instance, are most modern investigators; he simply demands that dialectic truths shall be compared to objective facts and *vice versa*; thus only do we come to truths, says he. Really Aristotle and Plato differ, as to method, only in form. We may truly say with Alfred de Musset: *Platon rêvait, Aristotle pensait*.

Of Plato's *revelations* I have spoken before. The following will be on Aristotle's *thoughts*. The two are not at strife; they supplement each other. It must, however, be borne in mind by the thoughtful reader that no mere study of either Plato or Aristotle or of both will furnish him with the key to the mystery of life and the world. It is indeed true, as has been said, that "philosophy perishes in the moment you would teach it." The reader must himself be philosophy, must stand in freedom. Only true freedom realizes itself and that self-realization is philosophy. Mere reasoning cannot settle whether Knowledge comes by thought or by sense, whether it is the universal or the individual that constitutes the real in man; whether bodily exercise is the causal antecedent to thought or whether body owes all to mind; whether the commonwealth is a combination or a unit. These and numerous other questions, all polarized opposites, would be answered by a one-sided and misunderstood idealism by deciding the question in favor of mind and the decision would reveal the bias of the judging mind and its total lack of understanding of what Idealism really is. Unfortunately that kind of idealism is only too prevalent in the world. As I said, mere thought does not solve these problems. They constitute essentials of philosophy and their solution comes from within. The Within which answers these problems is itself a synthesis of both extremes.

Aristotle\* called the Science of Being metaphysics, and the first question he has to answer is, What is meant by reality or what is substance? When that is answered all other questions of the First Philosophy are answered, and we know what is relative, accidental and

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\*It is really more correct to say that Aristotle's editors called that part of his works, metaphysics, which went *beyond* or which in the study *followed* his physical investigations.

contingent. Plato had already tried his skill on it and distinguished the science of real being from that which *appears to be* and had concentrated all his wisdom in his teachings on the Idea. Against this teaching it is argued from the Aristotelian standpoint that ideas are powerless to explain the everlasting and increasing flux of nature, which Heraclitus had proved to be a fact. The separate ideas do not contribute either towards the production or the preservation or the science of things. We are at a loss to know what is the relation between things and ideas, and to say that ideas are the patterns of things is to speak in metaphors, since what is a genus to one object is a species to a higher class; the same idea will have to be at once archetype and ectype.

Aristotle declared that "the ideas give no aid to knowledge of the individual things participating in them, since the ideas are not immanent in these things, but separate from them." All this kind of reasoning against the ideas is proper from the standpoint which considers all mentality empty word babbling and prefers the solidity of the concrete, but is unworthy a synthetic mind. Aristotle, though he called Plato's ideas simply "immortalized things of sense," was nevertheless not quite so one-sided as his followers. His answer to the question: What is reality? differs more in language than in meaning from that of Plato's. To him the Idea is not something outside of "the Many," but is *in* the phenomena of sense; is not transcendent and separate, but immanent and substantial. Real substance or Being *οὐστο*, is the concrete individual thing and the Idea is its Form and cannot be separated from it; in fact Form is the Aristotelian substitute for Idea and differs only from it by being realized in matter. The Platonic Idea is independent of matter. Aristotle calls Form "the logos of the thing"; the thing, however, is merely the support; though indispensable it is not *the* thing; Form is identical with essence or soul. Matter is a term used by Aristotle in four senses: (1) It is the subject of growth and decay; (2) it is potentiality and may develop into reality; (3) it is the formless, the contingent and indeterminate; (4) it is that which is without *definite* form. It is easily seen how relative these definitions are and how they glide into one another.

In fact, in the last phase, matter is almost identical with Form and thus comes very near the Platonic Idea. It is what the ancients called the chaos, not confusion, but the womb of all possibilities, both objectively and subjectively.

Above, I spoke of Plato's apparent dualistic views, and how Aristotle and his followers made more out of them than they contained. It is now in order to speak of Aristotle's position in relation to dualism. He, too, recognizes ultimately two principles of things: the Form or Idea and the Matter. The former is essential and the cause proper; the latter is of secondary value and a mere vehicle. These two are the necessary antecedents of all Becoming, and all generation is only possible through them. Aristotle, however, does not conceive the eternity of matter to mean absolute dualism. Matter to him is as a conception closely akin to Substance; in some respects it is Substance itself or potential Being. Matter is also potential Form or we may also say that Form or, rather union of Form and Matter (viz. that which constitutes the particular thing), is Matter in actuality. Thus wood, the matter of which the table is made, is a potential table; the finished table is the same wood in energy. Brass is a potential statue; the statue is the actualization of the brass. In nature, the egg is a bird in capacity; the bird is its "energy." Matter is the beginning of all things; the Idea (shape or form) is the goal for which it strives; Matter is the rudimentary or imperfect state; the form is the perfection or completion."\* The sum total of this seesaw of words is that Matter and Idea or Form are correlative notions; instead of excluding each other, they supplement each other. Their mediator is motion or evolution, viz., their transformation into each other. It is at this point of his reasoning that Aristotle both resembles Plato and differs from him, and it is also here that he offers Science a valuable help, and posits a rational, a thought-basis for the conception of the eternal actual Being.

Being is to Aristotle both the generating Cause, the Form and the End of things. The first conception: Generating Cause, contains a double thought, hence Aristotle really analyzes existence

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\* Comp. Hist. of Philosophy by A. Weber, N. Y., 1897.

into four fundamentals: (1) The elements *out of which* the object comes; (2) the means *by which* it is created; (3) its Form or *what* it is; (4) its End or *why* it is. In other words, only through these four do we comprehend the One; they are not independent and isolated factors, but exist only by and for each other, and each singly contains potentially the others. They are real only in so far as they are manifestations of the One, Being, yet Being exists only because they are. Resolved into the fundamental antithesis of Matter and Form, these four become the favorite Key—words of common philosophy, science, art, and daily practice. Between these polar thoughts vibrates all existence, and Aristotle really gives us a richer and profounder exposition of the Heraclitean principle. Of this a fuller exposition in the following paper:

Much of that which I have written above may appear to some as of not much consequence. Either the reader has already solved the problems by his own efforts or perhaps they have not yet arisen in his mind. The discussion about Matter and Form and about Universals may seem mere words. But I beg the reader not to be too hasty. In the above I have begun a series of papers on the philosophy of a man who is considered by many the greatest figure in antiquity and the greatest intellect of all ages. Cicero thought that Aristotle stood alone in philosophy and Eusepius called him nature's secretary. When Aristotle spoke Dante would hear nobody else. Indeed it may truly be said, as Brother Azarias did say:

"Other geniuses may charm the human intellect, and be suggestive of thought and systems of thought, but it is only Aristotle who has been able to impose upon humanity his very forms of thought and expression to that extent that they are to-day as much part of our thinking as the idioms of our speech."

C. H. A. BJERREGAARD.

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To develop the principles of our higher nature is to know heaven.—*Mencius*.

He who casts off all desires, he into whose heart desires enter but as rivers run into the never-swelling, passive ocean, he is tranquil and there springs in him separation from all trouble.—*Bhagavad Gita*.

## DREAMS.

She sat all alone in her cottage,  
And watched in the dead of the night;  
And the fire on the hearth blazing slowly  
Filled the room with its soft floods of light.

On cupboard, on chairs, and the table,  
The shadows like ghosts crept around;  
And she could almost hear the whispers  
And footsteps that made not a sound.

The winds shrieked and moaned on the housetop—  
The demons of darkness and snow;  
And then they took hold of the shutters,  
And rattled—and let them go.

And then a dead silence succeeded,  
Pervading the chambers of thought;  
And darkness without like a curtain,  
For spirit pavilions was wrought.

The babe was asleep in its cradle,  
So still that the heart felt a pain—  
A fear that the angels might take it,  
And never return it again!

And weary with watching, the mother,  
Now leaning her head, softly slept;  
When she saw, in his gray clothes, a soldier,  
Who up to the babe's cradle stepped.

She saw him, and knew him—her husband;  
She woke, and she sprang with a scream;  
And then half ashamed and half frightened,  
She saw that it all was a dream.

And soon her old saint of an "uncle,"  
Who watched in her cottage at night;  
Came knocking, and entered the doorway,  
And thus put an end to her fright.



That hour, on a field before Richmond,  
 Where stretched the long, thin lines of gray;  
 A soldier lay down by his camp fire,  
 And dreamt of his home far away.

And he saw his sweet babe in its cradle,  
 In the light of the log fire's gleam;  
 And he turned to its mother to clasp her,  
 When he woke—and it all was a dream!

## II.

Ah! who will contend that the spirit  
 May not make the distance as naught;  
 And leaving its clay, for an instant,  
 Survey the whole earth in *a thought*?

Where time is not known as *duration*,  
 But *reckoned* by what the soul feels;  
 It is light that's the *essence* of being,  
 And that which the *spirit* reveals!

Our dreams then, are not empty phantoms,  
 That aimlessly float through the mind;  
 But they are the *facts*, thrown like shadows,  
 By light which is shining behind!

ALBERY A. WHITMAN.

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Man discriminates between himself and the constant flux of outward impressions, and penetrates to their meaning and reality; their harmony, beauty and music, all the plenitude of Nature, its interior symmetry, proportions, aptitudes and correspondences, which suggested to the ancients the idea of Pan playing upon a harp, are indiscernible to mere sense, which in the brute only perceives particular objects, \* \* \* whereas the mind of a rational and intellectual being will be ravished and enthusiastically transported in the contemplation, and of its own accord will dance to this pipe of Pan, nature's intellectual music and harmony.—*Cudworth*.

What came from the earth returns back to the earth, and the spirit that was sent from heaven, again carried back, is received into the temple of heaven.—*Lucretius*.

# THE WORLD OF THOUGHT.

WITH EDITORIAL COMMENT.

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## NATURE'S IMPLICIT FIDELITY.

As added discoveries in metaphysical knowledge are made, the observing student becomes every day more cognizant of the exactness of the fundamental order that controls the universe. What explicit detail and economy do we find in the growth of a plant, the turning of a planet in its orbit, or the rotation of the cycles! The subtle force that makes the electric volt dangerous to the life of man also drives ponderous machinery for his especial benefit. Once it was only a prediction that messages would some day be transmitted through the atmosphere without visible means through physical contact; to-day it is an established fact, and the discoverer finds, true to Nature's ceaseless fidelity, the same evidences of cause and effect that dotted the Morse alphabet upon the old-time paper rolls.

If we are yet to have in common use instruments for recording thought, for analyzing the quality of the thought-waves which surround us, or for indicating to our normal senses the astral colors of the human soul, the inventors destined to give us these will be born when the times are ripe for them, and the formulas will be turned over to public use during the exact periods when they shall be most needed. For, in strict accordance with all evolution, when we truly attain to a higher grade of knowledge, the methods to demonstrate it come, seemingly, in the twinkling of an eye. Moreover, if thought is to be projected to absent friends, so definitely as to supplant the newly-discovered wireless telegraphy, it will be, even then, a commonplace yet scientific action of mind upon mind, and not in any sense a miracle. There is good authority for the statement that thought messages have already been consciously sent without the agency of mechanics; but when the science comes into daily practical use, then

we should be ready for the next higher step in the scale of discernment.

Turn the key of the electric lamp and the wire within the crystal bulb glows with its message of light. Nature's limitless art needs no time for preparation, hence the result is instantaneous, and it may seem wonderful to us until we have often beheld it in daily use; then we accept it, perhaps without so much as a deserving thought of its magnificence. Every degree of the shading in the scene before the camera is instantaneously put upon the sensitized paper with the utmost fidelity. The peculiar vibrations of every sound are accurately recorded upon the cylinder of the phonograph, and even the spirit of mirth or of sadness can by this means be clearly transmitted to us—not miraculously but naturally, and according to definite law.

If all these are to be looked upon as natural evidences of order in the material world, can we not depend upon like evidences of order in the spiritual realm? According to the law of correspondence the lower forms of manifestation have counterparts in the higher. Proof here to-day promises proof beyond, and makes life of infinitely greater value, especially when we take refuge in the thought that the great Whole operates always under fixed law, and is not in the minutest respect subject to chance. To expect the human mind to compass at once the vast expanse, the infinite subtlety, the untiring fidelity and the length and breadth of all nature, would be to expect a miracle, indeed, since it almost transcends the limits of finite understanding, and each law must be examined separately. Man does not expect nor ask it. We are, as yet, only in possession of finite understanding; but, thanks to the discriminating spirit of the age, we have ceased to render homage to miracles. We have at last become conscious that all is natural, logical, orderly and in strict harmony with the cosmic law.

C. M. L.

## REPORT OF THE SCHOOL OF PHILOSOPHY.

### TO MEMBERS AND ASSOCIATES.

Regular meetings are held at 465 Fifth Avenue, New York City, on the first and third Mondays of each month, at 8:30 P. M.

Members and Associates are entitled to be present and take part in

the exercises of all meetings. Those who have friends who wish to attend any meeting can secure tickets for their use by applying to the Secretary.

The regular meeting, held upon the first Monday in November, proved to be of exceeding interest. A good attendance helped to produce this result, as usual with Society work.

Dr. Alexander Wilder read a paper on "The Double—Matters of Fact and Fiction," which was filled with material provocative of thought. The paper was appreciatively received, and a most interesting discussion followed, in which the mysteries of the mind, the subtleties of subconscious action, and the powers of the soul were considered.

The Swami Abhedananda of India, an accomplished Vedanta scholar, gave much valuable thought on these mysterious powers, which helped the discussion greatly and proved to be one of the most instructive features of the evening.

The eminent Swiss scientist, Raoul Pictet, professor of physics and mathematics in the University of Geneva, whose discoveries and inventions in the liquefaction of gases, especially of oxygen, and the manufacture of artificial ice have made him world-renowned, spoke eloquently with regard to the progress of the sciences in Europe, in the direction of the higher laws of action in the universe, and announced the establishment of a Chair in his University for the special study of Psychical Psychology, the interest in which, he declared, is growing apace with the progress of the more material sciences.

He also expressed a strong desire to know more of what is being done in America in all these advanced lines.

Professor Pictet will remain in this country several months investigating these matters somewhat, in connection with his own scientific work, and is, meanwhile, attending the meetings of The School of Philosophy, in the work of which he declares a feeling of interest.

The meeting of November 20th called forth the largest audience of the season, the hall being almost entirely filled with people of marked intellectual ability.

Mr. Leander Edmund Whipple read a paper on The Metaphysical Aspects of Courage, treated with regard to the *sentiment* of the sense-nature, the *emotion* of the mind, and the higher spiritual faculty of the soul. The subject was given over for discussion and an exceedingly interesting treatment, *pro* and *con*, was given it by the audience.

The meeting was then adjourned to the first Monday in December.

Respectfully,

LEANDER EDMUND WHIPPLE,  
Corresponding Secretary.

## THE ANTIQUITY OF MENTAL HEALING.

History shows that mental healing was the only kind in vogue in ancient times, and through *all time* down to the present has been more or less in use by those who dared to think for themselves. History does not show that what might be termed *Allopathy* was resorted to some centuries ago because mental healing did not suffice to cure, as before. To say that would be equal to declaring that the worship of material gods (which was in vogue about the time drugs were first used) was resorted to because the grace of God was not sufficient for all in need.

History points to the fact that *Allopathic treatment* of disease, which has had ample time to demonstrate its power for good, is no more popular among enlightened people to-day than is the worship of wooden or stone gods. In many instances such medication is for the purpose of satisfying *habit*—inherited or acquired.

To let themselves “down easy,” so to speak, many took up with Homœopathy, which is a step nearer the goal of humanity than is Allopathy. Many, however, could not immediately break away from the habit of taking the stronger Allopathic drugs, and on that account decided to “choose,” or “select,” as their “case demanded,” and hence—Eclecticism. The Eclectic physician, having to dispense the drugs (some of which were physiologically antagonistic to each other) of three schools in order to suit the tastes and demands of his patients, could not escape observing the fact that the drugs administered in each case *could not possibly have produced the effect* allotted to them by the deluded patients. Hence the next step to a practice which brings us nearer the goal of Truth.—*Mental Therapeutics.*

## RESULTS OF VACCINATION.

LETTER TO THE EDITOR.

SHERMAN, ———, Oct. 13, 1899.

We have had quite a number of cases of smallpox this summer, and I have had my hands full fighting the vaccination fraud. For a time had city government, school board, health officers and about 60 physicians against me. In the outcome I was fortunate in the fact that I was enabled to prove to about 600 people that vaccination was a fallacy. The severest cases of variola we had were persons said to be successfully vaccinated, and the only deaths were persons recently vaccinated, one being taken with the disease in four weeks after the scab came off.

Fraternally,

CHAS. E. JOHNSON, M. D.

Mr. C. W. Leadbeater in his book, "The Aura," gives the following interpretations of our astral colors as indicated by the condition of the person during the various moods:

"Thick, black clouds in the aura indicate hatred and malice. Deep red flashes in a black ground show anger. In cases of indignation on behalf of someone oppressed or injured, the flashes are brilliant scarlet on the ordinary background of the aura. Lurid, flaming red indicates animal passion. Dull brown-red—almost rust-color—shows avarice. Dull, hard, brown-gray usually indicates selfishness—unfortunately one of the most common auric colors. Heavy, leaden-gray expresses deep depression; and when this is habitual, the aura is indescribably gloomy and saddening. Livid gray—a hideous and frightful hue—shows fear. Gray-green—a slimy sort of green—shows deceit. Brownish-green, with occasional dull red flashes, seems to betoken jealousy. Crimson indicates love; this is often a beautifully clear color, but naturally varies greatly with the nature of the love. It may be quite a dull, heavy crimson, or may vary through all the shades of the most lovely rose of pure affection. If this rose color is brilliant and tinged with lilac, it shows the more spiritual love for humanity. Orange, if clear, seems to indicate ambition; if tinged with brown, it shows pride. Yellow expresses intellectuality; a deeper and duller color, if the intellect is directed chiefly into lower channels; brilliantly golden, rising to a beautiful clear lemon-yellow, as it is addressed to higher and more unselfish objects. Bright green indicates ingenuity and quickness of resource and often implies strong vitality. Dark, clear blue usually indicates religious feeling, and naturally varies to indigo or deep violet, according to the nature of the feeling, and especially according to the proportion of selfishness with which it is tinged. Light blue shows devotion to a noble, spiritual ideal, and gradually rises to luminous lilac-blue, which indicates higher spirituality and is almost always accompanied by sparkling, golden stars, which appear to represent spiritual aspirations."

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#### WHEN DOCTORS DISAGREE.

He looked at my tongue and shook his head,

This was dear Doctor Smart.

He thumped on my chest and then he said:

"Ah! there it is! your heart.

You mustn't run, you mustn't hurry,

You mustn't work, you mustn't worry,

Just sit down and take it cool.

You may live for years; I cannot say.

But in the meantime make it a rule

To take this medicine twice a day."

He looked at my tongue and shook his head,

This was dear Doctor Wise.

"Your liver's a total wreck," he said,  
 "You must take more exercise,  
 You mustn't eat sweets,  
 You mustn't eat meats,  
     You must walk and leap, you must also run,  
 You must not sit down in the old, dull way,  
     Get out with the boys and have some fun,  
 And take three doses of this a day."  
 He looked at my tongue and shook his head,  
     This was dear Doctor Bright.  
 "I'm afraid your lungs are gone," he said,  
     "And your kidney isn't right,  
 A change of scene is what you need,  
 Your case is a desperate one indeed,  
     And bread is a thing you must not eat—  
 Too much starch—but, by the way,  
     You must henceforth live on only meat,  
 And take six doses of this a day."  
 Perhaps they were right, perhaps they knew,  
     It isn't for me to say.  
 Perhaps I erred, when I angrily threw  
     The medicine all away.  
 But I'm living yet, and I'm on my feet,  
 And *grass* isn't all that I care to eat.  
 I walk or run, and I worry, too;  
 But to save my life, I cannot see  
 How all the M. D.'s, who disagree,  
 Could make their living and get their fee  
 If all men were fools!—like me.

*S. E. Kiser in "Omega."*

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### JOHN JAMES GARTH WILKINSON.

*"The World knows nothing of its greatest men."*

The London *Times* of the twentieth of October announces the death of John James Garth Wilkinson, eminent as a physician, as an author, philanthropist and metaphysician. Few such men live in any age, but they are the salt that preserves the earth and renders its atmosphere healthful.

Dr. Wilkinson was the oldest son of the Hon. James John Wilkinson, Judge of the County Palatine of Durham, and was born in

1812. He received a liberal education, and adopted the profession of medicine, becoming a disciple and champion of the doctrines of Samuel Hahnemann. He was justly distinguished in his calling, both for his breadth of sentiment and success in practice. He early became a receiver of the doctrines of Emanuel Swedenborg, not in the spirit and limitations of a sectarian, but in the wider field occupied by the great Swedish seer himself. He published a biography of Swedenborg, delineating him as a man of the world and in the scientific arena as well as in the theological. He also translated his biologic works, *The Animal Kingdom, Generation, Economy of the Animal Kingdom*, also the little philosophic treatise, *Divine Love and Wisdom*.

Swedenborg, Mr. Emerson informs us, "printed these scientific books in the ten years from 1734 to 1744, and they remained from that time neglected; and now, after their century is complete, he has at last found a pupil in Mr. Wilkinson, in London, a philosophic critic, with a co-equal vigor of understanding and imagination comparable only to Lord Bacon's, who has produced his master's buried books to the day, and transferred them, with every advantage, from their forgotten Latin into English, to go round the world in our commercial and conquering tongue. This startling reappearance of Swedenborg, after a hundred years, in his pupil, is not the least remarkable fact in his history. Aided, it is said, by the munificence of Mr. Clissold, and also by his literary skill, this piece of poetic justice is done. The admirable preliminary discourses with which Mr. Wilkinson has enriched these volumes threw all the contemporary philosophy of England into the shade, and leave me nothing to say on their proper grounds."

Again in his *English Traits* Mr. Emerson devotes a paragraph to Dr. Wilkinson, describing the man as he was intrinsically:

"Wilkinson, the editor of Swedenborg, the annotator of Fourier, and the champion of Hahnemann, has brought to Metaphysics and to Physiology a native vigor, with a catholic perception of relations, equal to the highest attempts, and a rhetoric like the armory of the invincible knights of old. There is in the action of his mind a long Atlantic roll not known except in deepest waters, and only lacking what ought to accompany such powers, a manifest centrality. If his mind does not rest in immovable biases, perhaps the orbit is larger, and the return is not yet; but a master should inspire a confidence that he will adhere to his convictions, and give his present studies always the same high place."

Mr. Emerson seems to have forgotten that in every living organism its developments into higher perfection are always characterized by



what appears like change, and that when this ceases and there is a tenacious adherence, maturity has come, and growing is at an end. J. J. Garth Wilkinson did not go to seed. His effusions were as pollen to fructify germs elsewhere.

He began the publication of Swedenborg's scientific works in 1843, and wrote the Biography in 1848. He was in important respects a renaissance of the master. He saw in external facts their spiritual significance. Phenomena as mere physical facts had no importance in his view; but the truths which they embodied and veiled he perceived quickly, as with marvelous intuition. Like Plato, he lived, moved and existed in the world of idea, riding in a chariot with gods.

At the same time, in whatever related to the well-being of others, he was vividly awake and outspoken. He was a physician and he magnified his vocation. He did not hesitate to write of medical legislation and the usurpations of medical bodies in disregard of personal rights in terms of warm disapproval. It is only mediocrity assuming to dictate to genius and superiority. In his pamphlets exposing the inutility and mischiefs produced by vaccination, he estimated the deaths which it occasioned at ninety thousand in forty years, and he demonstrated this by proofs that have not been controverted.

His treatise entitled *The Human Body and Its Connection with Man* is a masterpiece. The student desiring to obtain a comprehensive perception of our physical structure and its relations with the invisible and actual real nature has here the book that he wants. He manfully confesses that the thoughts are mostly not original with him, that he has borrowed good things to the best of his powers. That "Nature is full of Deity" is the proposition at the basis of his scientific beliefs. "Without a quarrel with old modes," says he, "we have emigrated to another country, where we hope for peace."

Health he described as the birth of a human being into the realms of humanity, and that it pursues him with new exigencies along the stages of his journey. "The heart-man does not live on mineral, but on social grounds; breathes not airs, but thoughts; is warmed by blood-heat or affection, and drawn by living magnetism or love."

"It is a mistake," he declared, "to think that there is such a thing as the natural history of disease; it has none but a human history, benignant or terrible." Of medical men he remarked that one might say that each age of doctors never had a grandfather; "orthodox medicine in this century is a substitution and not a continuation of the science of the last"—it has many experiments, but almost no traditions. "Each fresh union of our pharmacopœia carefully weeds out old simples and fills their places with chemicals, exterminating this and

that to make room for new compounds." "Of the scientific element we do not find that it has placed medicine upon any basis but that of experimentation."

He praised Hahnemann for the number of superstitions that he slew, the success and humaneness of doing relatively nothing in medicine, the discarding of purgatives and bleeding, which are filthy and murderous, and in the fact that Homœopathy affects the mind, grouping around it mental and moral states, and including the healing of moods, minds and tempers under the action of medicines.

Nevertheless, Wilkinson, in matters of healing, looked far beyond homœopathic medication. He gave a hospitable consideration to the water-cure, the movement-cure, and to "Phrenopathy." Those who practice medicine should cultivate an artistry; tact should electrify their fingers, resolve should vertebrate their words, cordials should drop from their mouths, airs of reassurance should surround them, ease and cheerfulness should radiate from their presence. "They must verily believe that medicine is the daughter of Heaven, and that they live to be inspired and to inspire."

"In all the branches of the New Medicine," he says again, "we have seen the united principle of faith and works assuming an additional importance as we have risen from the administration of drugs stage by stage to the phrenopathic art. We allude to the healing powers exerted by Christ and his apostles, and by him bequeathed to the race of man. Our pontiffs say that the age of miracles is past; but no New Testament ever told them so; Christianity, as we read it, was the institution of miracle as in the order of nature; and if the age of miracles is gone, it is because the age of Christianity is gone. The age of mathematics would be past if no man cultivated them. On the other hand we aver, by all our honesty to our faith, that for every reason that we can perceive, a duty is neglected here which is a main cause of irreligion and skepticism among men. As in the sciences which are the kings of these late days, let this mode of healing be fairly experimented. It belongs to the priesthood. Let them put on the proofs of their apostolic power; let them peril all in this great attempt. Let the weak excuse of their virtue being past be exchanged for a godly resolve to bring it back again. If they fail, it will be because they are not Christians or because Christianity cannot bide its own proofs. If they succeed, there will be no need of missionaries any more, but mankind will sit in a right mind under them and bless their privilege and their Master's name."

Dr. Wilkinson filled the measure of all that he professed. It is easy to perceive that he was of a dimension mentally and spiritually that

even Mr. Emerson could not ascertain. Content to be a seeker for truth, and a doer of the good, he never tried from ambition or vanity to gain a factitious reputation as a scientist or philosopher; but what he found to do that he did. He was sincere, believing and affectionate. Those who knew him loved him. Living to an advanced term, he outlived those with whom he had been familiar, and except as his family were with him, he experienced what has been to so many the sad solitude of old age. He solaced his lone hours with study and contemplation, and while the physical powers gradually gave way to time, the mental faculties remained without impair as being recruited and increased from a superior life.

ALEXANDER WILDER, M. D.

### A HINDU STORY.

Here is a Hindu story and the tale is full of wisdom. "The *Prabudha Bharata*, or Awakened India" for last October and November tells the following, which we abbreviate to suit our magazine:

\* \* \* In the days of our King. Then truth had the highest place in the estimation of men and most men would sacrifice everything to keep their words and would cheerfully abide by truth without caring much for the consequences.

It is in the nature of things whether good or bad that they never come alone but always in train. It is said, and we actually find it to our bitter experience, that misfortune never comes alone, and likewise do we see that good fortune too never comes alone but brings with it many things good and desirable. So our King's reign was blessed not only with truthfulness but there were kindness, charity, sympathy and many other excellent qualities to be seen in abundance throughout the length and breadth of his dominion. The people were most happy with the rule and loved the King as their kind father. \* \* \* In order to make it a complete success he issued a proclamation to the effect that whoever should come in the mart for the purpose of trade would have his full sympathy and support, that he would be exempted from all sorts of duties for one year and that no one would have to go away disappointed, as the King himself guaranteed to purchase all the goods left unsold after the lapse of a certain fixed period of time. This encouragement and patronage from Royalty itself succeeded in bringing about the desired result; for dealers in all sorts of things poured in from far and near and developed the resources of the country to a great extent within a very short time.

The King, true to his words, did all that he could for the convenience and comfort of the merchants who came to his mart and engaged especial agents to carefully inquire if there were any articles left unsold in the mart, so that they might be purchased by the State according to the promise made in the proclamation. \* \* \*

In this way while everything went on smoothly and well, one day the atten-

tion of the officer in charge of the mart was drawn by a man who was very much vexed, as he had not been able to dispose of an article during the appointed time. "O Sir!" he said to the officer, "I have an idol made of cow-dung left. It is the image of Alakshmi, the Goddess of Misfortune and I cannot sell it at a price less than five hundred rupees as I shall have to perform a very useful work which requires that sum. I have been waiting here so long but no one even looked at me for a second time after he once heard me. Now as the time is over, with the permission of the King, I want to go somewhere else, so please send a message to him." \* \* \*

After much hesitation the officer finally brings the man to the King with the request that he buy the idol.

Of course it was a very unreasonable demand on the part of the trader and no one would have cared for it, but our Raja who was a little too sensitive, fearing lest he should fail in his promise if the man went away disappointed, agreed to his proposal and taking the image of Alakshmi in his arms entered the palace to put it within, and the man, happy in getting his wish, took the money and departed.

The purchase brought all kinds of calamities upon the country and people began to murmur. The King started out secretly to see for himself what could be done to help the people. One night he came upon the form of a lady at the temple door; astonished he approached and asked:

"Mother! may I ask who you are and why you are alone here in the dead of night and in such a state of unhappiness? You do not seem to be of this earth, and if there be no harm in speaking to me of the cause of your sorrow I will spare nothing to remove it." The lady who recognized the King but did not express it outwardly, softly replied: "My son, may peace be with you! You are right in your conjecture. I do not belong to this earth. I am Raj Lakshmi, the Goddess of Fortune of this kingdom; I love this King as my son. But he brought into the palace the other day the Goddess of Misfortune with his own hands. Now where misfortune resides, fortune cannot rest. We two cannot live together; I shall have to leave this place and therefore I am unhappy."

It was a deep dark night; stillness and sublimity were all around, and there was none to watch that sombre beauty, except one who was restlessly moving to and fro in front of the palace gate. He remained long in this state, when suddenly he heard the sound of footsteps within the gate. He paused, and espied a very handsome lady coming out of the palace with measured gait, as if moving with difficulty. She saw the Raja at the gate and burst into tears, but the King did not appear to be much moved by them. He prostrated before the Goddess of Fortune and said: "Mother! bless me, that I may keep the truth." She could not speak but shook her head and departed. Presently there came out another figure of unparalleled beauty, and the surprised King bowing to him, humbly inquired as to his identity. He seemed to be very kind, and with deep sympathy looked at the Raja and said:—"Dear Raja! I am Narayana the God of your

family, which is my favorite home. I am exceedingly sorry to have to leave this place. For wherever Lakshmi goes, I have to follow." The Raja spoke not a word, but prostrated himself as before and only prayed that he might be blessed with the power of keeping his word. When Narayana had not gone very far there appeared on the scene another person,—the image of purity, throwing a halo of spirituality all around. The Raja, whose interest has been growing keener every moment, saluted the personage with due deference, and asked who he was, to which he calmly replied: "I am Dharma the truth—a constant companion of Narayana the God. I cannot remain without him and therefore am wending my way to where he has gone." Here the Raja could not suppress his feelings any longer, but with tears in his eyes began to address him thus:—"How is it, O Lord! that you too are going to leave me? Looking up to you alone I dare to bring the idol of Alakshmi home! It was not improper that mother Lakshmi should forsake me, and with her Narayana; I can have no reasonable complaints against them. But how can you abandon one who sacrificed everything for your sake? I bear all these calamities for you only, and would it be right for you to desert me?" Dharma, who had been listening to the words of the Raja with attention, seemed to be so much struck and ashamed, that he immediately retraced his steps within the palace, to live there forever.

Who can say what strength resides in the words of one who maintains the truth?—Then after a short time when Narayana looked back, and could not find Dharma following him, he returned to the palace gate, and asked the Raja if he had seen any one going out after him. On the Raja relating all that passed between him and Dharma, Narayana said: "Noble King! By winning Dharma you have also captivated me. I am the shadow of Truth," and went back to his place in the palace to the great satisfaction of the Raja. But the joy of the Raja knew no bounds, when he saw to his infinite delight the Goddess of Fortune—the mother Lakshmi returning and following Narayana!—because, as she said, it was impossible for her to exist without the company of Narayana. So they all entered the palace again, and peace and prosperity were once more restored throughout the kingdom. Thus the Raja keeping the truth was saved from the very jaws of ruin. Verily it is said in our scripture:

Dharma the truth being destroyed destroys everything, and preserved preserves everything, therefore Dharma should not be destroyed.

Comment seems unnecessary to this moral tale. Keep the Truth, and the Truth will keep you!

C. H. A. B.

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### VIBRATIONS FROM "THE MAN FROM VENUS."

An editor who labors under the impression that there is nothing new under the sun sometimes feels discouraged, because he fears the twice-told tale. Such an editor must be excused if he reaches out with avidity after a new journal published by a man from Venus. We have just such a journal before us in the first number of *The Psycho-*

Harmonic Scientist. A Journal of pure Uniism. Devolved to the exposition of Psycho-Harmonic System of Mental Science, and the Laws of Vibration. Edited by Robert J. Burns, The Man from Venus. At the head of the journal appear two quotations, which probably are keys to the teachings of the journal; they are, at least, keys to the first number. The first quotation is from Shakespeare:

There's nothing either good or bad,  
But thinking makes it so.

The Man from Venus evidently has studied Hamlet, and the main part of the first number of his magazine is a struggle to make the reader believe it. There is nothing new in his statement of the doctrine, excepting in the mode of presentation. It is that of the mining camp.

The second quotation,

Vibration is the Key of Life,  
And Love the Master Vibrator,

derives its authority from the author, The Man from Venus; at any rate, he signs for it. Said by an arch-angel we might still hear the Sublime and Great in the declaration, that love is the master vibrator, but the earthly declaration, which we have heard *ad nauseam usque*, that love is the passport on the hidden way, affects us no more. It is too often a cloak of insincerity, and means commonly a flaw. The Man from Venus does not invest it with any new or higher meaning, nor does it come from him as a fiery flame that burns away all vulgarity. It is possible that vibration is *a* key to life, but to say that it is *the* key is a bold assertion. Is pure Being vibratory? Life itself seems to be double. Can both Extremes be vibratory? What is Vibration, really? If any of our readers really know, they would oblige us all, editors and readers, by a thorough and scholarly essay on the subject.

The Man from Venus does not help us. He gives no definitions nor proofs. The nearest approach to a definition of vibration, as he seems to understand it, is found in the following quotation. Aside from a couple of points we shall dispute, we shall say nothing about it. It is a good specimen of the language and style of the magazine:

I will teach you how to claim your eternal birthright to "Life, Liberty and the pursuit of Happiness," and I am able to do this clearly because I come from a planet where Uniism is normal and where dualism is unheard of. There are no words in the language for "sin, sickness, pain, death, darkness, fear or hate," because the law of opposites is not operative there, and these distinctly damnable ideals have never been invested. I have not been here long enough to be dulled by dualism, and therefore I am competent to elucidate Pure Uniism in its very

highest presentation. I will take your hand and lead you out into the open Universe. Then you can "go it alone." Your every thought and word alters the behavior of the brain-cells and of the atoms which enter into the constitution of your body. In fact an atom is a willed-word made objective and sensuo-vibratory. Uniism is not Christian Science which is polluted with dualistic conceptions and absurd and illogical contradictions. It insanely affirms that our objective bodies are mere "mortal beliefs" and have no real existence, as though a suppositional non-entity could have the power to evolve even a belief." The utter imbecility of this position will be instantly seen by the Uniistic logician. The objective (so-called physical) body is a solid spiritual reality, and all its harmo-normal desires are legitimate and essential. \* \* \* The crazy notion that the "flesh" (?) must be "overcome" exists only in the uncouth and distorted ideals of demented dualists. The body should not be "overcome" and destroyed, but should "come under" the rule of the mind and be harmonized and keyed up to the vibrations of the harmonic norm. All enjoyment is Deific; is the very Essence of Diety.

Our first difficulty is the statement that Uniism (why not Unism?) is the normal condition on Venus, that dualism is unheard of there, and that darkness, etc., are not words of the language spoken there, because "the law of opposites" is not operative there. How can this be when an astronomer like Babinet tells us that the temperature changes on Venus are the most extraordinary, and that her atmosphere is constantly in violent disturbance on account of her peculiar relation to the sun. The same scientist has shown satisfactorily that hot and cold zones follow each other abruptly and that the planet has no temperate zone. Louis Figuier has told us the same in his peculiar and charming fashion. Another fact wars against the theory that Venus is the seat of Uniism. She shines by reflecting the sunlight and has no intrinsic radiance. Is not that proof of her dual existence? Again, if we may believe Swedenborg, how can we doubt the presence of darkness, fear and hate? He tells us that on Venus there are two kinds of men, of tempers and dispositions opposite to each other; the first, mild and humane; the second, savage and brutal; they who are mild and humane appear on the further side of the planet; they who are savage and brutal appear on the side looking this way. Swedenborg distinctly tells us that these people appear thus according to the state of their lives. Swedenborg's testimony seems to be corroborated by Schiaparelli's investigations. The Italian holds that Venus, like Mercury, keeps the same face towards the sun.

Against science and the Swedish seer stands the mythological aspect of Venus, and it is probably the one which the author wants us to take. But even if we do, neither he nor we can get away from dualisms, opposites, etc., because this, the mythological view, is quite

contrary to the scientific, and in itself it contains a fatal duality. Says "The Light of Egypt":

"In her mythological and symbolical aspect, the planet Venus has been venerated the wide world over in her dual character of Love and Wisdom."

As suggested above, The Man from Venus probably derives his title from Venus, because the planet Venus, "cabbalistically, signifies the love element within the soul," and it seems that that element plays a large part in the theory of "Uniism" or psycho-harmonism.

What the purpose is of so much bold parading of low love in his paper, we leave the reader to guess at. It is mentioned in connection with hunger and thirst as a necessity for life. Science always quotes these as the prime elements of beastial life and insists that no civilization can begin till these have been "reduced to order."

Our author does not seem to know the meaning of "to overcome"; he explains it to mean to "come under," but he does not mean subjection, because he says distinctly that it means "to be harmonized and keyed up," which can only mean that the body remains an equality with mind. Harmony means namely, according to customary use of terms, accord in diversity. In other words, in order to admit the body to his "uniistic" system (and that seems to be his main object) the author is compelled to allow a radical dualism. Unitive systems of the past have been more consistent. The unfortunate Randolph, with whom our author seems to be an affinity, boldly proclaimed a gospel of body and defended "Free Love." Our readers know what the result was. Students of philosophy and theology all remember the doctrines of Carpocrates and what came of them. Against all similar systems of harmonizing stand in strange contrast those who understand "to overcome" to mean "to gain a victory," which only can mean one thing, viz., to reduce to subjection. All spiritual life, such as that has been understood by sages and saints, both of the East and the West, is conditioned by such overcoming.

It seems clear from the above that by vibration we are to understand desire and enjoyment. We learn also from our author the strange doctrine that "all enjoyment is Deific; is the very Essence of Deity." This must be a doctrine from Venus. We do not know it as an earthly teaching until now. Possibly The Man from Venus derives his title from its brilliancy. As Venus is the most brilliant star in the firmament, next to the sun and moon, she must be supposed to support a brilliant theory. If this is the basis for his title, it is a poor one. The ancients gave the planet its name from that of the goddess of the girdle, because she charmed all, when she had it on—but did not charm



when deprived of it. Venus has, as already said, no real brilliancy ; it is borrowed, it is one of romance. Perhaps our author has dreamt himself into the terrestrial paradise which the author of "Paul and Virginia" saw in Venus. To-day we are, however, too much matter-of-fact men to accept such doctrines and fancies.

We do not know how our contemporaries in "Mental Science" feel at the reading of this. As for ourselves, we do not think that The Man from Venus has proved his assertion that we all are failures, nor does it appear to us that his first and only essay is "secondless and superior." As yet we could not wish him and the new magazine a welcome. We are, however, not afraid of this red (not true red) covered journal. Our own color—yellow—is too powerful for that. We are waiting with no little curiosity to hear something really new from The Man from Venus, something which we can all understand and profit by. The planet Venus is so much like the earth that she must easily be able to express herself in terms suitable to our ears and of a mental quality of so much weight that they will sink down into our innermost.

C. H. A. B.

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## THE CALIFORNIA ROADRUNNER

(*Geococcyx Californianus*.)

"A very singular and yet a very little known bird is the roadrunner chaparral cock, or, as it is known in Mexico and the Spanish sections of the United States, the paisano.

It belongs to the cuckoo family, but has none of the bad habits by which the European cuckoo is best known. It is a shy bird, but is not by any means an unfamiliar object in the southwestern portions of the United States and in Mexico. Sometimes it wanders up into Middle California, but not often, seeming to prefer the more deserted, hotter, and sandier parts of Southern California, and from there stretching its habitat as far east as Middle Texas.

It is not by any means a brilliantly colored bird, although some of its hues are very beautiful. The prevailing color of the roadrunner is olive green, which is marked with brown and white. The top of the head is black blue, and is furnished with an erectile crest. The eyes are surrounded by a line of bare skin.

It is not a large bird, being seldom 24 inches long, with a tail taking more than half of that length. The tail, indeed, is the most striking feature of the bird, being not only so very long, but seemingly endowed with the gift of perpetual motion, since it is never still, but

bobs up and down, and sidewise, too, into every possible angle, and almost incessantly.

But while its tail is most striking, its legs are most remarkable, being not only long and stout, but wonderfully muscular. How muscular nobody would be able to imagine who had not put them to the test.

A traveler in Mexico tells of going out with his ranchero host to hunt hares with a brace of very fine hounds. Going over a long stretch of sandy plain, relieved only by pillars and clusters of cactus, the Mexican called the attention of his guest to an alert, comical-looking bird, some distance from them.

With the remark that the gentleman would see some rare coursing, the Mexican slipped the leashes of the straining hounds, which sprang off as if used to the sport, and darted after the bird. For a moment it seemed to the stranger a very poor use to put the dogs to, but he was not long in changing his mind.

Instead of taking wing, the bird tilted its long tail straight up into the air in a saucily defiant way, and started off on a run in a direct line ahead. It seemed an incredible thing that the slender dogs, with their space-devouring bounds, should not at once overtake the little bird; but so it was. The legs of the paisano moved with marvelous rapidity, and enabled it to keep the hounds at their distance for a very long time, being finally overtaken only after one of the gamest races ever witnessed by the visiting sportsman.

The roadrunner, however, serves a better purpose in life than being run down by hounds. Cassin mentions a most singular circumstance among the peculiarities of the bird. It seems to have a mortal hatred of rattlesnakes, and no sooner sees one of those reptiles than it sets about in what, to the snake, might well seem a most diabolical way of compassing its death. Finding the snake asleep, it at once seeks out the spiniest of the small cacti, the prickly pear, and with infinite pains and quietness, carries the leaves, which it breaks off, and puts them in a circle around the slumbering snake. When it has made a sufficient wall about the object of all this care, it rouses its victim with a sudden peck of its sharp beak, and then quickly retires to let the snake work out its own destruction, a thing it eventually does in a way that ought to gratify the roadrunner if it have any sense of humor. Any one watching it would say it was expressing the liveliest emotion with its constantly and grotesquely moving tail.

The first impulse and act of the assaulted snake is to coil for a dart; its next to move away. It quickly realizes that it is hemmed in, in a circle, and finally makes a rash attempt to glide over the obstruction.

The myriad of tiny needles prick it and drive it back. The angry snake, with small wisdom, attempts to retaliate by fastening its fangs into the offending cactus. The spines fill its mouth.

Angrier still, it again and again assaults the prickly wall until, quite beside itself with rage, it seems to lose its wits entirely, and, writhing and twisting horribly, buries its envenomed fangs into its own body, dying finally from its self-inflicted wounds. After the catastrophe the roadrunner indulges in a few gratified flirts of its long tail and goes off, perchance to find its reward in being run down by the hounds set on by men."—*John R. Coryell in The Scientific American.*

The variety of mental operations involved in the performances of these creatures, is a strong suggestion of a degree of intelligence worthy of attention, and possible metaphysical features of thought, intention and calculation, that, if properly recognized, might lead to a better understanding of the relation of animal to human intelligence.

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#### BOOKS RECEIVED.

DORSEY, THE YOUNG INVENTOR. By Edward S. Ellis. Cloth, 297 pp., illustrated, \$1.25. Fords, Howard & Hulbert, New York.

CHARACTER-BUILDING THOUGHT POWER. By Ralph Waldo Trine. Paper, 30 pp. Thomas Y. Crowell & Co., New York.

EL RESHID. Paper, 438 pp., 50 cents. B. R. Baumgardt & Co., Los Angeles, Cal.

THE POLITICAL ECONOMY OF NATURAL LAW. By Henry Wood. Paper, 295 pp., 50 cents. Lee & Shepard, Boston, Mass.

IDEAL SUGGESTION THROUGH MENTAL PHOTOGRAPHY. By Henry Wood. Paper, 158 pp., 50 cents. Lee & Shepard, Boston, Mass.

SOME MORE PHILOSOPHY OF THE HERMETICS. Cloth, 232 pp. B. R. Baumgardt & Co., Los Angeles, Cal.

THE AT-ONE-MENT BETWEEN GOD AND MAN. Millennial Dawn Series, Vol. V. By Charles T. Russell. Paper, 500 pp., 25 cents. Watch Tower Bible and Tract Society, Allegheny, Pa.

HINDU WEDDING BELLS. By Alice B. Stockham, M. D. Paper, 30 pp., 25 cents. A. B. Stockham & Co., Chicago, Ills.

FOOD OF THE ORIENT. By Alice B. Stockham, M. D. Paper, 27 pp., 25 cents. A. B. Stockham & Co., Chicago, Ills.

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# INDEX.

## VOLUME TEN.

### CONTRIBUTED ARTICLES.

	PAGE
ADVAITAVADA, . . . . .	<i>Swami Abhayananda</i> , . . . 159
ÆSCULAPIAN ART OF HEALING, THE, . . .	<i>Alexander Wilder, M. D.</i> , . . . 197
ARISTOTLE AND "BEING," . . . . .	<i>C. H. A. Bjerregaard</i> , . . . 363
ATOMIC VIBRATION, . . . . .	<i>Dr. T. W. Topham</i> , . . . 295
CHOICE, AND ITS RELATION TO THE MYSTERY OF EVIL, . . . . .	<i>Frank Ellsworth Porter</i> , . . . 165
CHURCH OF THE FUTURE, THE, . . . . .	<i>Eliza Calvert Hall</i> , . . . 342
DREAMS (Poem), . . . . .	<i>Albery A. Whitman</i> , . . . 368
DUAL-UNITY OF MIND, THE, . . . . .	<i>Quæstor Vitæ</i> , . . . . . I
EVOLUTION, . . . . .	<i>Eugene A. Skilton</i> , . . . . . 79
FUTURE OF THE PUBLIC SCHOOLS, THE, . . .	<i>Dr. R. B. Glasgow</i> , . . . . . 217
GARDEN OF FLOWERS, A, . . . . .	<i>Miss Anna Mathewson</i> , . . . 137
GRAIL, THE, (Poem), . . . . .	<i>Julia P. Dabney</i> , . . . . . 103
HINDOO POINT OF VIEW, THE, . . . . .	<i>Frank Burr Marsh</i> , . . . . . 82
IDEALS, REALS AND "BEING," . . . . .	<i>C. H. A. Bjerregaard</i> , . . . 228
INFINITE ROOM (Poem), . . . . .	<i>Claire K. Alden</i> , . . . . . 149
IS THERE A CHURCH REVOLUTION? . . . .	<i>E. L. C. Ward</i> , . . . . . 143
LAW OF CHANGE, THE, . . . . .	<i>Alwyn M. Thurber</i> , . . . . . 222
MEMORY OF PAST BIRTHS, THE, . . . . .	<i>Charles Johnston, M. R. A. S.</i> , 14, 270, 351
MENTAL HEALING <i>versus</i> CHRISTIANITY, . .	<i>Joseph L. Hasbroucke</i> , . . . 286
MOON'S ECLIPSE, THE, . . . . .	<i>Translation by L. V. Stern</i> , . . . 232
MYSELF AND I, . . . . .	<i>Mrs. Eva Best</i> , . . . . . 150
MYTHS (Poem), . . . . .	<i>Edward William Dutcher</i> , . . . 34
NATURE'S IDYLL, . . . . .	<i>Prof. Jno. Ward Stimson</i> , . . . 207
NIGHT WHISPERERS, . . . . .	<i>Mrs. Maud Dunkley</i> , . . . . . 300
PHANTASIES OF SLEEP, THE, . . . . .	<i>Alwyn M. Thurber</i> , . . . . . 294

	PAGE
PLATO'S DOCTRINE OF "BEING," . . . . .	<i>C. H. A. Bjerregaard,</i> . . . . 25
POETIC IDEAS OF THE SLAVONIANS ABOUT NATURE, THE, . . . . .	<i>L. Jacobi, M. D.,</i> . . . . . 336
PRESENT IDEALISM, . . . . .	<i>Stanton Kirkham Davis,</i> . . . . 129
PSYCHOLOGY AND PSYCHURGY: THE NATURE AND USE OF THE MIND, . . . . .	<i>Prof. Elmer Gates,</i> . . . . . 261
PSYCHOLOGY OF INSECTS, THE, . . . . .	<i>Dr. R. W. Shufeldt, C. M. Z. S.,</i> 65
SOUL'S RHAPSODY, A, (Poem), . . . . .	<i>E. H. Owen,</i> . . . . . 38
SOUL'S THRENODY, A, (Poem), . . . . .	<i>E. H. Owen,</i> . . . . . 106
SOUL'S TRAGEDY, A, (Poem), . . . . .	<i>E. H. Owen,</i> . . . . . 142
STRAIGHT GATE AND NARROW WAY, THE, .	<i>Harriet S. Bogardus,</i> . . . . 31
SUBCONSCIOUS, THE, . . . . .	<i>Prof. Henry Nelson Bullard,</i> . 213
TECHNICAL ANALYSIS OF THOUGHT AND ITS FACULTIES, A, . . . . .	<i>Paul Avenel,</i> . . . . . 10, 90, 155, 237
"THERE'S ROSEMARY; THAT'S FOR REMEM- BRANCE," . . . . .	<i>Irene Langridge,</i> . . . . . 35
THOU ART (Poem), . . . . .	<i>Mrs. Eva Best,</i> . . . . . 349
TREE OF KNOWLEDGE—OF GOOD AND EVIL, THE, . . . . .	<i>Floyd B. Wilson,</i> . . . . . 94
UNFOLDMENT, . . . . .	<i>Floyd B. Wilson,</i> . . . . . 325
VIEW FROM THE WATCH-TOWER, A, . . . .	<i>Mrs. Maria Weed,</i> . . . . . 104
WEDDING OF THE GRACES, THE, . . . . .	<i>Signa Setter Strom,</i> . . . . . 283
WHO MADE THE "MAN WITH THE HOE"? (Poem), . . . . .	<i>A. P. Rittenhouse,</i> . . . . . 226

# THE WORLD OF THOUGHT, WITH EDITORIAL COMMENT.

	PAGE		PAGE
ANTIQUITY OF MENTAL HEALING, . . . . .	273	NEW BIRTH, THE, (Poem. <i>Claire K. Alden</i> ), . . . . .	256
ANTI-VIVISECTION, . . . . .	182	PHILOSOPHICAL THEORY OF RELIGION, THE, (C. H. A. B.), . . . . .	43
BASES OF MYSTIC KNOWLEDGE, THE, (C. H. A. B.), . . . . .	56	PREMATURE BURIAL ( <i>Alexander Wilder, M. D.</i> ), . . . . .	178
BLOODLESS SPORTSMEN, THE, (S. W. Foss), . . . . .	62	PREMATURE BURIAL, (A letter. <i>Jas. R. Williamson</i> ), . . . . .	319
CALIFORNIA ROADRUNNER, THE, . . . . .	385	PROCEEDINGS OF THE SCHOOL OF PHILOSOPHY, . . . . .	40
COSMIC CONSCIOUSNESS AND EMOTION (C. H. A. B.), . . . . .	182	QUALITY OF SUGGESTION, THE, ( <i>Alwyn M. Thurber</i> ), . . . . .	109
DEPARTMENT STORE, THE.—ARE WE DRIFTING? ( <i>Alwyn M. Thurber</i> )	176	REASONS AGAINST VACCINATION, . . . . .	63
DEVELOPMENT ( <i>Editorial</i> ), . . . . .	39	REPORT OF THE SCHOOL OF PHILOSOPHY, . . . . .	313, 371
ESOTERICISM OF A POEM, THE, ( <i>Editorial</i> ), . . . . .	243	RESULTS OF VACCINATION ( <i>Chas. E. Johnson, M. D.</i> ), . . . . .	373
FROM THE SEA TO THE HILLS (Poem. <i>Eliza A. Pittsinger</i> ), . . . . .	124	RIGHT TO LIVE OR DIE, THE, ( <i>Editorial</i> ), . . . . .	303
HINDU STORY, A, (C. H. A. B.), . . . . .	379	SCIENCE OF BEING, THE. THE DAY OF JUDGMENT ( <i>George W. Carey</i> ), . . . . .	113
HUMANISM (C. H. A. B.), . . . . .	51	SCIENCE AND SUBJECTIVITY (C. H. A. B.), . . . . .	115
HYPNOTISM (C. H. A. B.), . . . . .	254	SECRETS OF THE NIGHT, THE, (C. H. A. B.), . . . . .	122
IMMORTALITY—A SOLILOQUY ( <i>Charles Buffum</i> ), . . . . .	111	STORIES OF JOSEPH AND JESUS COMPARED, THE, . . . . .	58
LEGALITY OF ABSENT MENTAL TREATMENT ( <i>Dr. J. J. Lawrence</i> ), . . . . .	312	SUMMER SCHOOL OF NATURE STUDY, A, ( <i>Editorial</i> ), . . . . .	47
LETTER TO THE EDITOR, A, ( <i>Sarah Leggett Emory</i> ), . . . . .	313	SUNLIGHT COMES (C. H. A. B.), . . . . .	60
LIFE'S MYSTERY (Poem. <i>William Wilsey Martin</i> ), . . . . .	195	THROUGH NATURE TO GOD (C. H. A. B.), . . . . .	251
LIVING CRYSTALS, . . . . .	48	VIBRATIONS FROM "THE MAN FROM VENUS" (C. H. A. B.), . . . . .	381
LYRIC POETRY (C. H. A. B.), . . . . .	192	WHEN DOCTORS DISAGREE (Poem. <i>S. E. Kiser</i> ), . . . . .	374
MAGIC DIVINATION AND DEMONOLOGY (C. H. A. B.), . . . . .	314	WILKINSON, JOHN JAMES GARTH ( <i>Alexander Wilder, M. D.</i> ), . . . . .	375
MEDICAL MONOPOLY THROUGH LEGISLATION ( <i>Editorial</i> ), . . . . .	306	WORDS (Poem. <i>William Wilsey Martin</i> ), . . . . .	125
METAPHYSICAL ASPECTS OF COURAGE, THE, ( <i>Editorial</i> ), . . . . .	241		
METAPHYSICAL MAN, THE, (L. E. W.)	171		
METAPHYSICS VERSUS PESSIMISM (L. E. W.), . . . . .	107		
NATURE'S IMPLICIT FIDELITY (C. M. L.), . . . . .	370		