

THE
METAPHYSICAL MAGAZINE

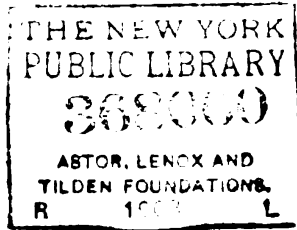
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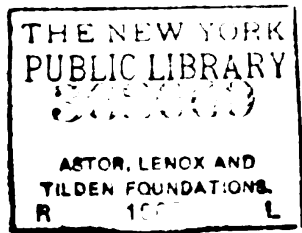
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THE METAPHYSICAL MAGAZINE

VOL. XX.

NOVEMBER, 1906.

No. I.

THE CHAMBERS OF IMAGERY.

BY ALEXANDER WILDER, M. D., F. A. S.

Early in the year 1893, a correspondent of the *Chicago Daily News* made the following statement:

"When I write of any particular person whom I have ever met in the past, be he a prominent public personage or the most humble of private individuals, I see his or her features and his or her mental form as plainly as I see any one whom I may happen to meet in my home, or in a public place, or in the street. Thus when I read of the death of General Benjamin F. Butler, his personal image was presented to my mental vision as clearly as if he were himself presented to my material vision."

The same writer declared further that the figures which he was in the habit of seeing in this way were "creations more perfect and potent than the material forms with which he daily and hourly came in contact."

This peculiar faculty, the "seeing with the mind's eye," is possessed by all. We picture to ourselves the object about which we are thinking. It appears before us in aspect and figure. If we have actually seen it at any time, it will now appear in a form which we recollect; but in case that we have not seen it we create for it a figure or aspect of our own imagining. Very generally of course, if we learn accurately respecting the individual or object, we are obliged to change our conceptions.

The scenes and figures which are seen in dreams are chiefly of the same nature and character as these figments of imagination which are contemplated when we are awake. The corporeal senses are

silent, and the psychic being is to a great degree free to project its vision and receive impressions by itself. Dreams in which the entrancement is more complete, have been regarded upon this account as being prophetic. Others, however, belong without question to the corporeal department of our nature.

We all know that objects which have imprinted their forms vividly upon the apparatus of sight, as for example the sun or the flame of a lamp, leave the impression distinctly, and when the eyes are closed the image is still to be seen. There are likewise conditions of the human constitution, which are sometimes regarded as abnormal, in which such images abide for an indefinite period, and even seem to be before the eyes continually.

The faculty for receiving impressions and reproducing them as objective scenes and images, is explained by scientists as a function of the optic structures of the encephalon. Whatever object has impressed itself there is likewise infixed in our deeper substance, and even though it be seemingly overlapped and even obliterated it is capable of becoming again manifest. The memory itself appears to be of this nature. As we advance in years the recollections of occurrences of former years seem to be incessantly reproducing themselves, even when nothing apparently has occurred to arouse them. They often relate to trivial matters, and are sometimes of a disagreeable character. Happily, however, our delightful experiences are likewise lived over again in the remembering. Indeed, it may reasonably be doubted whether we ever really forget anything. It is a property of our nature that whatever is implanted in our consciousness is always likely to come forth vividly to our attention; and it is notable also that the physical sense may exhibit a similar power of manifesting impressions.

Doctor Gorini relates in *La France Médicale* that having fallen asleep one night while he was reading a book, he presently awoke and looked upon the wall opposite his bed where the light was shining from the lamp. It appeared to him to be covered with printed characters of large size which formed words regularly disposed and separated by lines like those in the book which he had been reading. He not only saw the text, but also the annotations which were in smaller characters. This appearance lasted some twenty seconds, and was reproduced every time that he opened his eyes.

William Blake, the poet and artist, would sometimes place his sitters, and contemplate them in various attitudes, after which he would dismiss them. At a later time when the impulse for working was active, he would go to his easel, bring the figures and postures afresh into conscious vision, and paint the pictures.

In fact, when we seem to ourselves to be taking notice with our eyes, we are actually contemplating impressions which external objects have made upon the visual organism after the mind has taken cognisance of them and passed them over to the consciousness in the form of perceptions. But what is still more wonderful is the fact that the mind itself, apart from such external impression, will develop the concept of an image in the sensorium, and it will appear to the individual as an object before the eyes. Or the influence may be exerted upon the sense of hearing and cause us to hear or have the sensation of hearing sounds and voices. The faculties of imagination and memory induce such manifestations, and a susceptible nervous system will give their operations full scope.

Such phenomena occur with persons laboring under some form of mental disturbance, and are numerous likewise with individuals who are rightly accounted as normal. Many apparitions of which we hear, are undoubtedly to be thus explained, and many voices or utterances which are reckoned to be from the invisible world, belong to the same category.

By no means, however, may this explanation be set down as complete in relation to unusual or extraordinary phenomena. There are images manifested to the sense of vision, and voices to the hearing, which the candid and truly intelligent will not dismiss with a sneer, or account as only unreal phantasm. They belong to another department of being, and it may be added, beyond the realm of common occurrences.

We are not only influenced by our sympathies with others, but there is often what seems like an actual commingling of thoughts and emotions. When in company with others, or in rapport with an individual, we sometimes find ourselves inspired as though spontaneously with like sentiments, even thinking the same thoughts, and in rarer cases, beholding as it would seem, the very objects which were vivid in the mind of the other. Sometimes, also, even our judgment and faculties of thinking are thus taken captive. Ora-

tors and religious revivalists exercise the power to induce this condition, but any extrinsic agency of suitable quality may be sufficient for the purpose.

Many years ago there was printed a story in *Harpers' Magazine*, in which the supposed narrator, a lady, was represented as having been compelled by a shower to seek shelter in the unfinished abode of a recluse. He tells her of important events of his earlier life, his plans and woful disappointments. As she listens, her visual sense becomes entranced, and she beholds as though it was an actual scene and landscape before her the house and its surroundings which he had contemplated for his promised bride.

Many of us can tell of analogous occurrences. I have myself received vivid impressions of what was going on in the mind of another individual many miles away, which had come as by the telegraph. Nor was it an intentional transmitting of thought. It must be that the ethereal atmosphere of our planet has telephonic qualities of which we have only a faint conception.

At another time, in the spring of 1845, I was engaged one morning at felling a dead pine in a wood near Orange, Massachusetts. The limbs and the topmost part of the trunk had decayed and fallen off, leaving only the stem of the tree, standing like the mast of a ship. Being inexpert in woodcraft I felled the tree against another that was standing near. It was necessary to do all the work over again. As I was thus engaged, an impression like a command forcibly spoken seemed to come into my ears and dart with electric suddenness to the seat of consciousness at the pit of the stomach: "Stand back!" Instantly without looking or waiting, I stepped backward some six or seven feet. That very moment the broken top of the tree, about six feet long and several inches in diameter, fell to the ground, right along my steps, with a crushing force that almost buried it in the earth. If I had taken but one step less, it would have beaten me down.

This was neither a case of presentiment nor excited recollection. There was no alarm or apprehension of possible danger, and there had been no thought of such a thing. Even afterward the fact that my life had been preserved in a wonderful manner, created no excitement or perturbation of mind. It seemed as a matter of course, and I went on with work as though nothing had occurred out of the

common course of things. Indeed, I do not think a matter of such a nature a theme for blazoning abroad everywhere.

An instance of analogous character is given by Jung-Stilling in his treatise on *Pneumatology*. Professor Boehm of Marburg was visiting one afternoon, when he perceived an impulse to go home. Being in pleasant company he resisted it till finally it became stronger and more urgent. He went home, but on going to his room found nothing to demand attention. A new impulse, however, prompted him to move his bed to another spot. He reasoned against this, but got no rest till he obeyed. He then went back to the house where he had been a guest, took supper with the company, returned home at ten o'clock, and went to bed. At midnight he was awakened by the falling of a heavy beam with a part of the ceiling of the room exactly over the place where the bed had stood.

The late Professor Tholuck relates a similar account of his colleague Professor De Wette, who saw from the street a spectral image of himself in his apartments, and remained out of the house all the night. Upon going in, the next morning, he found that the ceiling over his bed had fallen, crushing it to the floor.

Professor George Bush also has told of a young kinsman of his, who was at work for a maker of cabinet furniture. One day while he was engaged at a model he obeyed a sudden impulse to go to the other end of the room. He was reproaching himself for so foolish an action, and was about to go back, when the ceiling above the model fell upon it, crushing it to pieces.

Such occurrences it is common with some to denominate coincidences. It would be as well to apply the term to the fate of a culprit in the hands of the officers of the law. Others ascribe these peculiar impulses and presentiments to vagary or phantasm resulting from disorders of digestion, or disturbed nervous conditions, pleading that they often take place with individuals when there is no such danger of injury.

But the hypothesis that such impulses come by chance, the mind instinctively rejects. We know, or have it to learn if we do not, that with all our conjectures and endeavors to explain differently, a strict necessity exists at the foundation of things; that Must govern the universe. We may resist, and even seem to succeed in evading its requirements, but they are not eluded and we eventually obey,

though it may be as in the case of the prophet Jonah when commanded to go to Nineveh. But the requirements, however imperative, are not blind or arbitrary, for wisdom and our highest welfare are blended with the behests. It is a law inscribed in our own being, a potency generated in our own souls.

The various spectacles which are presented in dreams are not always to be accounted for by easy modes of solution. Although perhaps relating more frequently to matters of common everyday experience, they sometimes go beyond that sphere. In June, 1895, the writer paid a visit to Dr. Hiram K. Jones, then living in Jacksonville, Illinois. One morning while the doctor was absent at professional calls, I took a seat on the front porch of the house, and was reading. Presently I became drowsy and fell asleep. It was but a brief moment, and I awoke. The first object noticed was at the rear of the Female Institute, some rods away, in Fayette street. I beheld two sunflowers in full bloom, each with a full dark-colored core. As I was contemplating them and admiring their beauty they vanished. There had been no sunflowers there, but all was an illusion of sight. I had not been reading or thinking of anything that might suggest such an apparition.

A similar experience of more impressive character, took place with me in 1872. It was in March, and I was suffering from an attack of illness. I was resting upon the bed at night, alone and gazing upon the wall in revery. Presently the room seemed to change in appearance, and became a veritable "chamber of imagery." On the walls there appeared symbolic figures like those peculiar to the ancient Egyptian structures. They seemed to be expressive, with none of the monotony which makes so many modern decorations insipid and tiresome. One picture in particular attracted my attention. It was upon the middle of the wall near the top of the room, almost triangular in form, and appearing somewhat like the head of an elephant, but without trunk, ear or tusk; perhaps a symbol of wisdom.

Then there came into view a company of about twenty persons, all of them individuals of rank. They wore robes of a peculiar fashion; and the women, of whom there were several, were distinguished by a head-dress which masked or veiled the face. There was a spirited discourse in which each who chose freely took part, and after

spending some time in this manner, they took their leave. With them all during this interview and at the separating an ease and grace of manner characterized every remark and gesture, far transcending the artificial politeness which is so often encountered at the present time. One guest happening to linger, and being invited to remain, bowed respectfully and made a courteous but inaudible reply to the compliment. At this moment the images portrayed upon the wall began to grow faint, the drapery and other adornment faded from view, and everything in the room now came into sight as before this spectacle had appeared.

Although I was familiar with such publications as Moore's *Epicurean*, Mrs. Lydia Maria Child's *Progress of Religious Ideas*, Nott and Gliddon's *Types of Mankind*, and others of similar character, there had never been, so far as I can recollect, any impression of such a spectacle made upon my imagination, that might be reproduced in this manner. An interview like that of Joseph and his brethren might perhaps have been depicted in some way, but I am not able, from any of my reading, to state whether the whole spectacle was merely a dream-play or a reproducing of some occurrence of the far-off antiquity. The "stuff that dreams are made on" is as abundant as the material that contributes our facts, as well as the phantasmagoria of the imagination.

Within our being are stored all the impressions that have been made upon our consciousness. Every thought, every emotion, every passion and affection is stamped indelibly. What we have learned is never forgotten, but only laid away, and may be brought into conscious remembrance at a future moment. Persons drowning or undergoing capital punishment are said to recall all the past in an instant of time. This seems hardly credible; yet experiences and occurrences that possess some analogy to what has before taken place, or been learned, will bring to recollection the former events, often with much of the freshness and vividness of being recent. In short, what we learn, what we do or undergo, will always remain a part of our being, and never totally leave the domain of consciousness. From the first event in our career till the last thing that happens, our selfhood is marked by every impression that has been made. Like veteran soldiers, we are scarred over by wounds received in conflict.

Dreams frequently bring to notice what had long been out of conscious thought. We often thus visit again the scenes in which we have participated or read about, till sometimes the ideal transcends the everyday routine. What, however, is more noteworthy, individuals in a state of ecstasy or clairvoyant perception, have, in numerous instances, witnessed events or learned of matters which were not known before, or had not yet taken place.

The father of the writer, at the beginning of the War of 1812 was taken with intermittent fever, which was accompanied with delirium and mental hallucination. He was then living in Northern Vermont, but was contemplating removal to Western New York. While confined to his bed by the illness he had several dreams in which he seemed to himself to be traversing the villages of Utica, Whitesborough, and other places in that region, where he had never been. After his recovery, he carried into effect the purpose of removing; and on passing through those localities which he had thus visited in his mental vision, he perceived to his surprise that they appeared familiar, as he had seen them before.

Incredible as it may seem to superficial thinkers, numerous instances of this kind are related by individuals whose words may not be disputed. It is recorded by biographers that after the death of Dante, the last thirteen Cantos of the *Divina Comedia* could not be found. Anxious search was made, but without success. The two sons of the great poet were importuned to finish the work. Finally, one night, Jacopo Alighieri, the elder, who had been more zealous in the matter, dreamed that he saw his father and was told by him that the poem had been completed, and where the missing cantos were to be found. This information proved to be strictly correct. The lost manuscript was found in the wall of the house, beneath a window, mildewed, but with the writing still visible.

It may be asked whether the young man did not, and indeed whether we all do not retain, as by an umbilical connection, a continuity with the spiritual entity of our parents and other ancestors, so that their recollections and mental qualities extend to their progeny as being part and constituent of the interior nature. Or is it a peculiar form of the faculty of presentiment, which here and there displays itself as though on purpose to awaken enquiry? Decide the matter as we may, the belief in presentiment is well nigh universal

and may confidently be affirmed to constitute an article in the religion of all mankind. Most men shudder and discard from their inmost souls the conception suggested by the vision of Lucretius "of the homeless universe falling, falling forever, from nowhence to nowhither through the succeeding ages, by causeless and unceasing gravitation, while the changes and efforts of all mortal things were but the jostlings of the dust-atoms amid the everlasting storm." Instead of this gloomy, parentless notion, we eagerly believe that Purpose underlies all the phenomena of existence, and likewise that that Purpose is all-potent, and its operations directed by Intelligence and inspired by Infinite Love.

Another step is to imagine that our faculties are at times somehow enabled to know somewhat of the future that impends over us. Men who deride and condemn those who cherish such beliefs, achieve but a pitiful triumph. They do not thereby shake or overturn the faith which indeed is founded upon a deeper conviction. They only bruise and wound the spirit as the sacerdotal persecutors of old would have crushed the bones and muscles of the body, and tortured the sensitive nerves by thumb-screws and other hideous devices. The derided individuals will leave their torture-chamber as unconvinced as Galileo, and return to the former belief confident in the assurance that whether it can or cannot be scientifically demonstrated, the Superior Wisdom has somehow provided the agencies by which to mirror impending events upon the consciousness of human beings.

Our old British forefathers and Alruna progenitresses often possessed the faculty known as "second sight"; and we, notwithstanding the ages and events that have intervened to separate us from them, can feel somewhat of their life tingling along our own arteries. Many an individual, now as formerly, has learned through the agency of a dream, or perhaps of a presentiment, concerning matters which he wished to know. The case of the son of Dante is in no way exceptional. In other instances not only have occurrences in the personal history of the individual been thus called back to recollection, but events have been made vivid to the mind, which had actually taken place at other periods, and even before the dreamer was born. It would seem conclusive, therefore, that not only are the occurrences of our own life inscribed upon our interior

substance, but likewise that we inherit from our ancestors a like impression of their thoughts and experiences. It is possible accordingly that our dreams may bring to our consciousness the acts of those who have lived here before us, as well as those in which we have ourselves taken part.

Many of our apparent reminiscences seem to have their origin in this way. It is very likely that they suggested the doctrines of preëxistence and metempsychosis. Every thoughtful person must admit that there is something plausible in the concept of a former experience. There are often thoughts springing up in the mind which seem to be recollections, and we have sudden impressions that we have been in the same places and similar circumstances at one or more periods, as at the present time. A feeling of loneliness often lingers about us, as though we were exiled from a distant and almost-forgotten home.

We are too prone to venture upon the solving of such facts by physiological or pathological explanations. But these fall short of accounting for them to satisfaction. Indeed, it is a species of credulity to be always expecting ample demonstration in any such matter. Plato was far more reasonable when he affirmed that the human soul is itself intuitive. He set forth that such perceptions had their origin in a faculty of mind distinct from the one by which we form opinions and judgment in relation to sensible objects. This faculty of intuition or real knowing, he taught, was "generated by the Divine Father," and also that during our corporeal life it is not amenable to the conditions of time and space, but in a peculiar manner "dwells in eternity."

Thus it is superior to the other powers of conjecture, believing and reasoning. Its possession and development accord satisfactorily for the possibility of perceptions in another mode and form than those which are usually considered as the normal functions of the mind through the agency of the brain. Such perceptions may come in dreams, or they may be impressed upon us as presentiments, or even in ways that are more tangible.

The Judean Kabbalists declared it possible for a human will to affect others and induce them to obey its behests. Passavant also asserts that individuals at a distance from the subject can compel thoughts and dreams. Doubtless, many occurrences which are often

considered as supernatural, may be explained in this way. Nevertheless, if we really desire to know the causes at the beginning, we should look further.

Distinguished authors have propounded the theory that there is a subtile fluid in the brain and nervous structures, which is the source of vitality and sensation, and is likewise the medium between the visible and invisible worlds. It is with the soul itself and surrounds the body with a psychic aura or atmosphere. This often enables the individual to perceive the presence of surrounding objects, even in the dark, before coming into actual contact with them.

It is also assumed, and even admitted by scientists, that there is everywhere present through space the imponderable agent denominated *ether*, somewhat analogous in character and perhaps identical with what we call electricity. This ether is supposed by many astute thinkers to be the medium or connecting link between the realm of nature and the spiritual world, and to convey the emanations and influences of individuals from one point to another.

These hypotheses seem to account for the coincidences which everyone has sometimes observed, that two persons have the same thoughts at the same time, and that one person will often be moved to think of another as the latter is approaching from a distance. We may also believe confidently that there are living beings present in our atmosphere, who are conscious of our thoughts, motives and conditions, and often exercise a species of protection and guardianship over us. We have no need to stop here in our speculations. This invisible realm about us is no chaotic region destitute of inhabitant, and a waste of desolation. We may think of it and confidently believe it to be peopled with "men and women and gods," alike in essence but diverse in powers. This human mind is no mere product or flowering of the corporeal nature, begotten with it and dying with it, but is a living intelligence with functions and energies of its own. Time itself is a projection of the eternal, and this intuitional, thinking entity belongs to that realm of being. There are living essences of various discrete degrees constantly in rapport with the minds of those who are living in the confines of time and space. From this intimate association and contact they apprehend the thought and governing purpose, and are able to further these, or to arrest them, or to divert them into other channels. This may be done so imperceptibly as to

impel the individual to imagine it to be all of his own accord. Indeed, consciousness may be altogether, and certainly is often the result of disturbance of the mental element, an actual abnormality. We may see visions, perceive voices, and have impressions which are from the world beyond, and seem to be supernatural.

Whether the Supreme Being speaks in a manner that our senses and faculties would perceive, or whether he inspires directly, are questions not to be lightly asked or answered. So far as we can well comprehend the matter, communications from the superior world are by intermediaries. Of this much we may be sure: that we are dwelling in a region of mind in which we constantly interchange moral and mental conditions, and even thought and life itself with a myriad of beings analogous to us in their nature and inspired betimes by the kindest and best of purposes in regard to us; but often, however, it would also seem, some of them by worse ones. We may not live apart from them, nor they from us. In them, as in ourselves, the Infinite One is ever present, never apart from that which is of him and from him.

Indeed, I am closely in sympathy with the affirmation of Angelus Silesius—that we are necessary to God, as God is to us. Certainly all who live endowed with faculties of mind and heart, whether bodied, disbodied or unbodied, are necessary to one another. God is good, the philosophers declared: God is love, say the writers of the New Testament. Love, even though infinite, requires an object to permeate, encompass and bless; else it would not have being. We subsist in God before our entrance into this world, and the highest essence of our being still abides in him.

ALEXANDER WILDER, M. D.

Minds that are ignorant and essentially vulgar are always brutalising the theories of their betters.

Theology is a kind of intellectual translation of religion. There is something wonderful as well as melancholy in seeing great minds exhaust themselves in trying to express in the narrowest rut of human limitations, in stiff, verbal phrases, not merely emotions, which are all exactly the things that words cannot ever touch, but the highest, the grandest, the remotest, the vastest of all the emotions—those that lift toward God.—*F. Beecher Perkins.*

THE PATH OF DEVOTION.

BY KANNOO MAL, M.A.

II.

THE SYSTEMATIC TREATMENT OF BHAKTI.

Bhakti comes from the word Bhaj, to be attached or devoted to; and it signifies attachment, faith, devotion, etc. It is love mixed with reverence and hence distinguished from its synonymous words, such as Prem, Priti, etc., which mean simply love. Take away the idea of reverence which forms an element in Bhakti, and it will degenerate to the level of mere passion, as has been well expressed in the Sutras under review.

Bhakti has been variously defined in general, but all these definitions are at one in as much as they declare that it is an intense devotion to God or to any of His divine manifestations, irrespective of the forms in which it may appear.

Parasara says it is an attachment to the worship of God. Garga opines that it consists in the sacred talk and hearing about Him. Sandilya declares that it is an unbroken feeling of rejoicing in oneself, but Narada, with whom we are concerned here, lays it down as an act of surrendering all actions to God and feeling extreme restlessness in forgetting Him, as was the case with the Gopees of Brindraban. The indispensable element in this Love is a sense of the greatness of the Person loved, without which it sinks to the mere sensual passion of the paramour.

There is a controversy over the point whether knowledge forms an important factor in Bhakti. Some say that knowledge is a means to attain it. Others say that knowledge and love are independent. But Narada is of opinion that Bhakti is its own end and does not look to knowledge for the realisation of its object. Mere knowledge of food does not satisfy the hunger of a man, nor does that of a palatial mansion give comfort to a fatigued king.

But to say that knowledge and Bhakti are antagonistic to each other is absurd. Knowledge is bound to follow a perfect Bhakti and

vice versa. Krishna says: "A man full of faith, who has subdued the senses and who is devoted to it, obtains wisdom. Having obtained wisdom, he soon attains to the Supreme Peace."

The Upanishads also lay down, "Seizing as his bow the great weapon of the Upanishads (wisdom), let man put on it the arrow sharpened by devotion."

Bhakti, the nature of which we have already determined but roughly, is divided into two classes, the Lower and the Higher.

THE LOWER BHAKTI.

The Lower form of Bhakti, called Gauni, is a stepping stone to its higher form.

It is of a narrower significance than the higher one, and is apt to degenerate into an exclusive love and attachment to a particular ideal, to the despisal and disparagement of all others. The Bhakta (the lover) may, while on this plane, love his own ideal very much and hate the ideals of others. He finds the horizon of his mind circumscribed to a particular God. It is while here that he has to choose his ideal, adopt certain symbols to express it, perform certain ceremonies to attain it, and discipline his mind by the beneficial influence of certain restraints such as abstaining from injuring others, giving up falsehood, speaking truth, etc. When he (the Bhakta) has passed the portals of the Lower Bhakti, he becomes free and no such encumbrances shackle his acts. He is expected to have become through this preliminary discipline, impervious to all evil thoughts, and pure in all his dealings with others.

Let us dwell at length on the Lower form of Bhakti, in order to make it clear:

This form of Bhakti, as already stated, requires certain external helps and means to attain its object.

The first help indispensably required is the choosing of a teacher, Guru, who will impart a spiritual impulse and advise him to adopt a particular means to reach his object.

The teacher must be a duly qualified person; i. e., one who knows the spirit and the inner meaning of the Scriptural books, and not merely a man priding himself upon a superficial knowledge of them. He must be pure at heart and free from the stains of sin. He will have no ulterior motive to actuate him to impart this knowledge.

The conditions, similarly necessary, in a disciple are a purity of character, eager desire for knowledge, and indomitable energy and perseverance to keep on.

The importance of images or symbols as aids to raise the mind of the disciple to the infinite character of God cannot be overrated, and the disciple is therefore to first adopt them and, through them, to realize the Supreme Being.

Here he must adopt some particular image as that of Krishna, Rama, or Mahadeva—all of which are different manifestations of the same Ultimate Reality, and be faithful to him. This is choosing one's own ideal, but care must be taken that his love for the ideal chosen may not be so narrow as to be confined to it to the utter exclusion of all other ideals.

The methods of realising and worshipping the chosen ideal are by discriminating between what is right and what is wrong, controlling the passion, practice, sacrificial acts, purity, strength and suppression of excessive joy.

Purity is acquired by truthfulness, sincerity, compassion, non-injury, uncovetousness, cheerfulness, charity, unselfishness.

These are, in short, the methods to be adopted by the beginner aspiring to tread in the devotional path.

THE HIGHER BHAKTI.

The higher form, called *Parâbhakti*, is the love *par excellence*. It is that madness of love in which man forgets everything his and about him, and sees nothing but his own love. He sees nothing but love, hears nothing but it, talks of nothing but it and is body and soul immersed in that one idea.

All forms, all rituals, all symbols, all methods which form the parts of the Lower Bhakti are at this stage cast away. He forgets all personalities, which appear to him as embodiments of his love. He loves all, hates none, quarrels with none. All ideals appear to him representatives of the same light. Renunciation, which means or is non-attachment to all things that are not God and which results from an intense devotion to God, is his great merit. He clings to nothing, gives up everything, and entirely surrenders himself to his ideal.

Selfishness and all ideas of interest and self-seeking are entirely renounced because

"Love is not a pedler's trumpery, bought and sold,
 He will give freely, or he will withhold,
 His soul abhors a mercenary thought,
 And him as deeply who abhors it not."

—*Cowper.*

It is generally defined in a circumlocutory way, as in the following extracts from *Devi Bhagavat*:

"As oil poured from one vessel to another falls in an unbroken line, so, when the mind in an unbroken stream thinks of the Lord, we have what is called *Parābhakti*, or Supreme love. This kind of unbroken and ever steady concentration of the mind and heart upon the Lord, with an inseparable devotion, is *Parābhakti* when it enters the heart of man, his mind will continuously think of God, remember nothing else, give no room in himself for thoughts other than those of God. His soul will be pure. To him all helps in the way of symbols, doctrines, images related before, are unnecessary. "Love for love's sake" is his motto, and the guiding principle of his life. The language of the *Bhakta* is "Lord, I do not want wealth, nor friends, nor beauty, nor learning, nor even freedom; let me be born again and again, and be thou my love."

Its essentials, in short, are three: no desire for reward, no fear, no difference of ideals. Most unselfish, most fearless, most liberal-minded and most self-denying is this typical lover. He is tolerant towards all, has unbounded love for every creature, high or low, has not a tinge of hatred to mar his heart, he is all humility, meekness and self-denial. Night and day he thinks of his ideal, rejoices and exults in that one thought. *Bhaktas* such as these are glory to the human race and family to which they belong. They impart holiness to holy scriptures, sanctity to sacred places, and shed glory upon the human race.

The *Bhakta*, in short, is the beau-ideal of man.

This *Parābhakti* assumes two forms, though being one in itself. (*Vide Sutra 82.*)

ORIGINALITY OF THE DOCTRINE OF BHAKTI IN INDIA.

The presence of the doctrine of love amidst the plethora of rites and ceremonies enjoined by the *Mimansa Shastras* seems to be an

anomaly, and has therefore given rise to the suspicion whether it is an indigenous product in the Hindu religion or an exotic article engrafted upon it in recent times.

Much has been written to support and refute these two views.

It is almost superfluous to say that no other doctrine has been more original and indigenous than this doctrine of Bhakti with the Hindus. It is not only in the books of recent times that we find it inculcated and developed. It obtains in all ancient scriptures from the Vedas downwards, and though it has received a larger measure of attention in later times, it was never absent from the minds of the sages of the time of the Vedas and Upanishads. To support this statement I have subsequently given lengthy and copious extracts from many of the ancient Hindu books, which I hope the reader will peruse with interest.

But before I leave the point it will not be out of place to state without hazarding my own opinion, a few facts on the evidence of which great scholars and writers have come to the conclusion that the West is indebted to the East—especially to India—for its prevailing doctrine of Bhakti or love.

ITS INFLUENCE OVER OTHER SYSTEMS.

Dean Mansel, Professor Mahaffy, Bunsen, Seydel and others hold more or less that this doctrine has been imported into Europe and assimilated by Christianity from India through the Buddhistic missionaries who, under Asoka, the Great, were sent to Syria in the third century B. C. and also to Egypt about that time. These missionaries produced what, in Palestine, are called the Essenes, to which sect John the Baptist, who baptized Jesus Christ, belonged, or from which he had borrowed the rite of baptism, and therapeuts in Alexandria. It has been written with much force that Christ came in direct contact with these sects, and that they were the direct offshoots of Buddhistic missionaries. The close resemblance between the important ceremonies, rites, baptism, monks, church and other institutions of Christianity and those of Buddhism which was a prevailing religion of India, several centuries before the birth of Christ, and is now professed by the largest number of human beings, has been also adduced as one of the arguments for the influence of Buddhism on Christianity.

But what has been said of Buddhism has been urged with equal force for Hinduism—the teachings of the Upanishads and the Gita.

Dr. Lorensen, in his appendix to the German translation of Bhagvat-Gita, raised the dispute that most of the noble sentiments and teachings of the doctrine of love so prominently brought out in the Gita were borrowed from Christianity, and that the Hindu religion was indebted to it for the teachings of the Prophet of Nazareth. Dr. Weber, in his studies on Krishna and Janamastami, and Professor Wilson in the III Volume of the Oriental Magazine, support the views of Dr. Lorensen and a host of other great oriental scholars, Sir Monier Williams, Dr. Muir, Dr. Bohtlengkas, M. Auguste Barth, Windisch of Lepisz, Max Müller, T. C. Telang and other independent scholars emphatically oppose the views of Dr. Lorensen and his party. It is by no means an uninteresting study to read the discussion, though it has been now relegated to oblivion, and the impression has gained ground all round that the Indians worked out this doctrine independently of any influence from without, and that the human nature, which can think out one thing in one part of the world is capable of doing the same in another part, independently of all mutual help and intercourse.

There are traces of the doctrine of Bhakti in the Hindu Scriptures as follows:

VEDAS.

“We *pay our devotion* to Tryambaka, of grateful fragrance, the augmentor of prosperity, like the cucumber from its stalk. May I be delivered from death, but not from immortality.” (Rig veda V. VIII 59, 12.) (Also see Taittra Sanhita 8, 6.)

UPANISHADS.

“To him who abides, i. e., has faith in Him, immortality is promised as a reward. He who abides in Brahm goes to immortality. (Chandogya.)

“It the soul is not to be gained by word, not by the mind, not by the eye. How could it be perceived by any other means than that of faith.” (Kathopanishad II, 6, 12.)

“Again, those who, through austerity, by the performance of the duties of a Brahm student, by Sradha (faith), and knowledge, com-

prehend themselves, obtain the sphere of Aditya," etc. (Prasana I, 10.)

"Those again, who, with subdued senses, with knowledge and the practice of a mendicant in the forest, follow austerity and *faith* (Sradha) go, freed from sin through the grace of the Sun to the place, where abides that immortal spirit of inexhaustible nature." (Mundaka I, 2, 11.)

"Seizing as his bow the great weapon of the Upanishad, let man put on it the arrow sharpened by devotion, attracting with the mind whose thought is fixed upon that Brahm, know, O beloved, that indescribable Brahm as the aim." (Mundaka 2, 3.)

"To the high-minded who has an absolute *devotion* in God and as in God also in teacher, reveal themselves the meaning declared in the Upanishads." (Swetaswetarupanishad. VI 23.)

"The Sage Swetaswatara, by the power of his austerity and the grace of God, has verily declared to the most excellent of the four orders—the Supreme holy Brahm who is adored as All in all by all the Rishies." (VI 21.)

"That God, whose work is the Universe, that Supreme Soul who is always dwelling in the hearts of all beings, is revealed by the heart, discrimination and meditation; those who know Him become immortal." (IV 17.)

VEDANT SUTRAS.

"Because Liberation is declared of one who abides in him." (I 7.)

VISHNU PURANA.

"In whatever thousands of births I may have to pass, O, Lord, through them all may my faith in them, Achutta, never be shaken." (I, XX 16.)

"May a passion as fixed as that which the unreflecting feel for worldly objects never depart from my heart, ever remembering thee." (I, XX 17.)

KRISHNA'S SPEECH TO PRAHLAD.

"As thy mind filled with faith in me wavers not, so thou, by my favor, shalt even go to Nirvana." (I, XX 20.)

Having first described Sisupala's hatred for Krishna, the Purana goes on to say: "This divine Vishnu, if named or called to recollect-

tion even with uninterrupted hatred, confers a reward which is hard to be obtained by all gods and demons, how much more will he reward them who possess perfect *faith*." (IV, XV 12.)

ATRI SANHITA.

"Remembering Krishma even with hatred, Sisupala, the son of Damaghosha, went to heaven; how much more one who is wholly intent upon him."

BHAGVATA-GITA.

The whole of the XII chapter treats of it.

"Those who, fixing their manas on me, worship me always, devout, and with supreme faith, those, in my opinion, are the best yogi." (Chapter XII.)

"But they who follow this immortal law described above, endued with faith, regarding one supreme and devoted, they are exceedingly dear to me."

"Fix thy manas in Me only, place thy Buddhi in Me, thou shalt no doubt live in Me hereafter."

"By devotion he knows me in truth, what and who I am; then knowing me in truth, he forthwith enters into me."

Besides, all the other Puranas are strongly tingured with this doctrine of faith, and it is superfluous to quote from them. The Mahabharat also points to it, but for fear lest the paper should grow unwieldy, I refrain from further quotations.

The doctrine of Love is chiefly the method adopted by the Hindus of modern times to the exclusion of other methods.

The following is a list of some of the numerous sects founded on Bhakti which form the integral portion of the Hindu population of the present day:

1. Ramanujas or Sri Sampradayis or Sri Vaishnavas.
2. Ramanandis or Ramvatas.
3. Kiber Panthies.
4. Khakies.
5. Malukdasis.
6. Dadu Panthees.
7. Raya Dasis.
8. Senais.

9. Vallavacharis.
10. Mirabais.
11. Madhwacharies.
12. The Vaishnavas of Bengal.
13. Radha Vallabhis.
14. The Sakhi Bhavas.
15. Charan Dasis.
16. Harischandis.
17. Sadhna Panthees, and many other minor sects.

—*Essays by H. H. Wilson.*

Names of some of the well-known works on Bhakti :

1. Sandilya—Sutras with four or five commentaries.
2. Bhakti—Rasamrita—Sindhu.
3. Bhagvata-Puran.
4. Some of the portions of Mahabharat.
5. Bhagvata-Gita.
6. A large number of poems and strokas on Bhakti by Vallabha Acharya. (Vide Dr. Fitz Edward Hall's "A Contribution Towards an Index to the Bibliography of the Indian Philosophical System.)
7. It is found prominently inculcated in the Puranas and the great Epic Poems of the Hindus.

Some of the celebrated Bhaktas and teachers of Bhakti mentioned in the Shastras are :

Prahlada, Narada, Parasarya, Pundarika, Vyas, Ambrish, Suka, Sunaka, Bhisma, Rukama, Arjuna, Vasista, Vibhisana, Kumar, Sandilya, Garga, Vishnu, Kaundinia, Sesa, Udhava, Aruna, Bali, Hanuman, Garur, and others.

Among the females, the names of Satyabhema, Radha, Sahodra, Rukamani, Dropti, Sita, may be mentioned.

KANNOO MAL, M. A.

(To be continued.)

Cast forth thy act, thy word, into the everlasting, ever-working universe. It is a seed-grain that cannot die ; unnoticed to-day, it will be found flourishing as a banyan-grove, perhaps, alas ! as a hemlock forest, after a thousand years.—*Carlyle.*

THE NERVOUS NATURE OF DISEASE.

BY LEANDER EDMUND WHIPPLE.

In every variety of sickness the nervous system is involved to some extent. In most cases the nervous symptoms are of more vital import than commonly supposed. In the study of symptoms this fact is rapidly gaining ground among pathologists, and in diagnoses it has already become a marked feature. Still its importance appears to be only partially recognized, and frequently the most important nervous features are interpreted in a more materialistic way than is warranted by the finer features of the action involved, and this to the detriment of all concerned.

How to determine accurately whether the conditions in a given case of sickness are definitely organic—physical in their nature and origin; organically functional—a functional disturbance of the action of an organ of the body, or of organic tissue; or “merely nervous,” is puzzling some of the brightest minds of the world to-day. The difference between the symptoms of what are considered to be the different planes of disease, is difficult to determine accurately, from the physical standpoint.

This question has almost become the bane of the physician, whether specialist or general practitioner. Often it is baffling in the extreme. The somewhat arbitrary decisions of the specialist, as frequently rendered, appear to be more in line with established rules laid down by the accepted authorities, than in strict accordance with the actual conditions and circumstances of the case in question. Such rules often appear to overlook the facts, as regards the supposed material requirements; and hence by adhering to them too rigidly, other and more important procedures may be neglected. Altogether too often for scientific standing the sufferer obtains no relief from his trusted science, and is obliged to turn elsewhere for relief.

The distinctly organic forms of disease are by all considered to be the easiest to understand, because the condition that is present, according to sense-evidence, seems to be actually as it is reported by sight and feeling.

The next subdivision of disease, however, the so-called “func-

tional" condition, is less in evidence to the external senses or to physical instruments of any kind. Therefore it offers more ground for speculation. Here a marked difference of opinion appears among investigators. The decision often reached in "scientific" opinion and the verdict rendered reads, most preposterously: "There is nothing the matter with you—you are only nervous. Nothing can be done for you in science."

Only nervous, yet cannot be cured! There is "nothing" the matter, yet the case is incurable! In this enlightened age there should be no such quandary as this. Conditions should be adequately examined and understood. If approached in the right way, this can be done. The difficulties of past experience have mainly arisen because judgment was based upon the evidences of the senses, and the causes as well as conditions were sought in the physical realm. But the actual disturbing causes are too fine in their action to be thus accounted for, and so they escape the notice of investigators.

All ultimate causes of sickness are mental. "But," the skeptic asks, "if this be true, how comes it that sickness appears so clearly and so definitely on and in the physical body—in the bony structure, the arterial system, the muscular fiber, the fleshly tissue, even the vital organs themselves? What can the mind have to do with these real and substantial parts of the physical body—the material man?"

The answer to these and all similar questions is: The body in its entirety is the instrument of the mind, and all of its parts are equally amenable to its influence. This influence of the mind is exerted upon the coarser structure of the body, through the intermediary action of the nervous system. This superlatively fine structure is so intricate in construction that it cannot be observed in all the detail of its operative action. It is immediately responsive, however, to every suggestion that is registered by the mind.

Few, even among those who study the nervous system, appear to realize its marvelous intricacy, or the extent of its powers for action in every phase and feature of personal life. Indeed, it seems doubtful whether many persons realize or recognize so much intricacy of action as present in the entire universe, as is exhibited by the human system of nerves, with their numerous centers, each most important to life itself; their trunks, branches, cords, tubes, ducts, ganglia, and reservoirs; their attacking forces, powers of resistance

and modes of defence ; their instruments of sensation ; organs of usefulness and of pleasure ; and, in fact, their means of action of every kind conceivable by man as bearing any relation to life on this plane either physical or mental.

All of this and a thousand times more may truthfully be affirmed of the structure and functions of the nervous system. It so permeates the entire body that on no spot of its sensitive surface can it be touched by the finest conceivable point, even that of the smallest needle, without encountering a nerve, nervous substance, or even a system of nerves that will immediately protest against the invasion.

The nerve-substance supplies all the tissue of every portion of the physical body, internal and external, so completely that if it were possible to remove all other parts of the tissue of the human body—all bone, muscle, organ, artery and fatty tissue—leaving all the nerves and nerve-tissue or substance intact, so much would still remain that the person might be recognized, not only as a human body, but as a whole, perfectly formed and filled out to completeness. Indeed, the person himself would be easily recognizable, so intricate, universal and far-reaching in physical life is the nervous system of man. Every function of the wonderful mentality of the individual has its corresponding system of nerves, which it uses for its own definite purpose in life and as the physical instrument of definite thought, in ways that are really too intricate to be comprehended through personal observation alone. Every mechanical contrivance and mode of movement that had as yet been employed in the construction of machinery, either coarse or fine in mechanism, existed already in the normal operations of the nervous system before it was invented as a mechanical contrivance. It would seem that the mind of the inventor comes in contact with these finer instruments and recognizes their uses. Then he applies the law of action, through his conscious thinking, and produces an invention.

This similarity between nerve-structure and mechanical invention is perhaps well exemplified in the discovery of the "membrane of Reichner," which bears the name of its accomplished discoverer. This is a tiny microscopical membrane, really a nerve-structure, which is a part of the mechanism of the middle ear.

Under a four thousand power microscope this membrane exhibits a complete and perfect copy of a pianoforte keyboard, both the long

and the short keys being represented. This tiny specimen of nerve-mechanism floats on liquid that might be called a tiny lake of nerve-fluid, and in its normal state a perfect equilibrium is maintained. The membrane floats and is evenly balanced. When this equilibrium is upset the person is in a more or less morbid and indefinite state both physical and mental. Some forms of vertigo appear to bear relation to this condition. Persons afflicted in this way appear to lose the sense of certain tones of the musical scale, either low or high, as the case may be.

Is it not probable, therefore—nay, practically certain, we might say, that this tiny bit of mechanism represents instrumentally the mind's registry and use of the idea of tonality and the musical scale? This appears to be the only feasible explanation of the physiological fact available at the present time.

For every idea, thought, conception or movement of the mind, there is a corresponding nerve or system of nerves in the body, that is immediately responsive to every thought-influence in the line of action for which it was constructed. This physical instrument of mental action is the mind's direct means of expressing to the personal world the results of its thinking about ideas. The conceptions are all accumulated in the mind and the "things" which express them are grouped and retained in the body. This holds absolutely true of all operations of the mind that are maintained upon the plane of personal life, and of all bodily response to thought or reproduction of its action.

This subconscious association of thought and nerve is the means by which every person moves and uses every part of the body. The nerve-response to every thought is instantaneous. The quickness of response and rapidity of movement are inconceivable, and cannot be followed in conscious thinking.

The winking of an eye and the forming of a tone in singing or in speaking, are examples. When any nerve or system of nerves is interrupted in its action, or impaired in substance, the mind cannot use it normally. Therefore that part of the physical system is unavailable for purposes of expression, and such thoughts as relate to those features of life cannot be expressed on that body or by that person. The total impairment of such a nerve or system of nerves produces what is called paralysis. It relates to the part of the body that is

affected, and its cause rests in that phase of action of the mind which relates to and uses those particular nerves.

When for any reason the nerves that operate in a bodily function cannot be used by the mind, the function itself ceases its action and the body is powerless in that part. In that way and to that extent the person is ailing or sick. Manifestly the remedy is to restore the nervous system to its normal condition. In the most if not all of such instances, the trouble came through some distorted mental action that upset the nervous equilibrium. In these instances the true remedy consists in restoring the mental condition and continuing the right action until the corresponding condition of the nerves can be reinstated physically. This is a natural cure. It is the only direct and permanent curative action that can be employed. The rule applies to all cases of all kinds and degrees where the nervous system can be considered in the action involved. Careful search will always disclose such a corresponding cause for every such case of sickness.

These are facts that have been established by both physical and mental research. They cannot be refuted. In their light the truth is demonstrated that sickness is strictly nervous in its nature. We have before demonstrated that it is so in its origin, so far as its distinctly physical characteristics are concerned.

Sickness begins in the mind, and consists always in some abnormal thought-action, either conscious or sub-conscious. The thought may have originated in the direct thinking of the person afflicted, or in some other mind or minds, and from whom it was transferred by reflection to the subconscious mentality of the sufferer. Because the abnormal thought relates to bodily life, or to the personal action of living, it reflects to another person through the personal channels of his thought-processes, and is at once reproduced in his nerve structure. Later it may culminate in an organic condition. In any event each established case was mental, and entirely so, before it was anything else.

A definite and natural relation always exists everywhere between the mentality of the race and the physical realm. The same state of affairs exists between the mind and the body of each individual. The body produces in physical function all the action that becomes established in the mind by direct thinking, or that is reflected and so reproduced in it from the thinking operations of others, especially

when it relates in any way to personal life. The abnormal thinking always relates to bodily life and to the action of living in some phase of personal existence. Through the communion of mental and bodily relationship, the personal thought reflects directly to the body of the person concerned. Here it enters through the nerve-centers. These embody the highest states of activity possible in physical mechanism. The relation between these centers and the thought-centers of the mind is so close that the reflected action is reproduced at once and without perceptible interference with ordinary conditions, unless the difference in action is so great that the message is received with such intensity that the idea acts as a shock. Each thought reflected in this manner enters the realm of the physical body for the purposes of reproductive expression, through the particular nerve-center which relates to it in character. This occurs more especially as regards the part or portion of the body that is involved in the thinking, or the function that corresponds to the action of the thought itself. There are special nerve-centers of all bodily functions. All action that relates to any one function, enters through that center and is distributed from it over the nerves that proceed to the organs and parts which it controls.

There is no such thing as organic action entirely independent of nerve action; as for example: action of the heart; muscular action; action of the liver; the lungs; the stomach, etc. Sever the connection of the organ in question with its particular nerve-center and its activity will cease. Also, if in any way the nerve-center be rendered unresponsive to mental impulse, the corresponding organ and all nerves and branches leading to it will be correspondingly affected.

Thus all organs are operated and all organic action is controlled by the nerves leading to and connected with them. All nerves of a system act under the impulse given them from their own nerve-center. All nerve-centers are responsive to the mind. They reproduce, in nerve-action, whatever the mind thinks about bodily life that relates to their especial functions in personal life. This takes place regardless of conscious intention, even independently of any knowledge of the fact. When the connection is made between a mind and its body, all the natural laws of such life as this come promptly into operation and continue uninterruptedly until the end. There is change, variation, and deviation of functional action, but the

laws are continuously in operation and always subject to adjustment of the action to its purpose. The order of action from purpose to result, here, is as follows:

(a)—The **IDEA** in consciousness—a purely subjective activity associated with a purpose to do or accomplish something.

(b)—The **THOUGHT** formulated about the intent to accomplish the purpose.

(c)—The **REALIZATION** in the mind of the accomplishing of the purpose, and the consequent action in completed form.

(d)—The **REPRODUCTION** of the realizing action, in those nerve-centers to which the action relates by nature. This action, when transferred from the mind to the nerve-centers, becomes an impulse to generation of its forces in the entire physical body.

(e)—The **NERVOUS ACTION** generated by this series of thought-impulses. This causes states of nervous action with the various parts of the bodily structure to which those nerves extend.

(f)—The **BODILY CONDITION**, as the final result of the reproductions of this entire line of activities. Each is a reproduction of the previous one, and the final result is the direct outcome, on the material plane, of the **IDEA** which was first in consciousness.

This constitutes the materializing of an idea, and the physical reproduction of a thought. The same set of successive reproductions occurs with every idea or thought that is turned into the channel of personal life.

If the intentional act *begins* with (b), in a mere thought, without any real idea based in spiritual consciousness resting behind it, as a truthful impulse in life, the action of the next succeeding phase will be of the same order, only it will lack the vital impulse of the activity of reality.

This lack of vital force and energy will be apparent in each step of the entire series of reproductions, and will manifest itself in the final result.

In the immediate realm of thought-action, where thoughts are originally formed, every phase, feature and degree of all of these successive reproductions can be efficiently controlled and so regulated as to produce right results. Every thought is under the absolute control of the intelligence, when it is exercised under the right operations of the will. A true idea bears the full vitality of the

actual, and will eventuate in a result that is real, unless diverted in its action by a false coloring added on the plane of thought. Even then the idea remains the same and only the action which succeeds the thought is affected by the error. By this train of facts we may see that what is thought in mind may be expressed in bodily function, organ and tissue, by laws that are entirely natural, reasonable and easy to understand. It is equally true and just as evident that the character of the final result in the bodily expression is entirely under the control of the will, operating from the thought plane. This is so, regardless of our own desires. It is the permanent law as regards the course of action between ideas and things. We cannot change the law but we can and may adjust our thinking so as to derive from it the best possible results in life. By understanding these facts we may see that results are controllable, and begin to think and work for better purpose than in the past.

This entire line of change in action between the idea and the objective expression, is produced by the mind itself, in a very high order of intelligence, where all is understood and conducted with entire regard for the established law. From stage to stage action is always alike, and it can only be changed in the thinking. The operations are all subconscious, however, and conscious dealing with each stage of action separately is not necessary. This may be fortunate, for even the simplest of the actions involved is too intricate to be learned and mastered in a single short space of life such as is experienced by each one here.

It would seem that the mind of man must have existed for ages to have learned all of these facts and laws. Certainly the individual exercises these powers and it is through this accumulation of knowledge that he is enabled to build and maintain a physical body. But the subconscious processes in nerve-action do not require conscious attention. They operate perfectly under natural law, in what appears to be a spontaneous response to thought. The important point for us to understand is that the plane of conscious thinking is the ground for action, and that here the mind's dealing with the idea is the generative action and power for all purposes. Think the right idea, and think it well, and the corresponding result is inevitable. No result whatever can come to the body through its ordinary channels of action, in any other way than this. Neither ignorance nor

obstinacy can establish any other series of facts about it. The law of the succession of idea by thought, and thought by nerve-action, is established and it is permanent.

A sincere thought of life, vigor, health, strength, power and sufficiency, goes forward in action through all the successive stages, establishing these qualities all along the line in nerve-center, nerve, organ, tissue and member, thus producing a healthy body. This result is all the more certain because such a thought is true and based upon a real idea of being. It is founded in vitality and its energy instills power into every feature of its action.

A thought of sickness, however, has no such base. It contains no energy or power. There is no divine idea "sickness," and no sick or unhealthy reality. Sickness is not an "idea" in consciousness. On the plane of real ideas the notion does not exist.

Sickness has its origin, as regards impulse, and its beginning as regards action, on the plane of personal thinking. In going forward for expression on the physical plane, the opinion proceeds without the vigor and vitality of real activity that accompanies the real idea of life. All of this action is negative and empty. The eventual result must bear the same character. But all of these results are unnecessary. Start with the right action and the character of the thought will be produced in every feature of progress. If the right thought be formed in the mind, and the vitality of the true idea be inculcated in the beginning, the continuation of action will be right and the result will be like the intention.

The thought of sickness is itself unhealthy. It is also correspondingly weak. This weakness is reproduced in nerve-center, nerve, muscle, fiber, tissue and organ, simply because it was in the thought in which the action began. All tissue so generated is below par, morbid, degenerate. These evidences are judged as disease. They all are the natural result of morbid action.

It may be that the original thought was one of fear rather than of sickness. The result, however, is the same. Either one of these thoughts leads to the other. Each results in the same degenerate and destructive action throughout the entire mind, the nerve-system, and the organic structure.

The depletion of force that accompanies fear is well known. Indeed, to observing persons it usually is self-evident. While the

individual is under the continued influence of fear, the physical body, which is the nervous reproduction of the mind, cannot maintain its integrity.

Every thought formed in the mind is spontaneously repeated in the functional action of the body which represents that mind on the physical plane; consequently, each fear indulged by the mind must also be repeated in nervous action. When the idea of danger is associated with some particular part of the body, or corresponds to its action, the line of action to that part will be most direct; and the fear, in following the course of reproductive changes will result in some appreciable degree of depletion of force in all parts affected. This leads to a seeming destruction of tissue; and organic disease, even, may be registered in tissue and reported by the man of science. He observes the result but does not recognize the causative action that rests back of it. Our main work is with this cause, which is always mental.

The search for a remedy for a condition of this order, should begin with the thought-action where the error had its inception. That must be reversed and started again, but in the right direction. If the thought had not been wrong the erroneous result would never have appeared. If it had been discovered and reversed in time, the disturbed condition would have been avoided. It began with an action not based upon reality, therefore its effects are unreal. The physical condition itself is not necessary and it need not continue. The thought can be reversed and the condition can thus be eradicated.

On the plane of thought any idea can be changed at any time. Begin again and establish a correction of this erroneous opinion. Then send the true thought based upon a genuine idea forward to the body. It will go and it will reproduce as readily as did the other; even more so, because it is based in reality. Think rightly and persistently and this real idea will take the place of the false opinion. Then nerve-center, nerve, and fiber will reproduce reality in every action; and this generates health. It will reproduce and establish itself as sound organic tissue. In this way, entirely natural as it is, any organic condition can be restored, because it is of nervous origin and was produced through distorted and depleted nerve-action, direct from a wrongly based thought action. Change the

course of the thought, and all the action through the nervous system to the organic center will change accordingly.

Any thought of diseases, sickness, weakness, inability, lack or deficiency; of fear, anxiety, worry, or doubt, will reflect from the thought-processes to the nerve-centers. If it be continued, it will, in time, establish itself as a reproduced activity in that part, organ or function of the body which corresponds to its order of activity. If a wrong thought be indulged and continued, this result will be inevitable. But the action may be reversed at any time by re-establishing the right thinking. There is nothing in nature or in law to prevent this result.

Disease and sickness, then, are nervous in their nature and their action. The fact that after they have become established the different forms are distinct physical conditions, does not affect the problem; because the same knowledge that enables the explaining of their nature and showing their character, also contains the means and the power of counteracting their influence, reversing their action and re-establishing the real activities, which will then render the continued presence of abnormal conditions impossible.

When the character of the supposed thing is understood, therefore, its remedy is easily comprehended. Correct the thought-action at its foundation and the sickness must disappear. The remedy rests in the knowing.

The nature of all sickness is nervous, because its action can reach the physical structure only through the responsive action of the nerve-centers. Suspend all nerve action and no disease can affect the tissues or organs of the body.

The mind rules all the conditions of external life, and the nervous system is its one physical instrument for use in any of these problems.

If a perfect equilibrium be maintained in the mind, the nervous system, reproducing the thinking, will successfully resist every seeming onslaught of disease.

When the power of truth is embodied in a thought, no power can interfere with its living action. Then thought and nerve and organic structure will combine to reproduce its harmony in healthy life.

LEANDER EDMUND WHIPPLE.

THEOSOPHY AND SOCIALISM.

BY CHARLES EDWARD CUMMING.

There has been considerable discussion of the subject of Socialism in the *Theosophical Quarterly*, and other like publications of late, and the consensus of opinion seems to be opposed to Socialistic ideas. It would appear though, that this opposition arises from a misconception of the real meaning and objects of true Socialism.

So varied are the conceptions conveyed by the word that it is difficult to find even a very limited number of persons who would define it in the same way or to whom it conveys the same idea.

Owing to the ravings of anarchists and the chimerical enunciations of well-meaning but rather visionary people, the idea has gone abroad that Socialism means a general redistribution of property, an entire surrender of individual liberty and independent exertion, and a forcing of all mankind onto a dead level of mental, physical and pecuniary equality. It is regarded as being an effort to establish a millennium by means of a POLITICAL revolution, by the will of a majority of the people, such will to be enforced or given effect by certain agents or agencies appointed or delegated for the purpose. In order to make this effective, these agents, and sub-agents, through all the ramifications of the complicated machinery, would have to be clothed with *power* to establish and enforce rules and regulations, and to punish the recalcitrant. Simultaneously with the establishment of these officers or powers disappears the equality sought to be established by the cult.

When an architect, an engineer, or a mechanic has a building, a railroad, an engine to construct, his first consideration is as to the quality or fitness of the material at his disposal. If it, or a large proportion of it, is unfit for the carrying out of such a design as he has planned or desires to accomplish, there are but two courses open to him: either he must modify his plans to such an extent as to make the material at his disposal available, or he must endeavor to so improve the quality of the inadequate material as to render it suitable for his original purpose.

The result of centuries of rule of the law of selfish individualism, of the "me first," "mine first" idea, is seen in the corruption of legis-

lators and public officials, the dishonesty in commercialism, the oppression of class by class. The great dealer or manufacturer ruthlessly uses his wealth to crush out the smaller ones; the powerful trade-union accumulates thousands of dollars in its treasury and then "goes on strike" for \$5.00 or \$6.00 per day "because they cannot live on less," utterly careless of the suffering of the hundreds of \$2.00 or \$1.50 a day laborers, whom their strike forces into idleness and want. A highly civilized and "Christian" nation sends forth its soldiers to butcher thousands of "heathen" on their native soil, in order that "trade may follow the flag," or steals a strip of a weaker nation's territory. Justice lifts the bandage off her eye and winks at the perpetrators, and so-called Religion holds out a hand for a share of the loot (as was the case in China), when, if she did her duty, her voice would be upraised in stern rebuke from every pulpit and press in the land.

From such material the ideal republic of some of our Socialistic friends can no more be constructed than could a rope be made from scum or a chain cable from putty. It is not meant that all or even a majority of the material is thus unfit; but the unfit is so thoroughly incorporated with the good and available as to render all insufficient for the purpose. A thing can be no stronger than its weakest part, if the strain falls on all parts equally.

The race-lover, the philanthropist, taking an inventory of the material from which he desires to build his model social system, often turns from it in despair, as do the believers in theosophic doctrine, who should, I think, be the last to do so, because in their hands are some of the most powerful tools for the remodeling of the materials, if they will use these tools aright.

In Socialism is the remedy for the ills we suffer, in Socialism is the hope of the race—its grandest, surest, strongest helper in climbing the great stair of evolution.

Socialism, but NOT that political socialism which by the motion of the mass attempts to reform and change the character of the individual components of that mass, which would endeavor to convert iron into steel, brick into stone, *after* they have been built into the edifice. Not such socialism as that. But that form of socialism which is in effect vital *religion*, and working in and through each individual unit of the material makes him or her exactly fitted to take

place in and fulfill all requirements of strength, solidity or beauty in the place assigned. It is *organized intelligences*, each working *freely* in its own capacity, using its own methods, according to its own convenience, but never losing sight for a moment of the result of its labors upon the whole, and therefore endeavoring to make its portion as perfect as possible.

A powerful and intricate machine is to be built in a great factory. The molder, as he packs the sand and smooths the mould, uses such tools as best suit him, enjoys perfect freedom as to his method, does the work in order to support his family, but never loses sight of the purpose of the casting as a part of the machine—that upon his care and skill depends in a measure the success of the whole. He also bears in mind that upon the accuracy and smoothness of his work depends the amount of difficulty or ease with which his fellow workmen at lathe, drill or vise, will be enabled to do their parts in boring, fitting, and adjusting it. When the work comes from the mold it is not at all beautiful. He knows that all the polish will be put on by other hands; but as he strikes it with the hammer, and it “rings sound,” and he sees that it is free from sandcracks, or lumps, or hollows, he feels that he has done his part towards the machine and made the work of his fellows as easy to them as he could.

So with the machinist who does the “finishing,” the blacksmith who forges the crosshead, the apprentice who cuts the bolts, each one works in his own way, uses different tools and all are incited to work by different motives—some for family—some for means of amusement or gratification, but *all* with one end constantly in view; to do their parts toward the building of the engine, and to so do it as not to inconvenience or give unnecessary labor to their fellow workmen. These men have each and all been working to produce a specific kind, style and size of machine, on a definite plan, and they do it. Their combined work makes a perfect whole. But suppose the molder had said: “All I have to do is to cast cylinders,” and had used the first pattern to hand, and when he made the mould had left holes and lumps in it, saying, “Oh, let the lathe-man chip and file it. it’s nothing to me,” and all the other artisans had done likewise, what would the engine have been?

Yet this is the way in which our social system is run at present.

Evolution does its work by punishing men for their errors until they discover the right way; but so prone is man to error that he usually tries about all the wrong ways there are before he hits upon the right one. The history of the errors of past generations with the punishments resulting therefrom, ought to be a "light upon the path" for the succeeding race. That it is not so to a far greater extent than it is, is largely due to the selfish remissness of those whose duty it should be to keep that guide light burning and hold it aloft before the world. If the priesthood of the world, instead of preaching unbelievable dogmas, superstitions that the mind of man is rapidly outgrowing, and doctrines, the truth or falsity of which, in so far as their result on the welfare of mankind is concerned, are utterly valueless, would become *learners of the law*, would use the time, research, talents at their disposal in noting the errors of mankind in the past and their resultant evils, and warning against a repetition of them—keeping abreast of all discovery and successful experiment of the present and pointing out how such might accrue to the benefit of all, how vastly greater would their influence become. Then indeed would they become mighty helpers of the race—torch-bearers, instead of *ignes fatui*—true socialists.

It seems difficult to see the reason why a Theosophist, occultist, or a believer in the doctrine preached by Jesus should take issue with or decry socialism.

The desire and aim of the Socialist, as I understand it, is to secure for mankind the most perfect conditions of happiness, health, comfort, freedom and education that circumstances render possible. Happiness, health, freedom, comfort—all these are normal conditions under the law.

The *Law* is "the Power that always moves to good"—the emanation or manifested character of the eternal, all-pervading, infinite Spirit. Yet sorrow, misery, sickness, slavery, ignorance appear to exist. There cannot be an effect without a cause, and the cause is transgression of the self-fulfilling law, on the part of the person, his progenitors, or the race of which he is a unit. It is not a "punishment" inflicted in anger or revenge. It is but the pressure of the guiding hand that is forcing us back into the straight path of evolution—the love and mercy of the self-fulfilling law recalling us to the peace and shelter of its all-pervading arms.

If the above is the truth, and I think no believer in the teacher who said "no jot or tittle shall pass from the law till all be fulfilled," will controvert it, then the closest observance of the law, by the greatest number of the units of mankind will run on parallel lines with the realization of the hopes of the Socialists.

Now, brother Theosophists, you, and many, very many more who do not wholly affiliate with you, hold three beliefs (*truths* to me) that are, or might be, powerful instruments for fashioning the material for true socialism,

KARMA: the law of cause and effect, the certain punishment of wrong, the sure reward of good, the mighty instrument of evolution,

REINCARNATION: the belief that the spiritual ego, the real being, is reborn again and again in this and other worlds, to such conditions as his previous evolution has fitted him for and his future makes necessary for him, and that this rebirth necessarily includes the return of the race to such conditions as its past conduct and effort have prepared for it.

THE BROTHERHOOD AND ONENESS OF MANKIND: the truth that the relations, conditions, welfare and fate of all men are so closely interwoven, so wholly interdependent, that the thoughts, words or acts of each unit affects, to some infinitesimal degree, the whole race.

So closely interrelated are these three laws that each is a potent and necessary factor in the working out of the others, and in proportion to his belief in them, and consequent regulation of thought and conduct, does the individual become fit material for incorporation into an ideal social system.

Few men will commit a crime or a wrong of which the punishment is *certain*. The temptation to wrong-doing lies in the hope that the wrong can be hidden or that a method of escape from its results may be found. In all ages, priestcraft has, for its own ends, sedulously fostered this idea. In former days it taught that immunity could be obtained by the sacrifice of sheep, goats, oxen, and often of human victims, and by gifts to the temples. In modern days the doctrines of "vicarious atonement," "justification by faith," efficacy of priestly absolution, AND gifts to the temples, are declared to be the means of immunity. When belief in "karma" becomes part of a man's consciousness, and he knows that by every good or evil act he

sets up a cause which will surely work out an effect for good or evil to him, either in this or some future life, then the loophole of escape that has hitherto proved so strong a temptation to wrong-doing is forever closed, the reward for good is held out to him, and reason, fear, and self-interest, all-powerful motives, tend to hold him in the path of righteousness.

The belief that man lives but one brief life on earth is another most potent reason, not merely for wrong and selfish conduct, but for the supine lack of effort on the part of even well-meaning people toward advancing true socialism.

People do dishonest or wrongful acts which will not, or cannot be discovered in their lifetime; they build and construct and work so that "it will last our time" and "let them that come after"—others, who really love the race, and would willingly sacrifice much to help it to better conditions, look around upon the chaotic conditions, see that new causes require to be set in motion to remedy the wrongs, and then, sighing, turn away, because they could see no hope for a result of their efforts "in their time."

But let the truth of re-incarnation become a part of the consciousness of these people; let them know that they must return to this life on earth and that inexorable karma provides that they shall do so under such conditions as the thoughts and actions of previous lives have made obligatory; that in the new life they must suffer the penalty or reap the reward of causes set going in the previous one, and are at the same time making causes that will affect their happiness or misery in future lives, and this with absolute *certainly*, with no loophole of escape from punishment, no fear of abatement or failure of the reward. Here again we would have the potent forces of fear and hope acting and making for righteousness. I know my Theosophical friends say that we must not be actuated by fear of punishment or hope of reward; but in the last analysis we will find that these are the mainsprings of human action.

Those who now are listless or despairing would awaken to energy and action, because they would *know* that every effort put forth now was aiding to establish social conditions under which they themselves must live, and the benefits or pains of which they themselves must share in future lives.

The Brotherhood of Man—the oneness of the race. Here is a

truth of mighty import, the most powerful of all instruments in forming true socialistic material. "No man liveth to himself, and no man dieth to himself." No man, sect or nation can by any possibility isolate himself or itself from the consequences of the action of the individual upon the mass or the mass upon the individual. Each good or evil deed of the individual makes the *character of the race* infinitesimally better or worse. The character of the race fixes its condition, and the individual units must share the condition of the mass. When the Roman was dragging the captive Gaul at his chariot wheel to slavery or death, he was making the "right of conquest" and "woe to the vanquished" characteristics of the race of men, and when he crouched in terror before Brennus as that conqueror contemptuously cast his sword into the scale to increase the sum of ransom, the Roman who was beggared to pay his share of that ransom drank the bitter cup he had himself brewed. The rich man builds himself a luxurious home and puts into it all sanitary appliances to insure the health of his family. As he passes the slums of the city and sees the filth, discomfort, vice of the denizens, he perhaps looks on with indifference, or may pity them, and feel sorry that the condition cannot be remedied in his lifetime, or that his unaided exertions cannot change it. But the germs of disease bred in the soil of filth and vice penetrate into his home and strike down his dearest ones. Then is he reaping the bitter fruit of seed that he, as one of previous generations, helped to sow when each said in his own soul, "Am I my brother's keeper?" The bereaved man would shudder at the idea that this pain and sorrow might be inflicted upon him again in future lives, or upon his children or grandchildren. Yet it surely will unless he and all others begin *now* to eradicate the causes that produced the sad effect—learn the truth of the oneness of the race, and that only changing the character of the units can the character of the mass or whole be improved, and that upon the character of the whole depends the condition of the whole and the condition of the units of that whole.

Believer in Theosophic doctrines, you, of all men, desire the evolution of the race—the era of the "Brotherhood of Man." You *know* that in the fulfillment of the Law the emancipation of the race—the flowering of the tree of brotherhood. You will tell me that the misery and pain endured by many is the just karmic result

of their own acts. True. But is it desirable that, while the karmic debt is being paid, it should be done under such conditions of ignorance and want, and, worst of all, lack of sympathy, as to insure the making of more karmic debt, incurring more penalty to fall upon themselves and upon future generations of men? No! A thousand times *no*

A rose bush planted in an alkali plain cannot bring forth blooms, nor a human being, set in surroundings of filth, vice and misery, produce the seed of good karma. The conditions must be changed, the light of truth must be admitted, the languishing human plant be watered by the tears of sympathy, warmed by the smiles of love.

This is what Socialism desires to accomplish. Some of its followers advocate very vague, erratic or inadequate methods; but in nearly all the animus—the moving power, is that love for the race which, springing from the Heart of the Infinite, is a force seeking lines of least resistance in the minds and hearts of men.

Does it not seem that Theosophists, laying aside for a time all abstruse ideas and pedantic terminology, all tendency to form a mutual admiration society, should heartily join hands with and aid true Socialists, by teaching the truth of Theosophy as applicable to social evolution? If they would come down from the mountain with the tablets of the Law as it has been given to them, publishing it to all men; declaring the truth that Theosophy and Socialism both aim at the Brotherhood and consequent evolution of mankind, then indeed would “the helpers of man” mightily aid them in the work.

Socialists, by learning the truths of Theosophy, would find the futility of some of their visionary schemes, and plan their work in harmony with the eternal laws, and labor without discouragement, knowing that they, the workers, were eternal forces and that they had eternal time in which to accomplish their task.

The *real* Christians, also would put their shoulders to the wheel, for the great teacher said that the kingdom of heaven was for him “who knoweth the Father’s will and *doeth* it.”

The *will* of the Infinite is the *law*, and only as we, Socialist or Theosophist, Christian or pagan, learn to know and obey the law, will the love that is embodied in the law, that *is* the law, become to us a living truth—a “truth that shall make us free.”

C. E. CUMMING.

SIGNIFICANCE OF ROCK INSCRIPTIONS.

BY CHARLES HALLOCK, M.G.S.

Archæological investigation discovers the suggestive fact that pictographs and rock inscriptions are of world-wide distribution and of primitive origin. They are found in both hemispheres, in parts of all the continents and on islands of the great salt water spaces. They are graven not only on rocks *in situ* and on detached boulders, but on artificial monoliths, portable stone tablets, mural spaces, altar pieces, gravestones, and on ruins of every age and epoch—ancient, mediæval and recent. They are pecked, painted, incised, and scratched on natural and prepared surfaces. A great majority of the inscriptions were made in the interglacial period, or 4,300 years ago. Among them are etchings of mastodons, elephants and other animals, including man, and records of hunts of which the modern aboriginal Indian counts are close imitations.

In ancient times petrogravure was employed, not only for permanent records (as indeed it is to this day), but in the absence of portable printed or manuscript books and circulars, stone tablets were extensively used in propaganda work. Inasmuch as many of the most striking of the inscribed characters seen on Old World rocks and mural spaces are prototypes of each other and *fac similes* of those found in the New, the thoughtful student recognizes something more than crude coincidences in the correspondences and distribution. He infers that a common motive or suggestion must have animated the diverse peoples who drafted them, and that those peoples must have been coeval with each other and with the animating cause. Since Religion is the only inspiration, excepting its antithesis, Sin, which mankind has ever had in common, these ideographs or some part of them, must carry a religious symbolism.

Nature worship was the primitive religion of man, as may be deduced from a perusal of the second commandment of the Decalogue. In its inception it was doubtless a pure and undefiled religion, for it recognized the hand of Divine Providence over all, and revered God manifest in His works. Hence we find the *open hand* most conspicuous among the symbols which were associated with the worship of Baal-Hammon, so often alluded to by Old Testament writers

in connection with groves and hill altars, and so akin to the worship of Brahma in many of its features, as set forth in the Vedas 4,000 years ago. [Baal means God, and Hammon is the name of a town where King Solomon owned a vineyard (Song of Songs VIII:II).] Accordingly, when the archæologist unearths in old Carthage a votive tablet bearing mystic emblems on its face with this inevitable *hand* dominant, and then goes to Cirta in Algiers and discovers the same symbol on an altar there, and at Coatepec in Mexico, among ruins of undoubted great antiquity, finds the same mysterious *hand* carved in relief upon an exhumed stone altar there, and the same sign repeated on the wilderness rocks in California and in Arizona, he logically infers that the peoples of those widely separated countries and continents were not only co-religionists, but probably contemporaries. We find associated with this ubiquitous open band many ideographs representing natural objects such as plant and tree forms, heavenly bodies, the elements, time-cycles (wheels), signs of the zodiac, calendars and related emblems: all of them sacred to Baal-Hammon; which was the Phœnician name of the Supreme Ruler of the Universe corresponding to the Christian God the Father, and to the Greek god Zeus.

This comparatively innocuous cult was scotched at the time of the discomfiture of the Cuthites or Scythians at the Tower of Babel; and although more widely disseminated in consequence, it rapidly degenerated into Phallicism or the worship of Baal-peor, so deprecated by Isaiah and the psalms, which became so licentiously corrupt in the prophet Elijah's time that strenuous efforts were made to extirpate it by breaking down its altars and killing its priests. How absolutely gross it became among the upper classes of society is shown by the salacious wall decorations of excavated Pompeian houses and the jewelry of the period.

It is probable that a large proportion of what are known as Phallic symbols were cut on the rocks and stones at the time when this description of idolatry was most prevalent. That would be some millenniums back. Toxonomically they include cup and ring markings, pitted stones, priapi, points within circles, representing the sexual organs, triple and tri-triple perpendiculars, concentric circles, parallel ziz-zags, spiral rings, circles inclosing crosses, trefoils, tridents, animal forms, serpents, doves (sacred to Astarte),

as well as numberless nondescripts. These symbols were recognized under the name of Lingam-Yoni, and were graven on all available surfaces indoors and out. To a casual observer they would carry no more significance than the full moon, weeping willow, broken rose stem, an eight-spoked wheel, or a square and compass, so often seen on graveyard tombstones, but they certainly have an unequivocal value, for each set of characters points originally to one of two epochs, the oldest dating "from before the flood." The second involves the interval between that cataclysm and the Christian era.

With repopulation the deluged world relapsed into its old wickedness, according to the Scriptures, and the wickedness spread. It covered all the continents of the earth and the islands of the sea. Desperate efforts were made to destroy the grosser forms of idolatry long before Abraham's day. A great deal was accomplished during the Mosaic crusade. The Sinai tablets which forbade image making and image worship were especially directed against Baal-peor. Isaiah and David inveighed against the cult in diatribe and psalm. Masonry in King Solomon's time forbade the inditing, writing or inscribing of mystic characters. With the discomfiture at the Tower of Babel, its seeds were more widely disseminated, it is true, but its influence was weakened, and its practice gradually passed into desuetude. Christianity was a powerful antidote. The destruction of Pompeii and Herculaneum in the seventh decade seemed to be a special dispensation of divine wrath. Decrees of the Council of Nantes in the years 452 and 658 lent efficient aid not less than the notable missionary efforts of the Christian Church, especially its Nestorian branch in the 4th and 5th centuries, which extended across the globe from the British Isles to China and Korea, and over to Central America. The Spanish invasion of the Western world in the 15th century wiped out whatever remained of Phallicism and its mementoes in the three Americas and neighboring islands, so that scarcely an archive remains. Still, on many an isolated rock and *cañon wall*, and on many an ancient ruin, we find traceries of the old cult. Time, weather, and mechanical means have been unable to efface them altogether. To the uninitiated they are inscrutable, but with the master key presented in this paper they become quite as intelligible as almost any ancient scripts. *The open hand is the open sesame.*

There is a third class of rock inscriptions, quite numerous in New Mexico, Arizona and Colorado, which relate chiefly to the efforts of the inhabitants of that region to rehabilitate themselves after Coronado's Spanish raid and conquest. They include figures of men and animals, boats, spears, foot tracks, arrows, crosses of various forms, trefoils, and ideographs representing grazing and husbandry. It is noteworthy that many of them indicate famine, by figures of emaciated cattle. Boats indicate floods and overflows. Of course the etchings of this last named category have all been made within the past 600 years. They invariably occur on navigable rivers, on land trails, or on cañon walls, or beds of rivers which have run dry. They are seldom found in absolutely desert places unless done by strayed or bewildered persons in distress.

In some cases inscriptions overlies each other, showing that they have been cut at periods chronologically different. Some of them are initials, totems, and cyphers: some have no meaning at all. Others are notes of parties passing, of skirmishes, exploits, and ambuscades, of directions to water and good camping places. They seldom help to fix dates or establish history. Objects pecked or painted generally reflect their adjacent environment. Nomads and tourists like to hang around old ruins, wherever found, whether in Asia Minor, the Soudan, or Honduras. They are apt to leave their marks "in lazy hours of idleness," and the subjects are for the most part puerile. Rocks may be enduring, but they afford poor padding for the historian.

CHARLES HALLOCK.

I aim to see that the world is better for me, and to find my reward in the act.—*Emerson*.

In our sleeps we are something more than ourselves; and the slumber of the body seems to be but the waking of the soul. It is the ligation of sense, but the liberty of reason; and our waking conceptions do not match the fancies of our sleeps.—*John Bigelow*.

Evil is wrought from want of knowledge, as well as from want of heart.—*C. C.*

Truth is as impossible to be soiled by any outward touch as the sunbeam.—*Milton*.

FIAT LUX.

VI.

BY MRS. EVA BEST.

"In spreading knowledge as you have suggested, Solas, what feature of it would you advise the teller of truth to give to his first auditors—the two upon the second square of the world's great chess-board?"

"That which it is most necessary for the world of men to know."

"And that is?"

"That in each man's very own self lies every possibility for good; that none other than himself can bear for him life's mighty responsibilities; none other either enjoy or abuse his privileges; none other learn his lessons, suffer his punishments, reap his rewards.

"That is, indeed, a thing he should be helped to realize at the outset."

"It is a 'seeking of the kingdom' which, once gained, makes the adding of all things else possible."

"But can man be made—even if helped—to realize it?"

"Surely, Querant. Why, even now, and in the less evolved of the races, there is a realization of a Something Divine which, at times, prompts the soul to certain activities that prove to both the performer and the witness of the acts the soul's possession of a positive realization of its own responsibility."

"I believe that to be true. Even in men who hold decidedly materialistic views one perceives the manifested presence of what you have aptly called a 'Something Divine.' "

"Few there be among those who have reached the human stage, Querant, who do not, broadly speaking, know right from wrong."

"Solas, I could almost believe there are animals whose souls are sufficiently evolved to enable them to choose between the doing of good or evil."

"For instance?"

"When a dog, let us say, has done something reprehensible, he, for all his lack of ability to communicate his thoughts to man, is able to show such contrition that one knows he regrets with a sense

of real shame the doing of a deed he knows in some mysterious way to have been wrong."

"You may be right, Querant, although there are those who hold that upon such occasions the animal simply senses your reproving thought."

"But I have one instance in mind where the evil deed was done outside of the knowledge of the dog's human friends. Instead of suggesting to the animal that he had perpetrated a crime, he, on the contrary, by his peculiar actions caused the minds of the family to be filled with uneasiness regarding him. His wrong-doing was subsequently discovered, and, I am told, he took his punishment for his misdeed 'like a man.'"

"That is an interesting fact, Querant."

"And now since you have taught me that a dog may possess a soul, I can easily believe that in his soul the animal knew—to a degree—the right from the wrong, and really felt the responsibility of having made a choice of evil."

"I am willing to believe with you that the sense of responsibility begins on a lower scale of evolution than some thinkers have thought possible. Who is able to measure the finer degrees? We know that very young children exhibit this same consciousness of right and wrong—even a baby in its cradle has given evidences of it."

"Therefore, in adults, we might argue, we may find a consciousness, in degree (no matter in what state of evolution they, the possessors, may be), of doing well or ill? Just as a dog will slink away after some misdeed or come up to be caressed after some meritorious act, so even the lowly evolved will as surely know when they have deserved punishment or praise."

"Yes, Querant, and might we not view the lower self as the animal in us that expects the reward of our approving or frown of our disapproving soul?"

"That is to me a clear illustration of what I meant to convey. The soul is, then, the higher self?"

"I do not think it is quite that; it is the persistent self; the pilgrim moving from station to station; the learner of the law. It seems to me, Querant, that we might more properly recognize in the higher self that Something Divine, which, being one with Omniscience, already knows all truth—the Spiritual One—God."

"I have often wondered about the soul. To the lay mind it appears a mystery unsolvable. I have heard it spoken of as the divine part of man—indeed, our theologians would have us believe it the most divine part; yet, if I rightly comprehend you, Solas, you hold it to be a sort of connecting link between body and spirit, not the 'Knower of Truth.'"

"Querant, were your soul a knower of truth would it (being possessed of the full knowledge of the whys of things), have occasion, think you, to 'writhe in anguish'? Would it 'go down to the depths of despair'? Would it 'call upon the Lord,' or ever be 'sorrowful'?"

"I perceive your meaning."

"The higher self, then, the Something Divine in man is pure Spirit, Wisdom, God. It is one with the Supreme Intelligence, and it is because the soul recognizes this that we instinctively turn, in our hours of terrible stress, to that higher self as to a mighty helper that will not fail us. **AND IT WILL NOT FAIL US.** The oftener we appeal to the higher self of us—the more clearly we apprehend the Truth the less do our souls 'suffer anguish.'"

"I have never before understood what the word 'soul' might really mean. I do now; or rather your explanation is making its meaning more nearly a something I may be able, in time, to grasp."

"It is the soul of man the pretended teachers of truth have enslaved—have rendered a captive thing; a helpless thing; a miserable thing, subject to hideous superstitions that have clogged its onward path with obstacles so dire, so dreadful in appearance that the abject soul fears to brave them."

"What would happen if the soul in bondage should throw off its chains and dare to brave its oppressors?"

"Querant, Querant, that is what we torch-bearers large and small must first try to do for benighted souls—must help them to break their fetters; for until the divine flame of Truth reaches and kindles the altar fires of those whom false teaching hath walled up in the dungeons of superstition, they will never learn that the dark obstacles before them, the black walls which environ them are all illusion."

"And that is the blessed privilege of a torch-bearer!"

"By means of the first living ray emanating from the sacred

altar fire the prisoner is enabled to perceive the unreality of the seemingly massive walls that have for ages hemmed him into the darkness of ignorance."

"And then?"

"He (perhaps at first with fear and trembling, for age-long habit has made the illusion seem a thing too real to be suddenly brushed away), will begin to move irresistibly toward the Great Light, a spark from which has set his altar fire alight, and made his pathway 'clear to his feet.' At his approach the ponderous walls dissolve; that which he had (negatively) allowed to restrain his liberty of action falls back as he advances."

"Just as some great fog-bank, which viewed from a distance seems impenetrable, proves no real barrier to those who must pass through it. Once through the fog, Solas, what then?"

"Then sweet liberty of action; then true responsibility—all the worthwhileness of life—then hope, Querant, heavenly hope!"

"But the responsibility of life is not always accounted a thing so blessed—is it so, indeed?"

"Is it not so to the grateful, free, consciously-evolving soul, Querant? To the hopeless ones—to the victims bound in the chains of superstition—to the believers in the hope-destroying, doctrine of foreordination—to those who think to suffer eternal punishment simply because they were born sons of Adam?—to these the responsibility of life is a burden which they with reason consider as a something needless for them to bear. If life be a 'foregone conclusion,' as they have been solemnly taught to believe, what need to burden themselves with any of life's responsibilities? They have the right to ask this question."

"But to those who know, Solas—to those who are wise enough to accept the great responsibility—what is it to them?"

"A blessed privilege. Every precious opportunity afforded them is looked upon as a fair, strong and necessary round of the ladder that leads to higher planes of being. The climber's strength grows with his climbing. At the sight of higher glories his bravely borne burdens grow light and welcome; indeed, they come to suggest themselves as no longer burdensome, but appear as privileges afforded him—treasures whose value he perceives more clearly as he gains the higher altitudes."

"And all must carry burdens?"

"I have yet to discover a citizen of the world whose shoulders do not bear his pack."

"His only trouble being that he does not, until he begins to climb, really know how rare a treasure it contains?"

"His one and (although he will doubtless demur at this statement), his only trouble. But there is no cause for our wonderment here when we take into consideration that he does not realize the 'beginning of himself' on the lower plane, nor what cause he has to be grateful for the marvelous tools afforded him with which to do his work during this, his earth-life; the having placed at his disposal by Mother Nature so powerful and effective a machine as the human body."

"It is the engine that moves the engineer whithersoever he drives it; the carrier of the material responsibilities of life?"

"Yes, Querant. And the most marvelous of man's modern mechanical devices are, when compared to the body of man, as crude as the creations of his primitive days. In comparison to its size, its force, its working power, it is beyond and must ever be beyond the finest device conceived by man."

"The engineer, then, possesses in his own human frame an engine that far surpasses the one he builds."

"Far superior. Relatively, the working power stowed away in the human engine is, economically considered, beyond comparison with any engine ever made by man."

From a shelf near at hand, Solas took a book.

"There are facts and figures contained in this work which may help us to better acquaint ourselves with the presence of marvelous powers existing in the living body of man. The work of the whole body, the author tells us, in all of its actions for twenty-four hours amounts to about three thousand, five hundred foot tons."

"So enormous a power as that, Solas? It is inconceivable! From what is this power produced?"

"The author claims it is developed from food."

"Do *you* think this?"

"Querant, tell me, from what does the engine develop power—from the fuel?"

"You wish me to look upon food as fuel?"

"Why not?"

"Very well, then, I do."

"But I wish also to suggest to you that tons of fuel would lie an inert, ineffective mass were it not for the spark applied to it."

"The 'living flame'—I see, Solas."

"Over three thousand foot tons go to produce a mode of motion we recognize as heat, and which is necessary to every vital process; the remainder represents a man's actual mental and muscular work."

"But foot *tons*, Solas!"

"Here the author assures us that the heart does one hundred and twenty foot tons of work in twenty-four hours. If the full work of the heart for that period of time could be gathered into one big 'lift' it would raise one hundred and twenty tons eight feet high. The muscles of breathing alone do twenty-one foot tons within a day."

"It seems incredible."

"It must be remembered that three thousand foot tons represent the force which would raise a man of average weight eight and one-half miles high. The author adds: 'The human body is the most economical machine in the world, its fuel—food—being about eight or nine pounds a day in water, oxygen and solids.'"

"Yet many people affect to despise the body—many abuse it."

"Querant, facts in regard to it, is another phase of the living truth. I would have those who are wise teach to the people who are making ignorant use of the wonderful machine afforded them during their earthly working hours."

"The same care a wise engineer would take of a machine of metal and wood, people should be taught to take of this finer engine."

"Truly, I could wish them more careful and appreciative than they now are. Right thoughts, Querant, cleaner, finer thoughts are proper lubricators and preservers from misuse. Simple, wholesome foods in plenty, simple, wholesome thoughts in plenty, and man would be comfortably provided with that which would afford him splendid service. Misuse hinders the body's perfect action."

"Then the idea of torturing the body, of starving it, of paralyzing its members by refraining altogether from the use of legs or arms (as do some alleged religious sects), is unnatural, absurd.

"Would you for a moment think that the gumming up or rusting of any important cog-wheel in an engine a sensible thing to do? Would you expect your friends to look upon you as a reasonable being if you allowed your working engine's boiler to want for water? Would your mutilation of the perfect beauty of your excellent machine add to its value, do you think?"

"I am very sure I should, and with reason, be pronounced insane."

"In other words, a fanatic. What the world wants to-day is teachers who will combine in their teaching truths concerning the knowledge of life on all planes of being. Let them teach men that his temple needs nicer and wiser attention than he has bestowed upon it in ages past; that it should be given recognition as the home of the soul; a fane which should never be profaned; a place to be kept worthy its divine inhabitant—a casket worthy its jewel."

"Then, he who scourges his body, who lacerates it, bruises it, tears its tender flesh, destroys its fair and beautiful form, renders an indignity to the God he thinks he glorifies."

"In every truth I think so, Querant. The Heavenly Father cannot have intended any child of His to mar the perfect dwelling He has provided for the use of the precious being in whom He makes Himself manifest."

"If one may base one's belief upon the intentions of the earthly father, I should stoutly maintain the analogy to be satisfactory and convincing."

"I do believe, Querant, that if a man were able once to have it positively enter into his consciousness that he himself is really 'one with the Father'; that in him the All Mighty he reveres actually dwells; that by means of his personality the Supreme Benignity is able to manifest objectively, he would care as he should care for that which affords Love itself a lodging place."

"And, no longer ignorant, he would not again allow the walls of his fair tenement to be pulled down, but would be constantly endeavoring to strengthen them. He would purify the chamber of his earthly home, would enhance with added grace and beauty that which he has come to look upon as a consecrated shrine."

"I think with you, Querant. And how patent to those who gather in their splendid churches to worship this truth ought to be. Yet,

alas, is not. It would seem that the edifice in which they worship suggests nothing of the truth lying back of its noble and beautiful plan. As the thought of the architect has manifested itself in harmonious lines, in graceful forms, in rich and splendid tones, so the thought of the Master Architect shows forth in the harmonious blending of line and form and hue in the temple not made with hands."

"And he who reads the Word to the worshipers gathered together in the churches voices again and again and yet again a truth that reaches no further than the outer ear—the superficial sense—of his auditors; for by their actions at home and abroad they afford abundant proof that no realization of themselves being the 'temple of the living God' has entered the consciousness of the hearers of the Word—the hearers who do not heed."

"And to think, Solas, that for eighteen centuries Paul's words have been made to ring in men's ears: '*For ye are the temple of the living God; and God hath said, I will dwell in them, and walk in them*'—can anything be closer than this closeness of God, nor more clearly stated than his promise to abide with and in his children?"

"What excuse have the hearers of truth for their misunderstanding of it? They should be the first to grasp it and act upon it."

"Is it because they fail to do so that thinkers have come to doubt the worth and efficacy of the church's teaching?"

"Would it not appear so? 'By the works' of even the churches 'ye shall know them.' Find me that church, Querant, whose members look upon themselves as 'temples of the Holy Ghost' which is in them, whose temples they 'have of God,' whose bodies they consider not their own but His, and who live pure lives that each may 'glorify in his body' the Spirit that dwells therein."

EVA BEST.

Intellectual emancipation, if it does not give us command over ourselves, is poisonous.—*Goethe*.

Poor men might, did they choose it, become kings; not of a State or empire, but of the broad dominion of the world of intelligence. They might grasp the scepter of knowledge and reign in prouder state than does the monarch in his jeweled robes and glittering tiara.—*Rev. Orville-Dewey*.

THE LIGHT OF TRUTH.

BY MRS. ELIZABETH F. STEPHENSON.

If half the energy and time that people spend in the frantic effort to amuse themselves and to advance personal interests were devoted to the general good, this world would be a much better abiding place. The most of the complaints of those who are heavily burdened would be hushed in the comforting thought of brotherly love ready to help the needy, and strong arms reaching forth to sustain the weak.

Many are now devoting their lives to such good deeds as these, and it is a noble work. But, when the vast multitude of the ignorant and helpless who need encouragement is considered, it is plain to see that both numbers and resources are limited.

The wide gulf between the worldly prosperous and educated classes, and the children of poverty and ignorance seems to yawn so black and cold that human sympathy cannot bridge it, unless the white searchlight of truth, which is always the vanguard of brotherly love, be directed across the chasm.

He who would be a torch-bearer in this good cause must cast aside worldly desire and selfish motive and accept a life of self-sacrifice, or truth will not appeal to him and his efforts will lack the virility necessary to the accomplishment of so high a purpose as the uplifting of humanity. Nor can this be done vicariously, with any real success. The teacher, the philanthropist, and the leaders of all reformed or educational movements must be single-minded, pure-hearted, devoted souls, or their efforts are futile. A responsibility rests upon these which no others are privileged to assume.

The spirit of commercialism which seems to be the dominating life-motive of the present age, filtrates through all the different strata of the mentality of the race, down to the most ignorant classes, and the work of spiritual enlightenment makes slow progress against the adamant-like wall of apathy engendered by such materialism.

At no time in the history of mankind has the need of this influence seemed more urgent than now in this twentieth century. We boast of our civilization and congratulate ourselves upon the great scientific achievements of our time, so far in advance of our fore-

fathers—but how about social ethics? Has there been an equal advance in the morals of the people? The answer to this question is not far to seek. One has only to observe how the entire structure of the social and business world is perforated by the corrosion of the various forms of immoral action on the part of its members. This condition arises as much, if not more, from lack of moral stamina as from any criminal intention. The foundation upon which character is reared to-day is so flimsy that the superstructure easily gives way under the shock of temptation; and when the strain is severe, it goes to pieces. The result is moral ruin for the individual, and in time it must be the same for the nation or the race. The knowledge that such conditions exist creates a powerful incentive for the thoughtful, earnest mind to direct every energy to help bring about a change. This education of the moral and spiritual nature must begin at the cradle. The young mind is receptive and easily molded, turning upward as it does naturally, to follow the lead of spiritual principle, or drawn downward away from its own pure atmosphere, by the material, worldly, selfish influence and habits of others. These should realize their responsibilities and guard and guide these little ones until their characters are established in the moral strength and spiritual purity which are their birthright. When firmly grounded in moral principle the mind will not yield to any wrong-doing, no matter how great the temptation. Ignorance of the spiritual law that is fundamental to all morality, all character, all development, leads to degeneration of manhood and womanhood. The remedy seems clear.

But, although the world suffers from this ignorance, and the progress toward a better condition seems so slow that discouragement often threatens to benumb the ardor of the earnest worker, still he should realize that beneath all seeming, *the law always works for good*. The law of righteousness never fails. Even though darkness, storm and “the crash of world’s” impend, still the law is there and *never fails*. No human thought or effort can alter that stupendous fact, and in that fact lies the glorious truth of divine love and justice for all. This once fully recognized, stimulates the mind of man to the greatest achievements for the race and for himself.

In all human effort toward good, the mind is the active agent of the soul; and according to the degree in which it draws upon its

divine source, will be the purity and high quality of its achievements. Therefore, if attempts to help others out of the darkness of ignorance into the light of truth are to be crowned with any degree of success, the necessity for self-development on the higher planes of Being becomes paramount.

No matter what the obstacles that seem to obstruct the path or blight the effort, the beacon of the spirit held on high by the noble leaders of humanity throws its beneficent light upon the world, and wherever it penetrates, all difficulties and obstructions vanish into nothingness. For what can withstand the light of Truth? Who can resist the soft influence of the spirit of God? The imperative requisite is that the disciple make himself worthy to bear the light unto those whose minds are so darkened by ignorance that their eyes are veiled and their ears are stopped. The work of regeneration must go on, because of that divine something in the human soul that impels to righteousness—a resistless impulse that will not rest when the mind, forgetful of principle, draws away from its natural and rightful guidance, to dream in sense-illusion. This need not last, for the soul, with its “still, small voice” forever suggests, directs and admonishes to a steady, clear purpose to live rightly in spiritual knowledge, and if its teachings are heeded, it has its freedom to evolve along the lines native to its being, and in place of the unrest occasioned by the vicissitudes of a life given over to worldliness, it is permeated with the consciousness of its oneness with the Father. “The soul is the perceiver and revealer of Truth.”

ELIZABETH F. STEPHENSON.

THINGS UNSEEN.

By BELLE BUSH.

There are marvels unseen at one's very door,
There are richest hearts that the world calls poor,
There are lives so true and so dutiful,
That men see not they are beautiful,
There are lowly ones that the proud despise,
And yet to watchers with angel eyes,
They are heirs to wonderful destinies.

There are "still small voices" that greet the ear,
At times when no visible forms are near,
There are nameless sounds in the raindrops falling,
And silvery tones to the spirit calling.
There are visions of joy and of glad surprise,
Thro' which to mortals with watchful eyes
Are revealed life's wonderful phophecies.

There are "Echoes that come from a far-off shore,"
There are gleams of light from a noiseless oar,
That, tracking the sea of humanity,
Is guiding the ship of destiny.
They are numberless things in the earth and skies,
That are signal lights to the spirit's eyes,
Revealing life's wonderful harmonies.

There are frail barks drifting away to sea,
With no hand to point where the shoals may be,
There are rosy lights thro' our windows streaming,
Where stars in the robes of night are gleaming,
And odors of flowers 'neath wintry skies,
All these to mortals with watchful eyes
Are revealing life's wonderful destinies.

There's the breath of a kiss on brow and cheek,
When the lips that gave them we vainly seek,
There are depths of love we can ne'er express
By the tender tones or the fond caress,
There are flashes of light in the sunset skies
That seem like the beaming of friendly eyes,—
All these are wonderful phophecies.

There are hearts that open like flowers in June,
There are some like hearts that are kept in tune,
There are others that long with hate have striven
Yet on to its desolate shores are driven,—
All these and the hearts that the proud despise
Are sacred to watchers with angel eyes
Who read life's wonderful mysteries.

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT

CLERGYMEN RUNNING SHORT.

The annals of Protestant Christendom record a deficiency in the supply of ministers. The following statistics, given by the *Catholic Union and Times*, tell the story for this country: "The Baptists have 52,919 churches and only 37,001 ministers; Disciples of Christ, 11,033 churches and 6,475 ministers; Lutherans, 13,373 churches and 7,585 ministers; Presbyterians, 15,702 churches and 12,050 ministers; Episcopalians, 7,146 churches and 5,109 clergymen." The *Southwestern Presbyterian* has a communication in which the writer endeavors to account for this state of things. He repudiates the allegation that young men are deterred by the fear that their intellectual integrity will be impaired by subscribing to a creed with all the benumbing shafts of casuistry, and by the obligation to move about fettered in a dead world of thought. He charges the defection upon those who do not respect their own obligations. It charges them for accepting the obligations of the creed for what it gives, and then repudiating it while drawing its awards. This, it declares, is apt to cause young men to question something more serious than intellectual integrity, namely: moral integrity.

A Lutheran divine, however, imputes the trouble to the congregations themselves. In a vast majority of cases, he affirms, they do not give the minister a living support, and if he desires an increase of salary they are disposed to impute it to a grasping spirit. Young men hesitate to enter a calling which has only such a prospect to offer.

Now and then a remedy is proposed. One which might do some service would be for the congregations in rural towns, holding common views on leading questions, to combine for purposes of religious worship. In the High Court of Heaven individuals are not described as held up and sent to hell for any peculiarity of creed, but "every one is judged according to his works." If religious people in this

world would be equally reasonable there would be less occasion for wasting money in unnecessary meeting-houses, straining effort to keep half-starved preachers in them, and so wasting energy to little good purpose that might be employed in a useful employment. In fact, churches are built and maintained in country villages, not so much with regard to the doctrines which will be preached in them, as to enhance the value of other property and boom the place. When that end is answered, there is little further interest taken in them. Only a social revolution can change this condition.

In Europe there is nothing more flattering. The Roman Christianity is sustained by the national treasuries and an organization of semi-military character that has no equal anywhere else. It may be losing hold in countries like France, but this is more than compensated by gains in the United States. These may not be easy to enumerate, but the trend of sentiment in Protestant circles is directly toward the Roman communion. The Pope has already ceased to be Antichrist and is regarded as a Christian if not an evangelical bishop.

The Church of England is half way to Rome already. Pusey and Newman, if alive, could look on complacently. Of the Scandinavian countries little need be said. There the Church is part of the Government, and both are so democratic as to hold the confidence of the people. But Germany is in a state of transition. The Social Democracy will not relax effort till the Church is disestablished, and there seem to be two parties, the Church and the People. The work which Gustavus Adolphus achieved may yet be undone. The Kaiser himself displays a liking for Rome and the things preached there, which may be auspicious.

There as well as elsewhere the young men are reluctant to take orders. There are more promising fields for endeavor, and come what may, the Middle Ages are very certain not to return. A. W.

A TOWN IN THE PUBLISHING BUSINESS.

Montaigne the distinguished author was once Mayor of Bordeaux. The town is now about to publish an edition of his works, with all the corrections, and the changes duly noted. It will also contain a eulogy upon the author.

A sermon has been defined as that part of divine service which does not consist in the worship of God.

TRUE KNOWING.

A writer in the *Theosophist* for September, explains the meaning of knowledge, and shows its distinction from wisdom. That the two terms are not now synonymous, is obvious to every intelligent person. It has become an incident in our language that many words have been changed from their original sense, and some which would technically have similar definitions have acquired others of a different character. Thus, the term "*wife*" now possesses a meaning quite removed from that of woman; although this does not appear in the compound term *housewife*, let alone the corrupted one of *hussey*.

In respect to the word *knowledge*, there has sprung up a variety of meanings. Indeed such was the condition of its Aryan root-word, from which have proceeded such words as *can*, *cunning*, *ken*, *know*, as well as the classic terms *gnoeô* and *gnosco*. It may be understood as meaning whatever comes within the scope of our perceptions. But *wisdom*, which is closely affiliated with the Latin word *video*, to see, has received profounder explanation in which the ideal is included. The poet Cowper, has very aptly contrasted the terms in their full purport.

"*Knowledge* and *wisdom*, far from being one,
Have oft-times no connection. *Knowledge* dwells
In heads replete with thoughts of other men;
Wisdom in minds attentive to their own.
Knowledge, a rude, unprofitable mass,
The mere materials with which *wisdom* builds,
Till smoothed and squared, and fitted to its place,
Does but encumber whom it seems to enrich.
Knowledge is proud that he has learned so much;
Wisdom is humble that he knows no more."

In fact, the true solution may be summarised by the explanation that what we perceive through the senses is more truly known when it becomes cognition, and then it is elevated beyond the former state into the higher one of wisdom, the concept of that which really is.

One need not always fail because he has failed once.

EDUCATION.

By education is not meant technical school knowledge, but the education which gives perception of truth, foresight, the power of generalization, the freedom which is necessity, the voluntary choice of right because right is necessity, the power of self reliance for internal need, with reception of external help for aid in development.

ALCOHOLISM.

Alcoholism and drug-taking are only special forms and aggravated degrees of a general complaint—addiction to sensation, craving for sensation. This sensation may be that of bodily ease, or the mental indulgence of vanity, excitement, and so on. It is all morbid, unnatural life, and has its counterpart in physical disease. Excess often has its roots in some mental infirmity like insanity.

AN OLD RITUAL.

Prof. Flinders-Petrie, the archæologist, while exploring the peninsula of Sinai, found a ritual of worship in the Semitic dialect earlier than any known in Syria or Arabia; also a writing centuries earlier than the reported exodus of the Israelites.

ENERGY WASTED BY SILENT THINKING.

If it is true that mental energy may be dissipated by talk, it is also true that energy may be dissipated by thought that does not run into words. If we could see the minds of the majority of people, while they are working at something strictly mechanical we should find that they are merely saying to themselves those very same things which, were there a bystander, they would be saying to him. Nay, the subjects upon which their minds are drifting are even more discontinuous, mostly fragments of memory. These they work over and over again. Entire mental silence, where the mind is held listening for something higher than itself, is almost a lost art. Is not that the way our minds are confessedly unable to understand real truth or to *know* where now we only hope?—*Student* in "New Century."

AN EPITAPH.

In memory of our father: Gone to join his appendix, his tonsils, his olfactory nerve, his kidney, his ear-drum, and a leg prematurely removed by a hospital surgeon who craved the experience.

PROVIDENCE AND PAINE.

During the Seven Years' War, better known in this country as the "French War," a young man in England went on board of a privateer, contemplating to take part in the conflict. His father remonstrated with him and persuaded him to forego the purpose. That vessel in its first engagement, out of a crew of two hundred, lost all but twenty-six.

The same man later was in Paris in the time of the French Revolution. He was outspoken in remonstrance against the atrocities, and was arrested by order of Robespierre. One night the officer went through the prison to mark the doors of those designed for the next day's slaughter. The door of this man's cell chanced to be open, and so the mark was placed on the inside. Two days afterward Robespierre fell, and he was set free.

He was about to go to America, but was not able to complete his preparations. The ship sailed, and was boarded by a British frigate with the purpose to capture him.

He endeavored to take passage in another vessel, but was detained. The vessel went down in the ocean with all on board.

When he finally came to this country, the novelty of his opinions made him enemies. A man shot at him through his window. The assassin was foiled; the shot missed the intended victim.

That man was Thomas Paine.

NEW MODE OF INTERPRETATION.

Professor Nathaniel Schmidt has suggested a new way to obtain the true meaning of the oracular utterances of Jesus. They are transmitted to us in a form of provincial Greek, whereas if they were genuine expressions, they should have been in Aramaic, a Semitic dialect. Professor Schmidt proposes to render them back into Galilean Aramaic, and then by aid of idiom as well as grammatical form, deduce real meanings. Thus, for example, he very properly defines the phrase, "Son of man" to signify simply "man"; never using it to imply Messiahship in any sense. He is confident the phrase in relation to the Sabbath meant that "man is also lord of the Sabbath." The forgiving of sins is literally the "sending away," not absolving from consequences, which is not possible. The sentence: "The Son of man hath power to forgive sins," therefore only means, that man,

the sinner himself, has power to send away or desist from sin. Sometimes the reporter used the designation "Son of man" where he should have written "I." This example is in point: "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." He would read it, "I came not to be ministered, but to minister, and to give my soul or self a ransom for many." It did not signify any notion of a sacrifice, that by his death he was to save from perdition a race that had been doomed by the sin of an ancestor. Verily, the world is moving, and truth is coming nearer to us.

A MARRIAGE LOTTERY.

In a small town near Milan in Italy, there has been a marriage lottery set in operation. Thirty girls are the prizes, and the price of tickets is about two dollars, the money going for dowries. In case the man who draws the prize does not care to marry the girl, he divides the dowry with her, and the proposed alliance is declared "off."

SAYINGS OF A JAPANESE PHILOSOPHER.

Kenko Boshi was a student of Konfucius and Lao-tse. He wrote a book of maxims, which is used familiarly in Japan. The following are examples:

He is a fool who spends his life in the pursuit of fame or money.

Beware of putting off the practice of true religion to your old age. The tombs that we revere are mostly those of young persons.

I wonder whether it is only I who have the feeling that what I have heard, or sights that I have seen were already seen or heard by me in some past life—when, I cannot tell.

These things are in bad taste: too much furniture in one's living-rooms; too many Buddhas in a private shrine; too many rocks, trees, and herbs in a garden; too many children in a house; too many words when men meet.

AN OBEDIENT WIFE.

Doctor (to Mrs. Perkins, whose husband is ill)—Has he had any lucid intervals?

Mrs. Perkins (with dignity)—E's 'ad nothing but what you ordered, doctor.—*Kansas City Independent*.

SCIENCE AND PHILOSOPHY.

The mind of our age, as a general rule, looks out from a materialistic standpoint, with a powerful persuasion, that, though another may be honestly affected by sentiment, yet no other is proper to an eye that will see truth. It thinks always from below upward; finding principles only in elements, and origins only in that which can be reduced to nothing lower and less significant. Hence, this war upon "intuitionism," or mind of that quality which does not regard the whole as a mere composition from the parts, but is disposed to think from the organic, living wholeness, to the specific functions of universal truth.

Hence, too, so many will have it, not that man is made from the dust of the earth, but that the dust of the earth makes man—his Primal Father being under his feet rather than over his head. Hence, again, heated partisans of the "scientific" or *from-below* style of thinking, who profess theism, tell us that they believe in God, and anticipate evidence of his existence, but that proper evidence will be wanting until we shall have seen him put together from the results of observation.

We find in Doctor Bartol, a spiritual *eye*, and one of no mean power. He looks under his shoes to find elements but not origins. *Princeps* with him is *prince*,—first, but first as being superior. He does not merely try to think, but can actually *see* from the living whole to the divided, diverse and comparatively inanimate particulars. Head-hold is the true foot-hold for minds, he says; the highest is fundamental; principles before elements; and wholeness the positive pole of all being; in eternal correlation with its negative, but itself primary.

In the height of the human consciousness, where thought, feeling, being, round into unity, he finds the master-key that opens all doors. Here the soul speaks that mother-tongue, which is to all various truth what the primeval Aryan speech was to the diverse languages which have proceeded from it. From this summit he looks forth upon the world, and discovers that he can, not only look *at* it, to note with curious care the details of its surface, but can look *into* it, if never through.

But such a man may be himself one-sided. Truth, as power in the universe, does not run exclusively in either direction, up or down, but in both. It is a Jacob's ladder, on which the angels ascend and descend. Were the world but passively made and moved, it were dead, and Nature a corpse. The spiritualism of the old theology was wont to present it only in this light, as a lifeless mechanism, manufactured by an invisible power, and operated by an unseen hand upon the crank; and man himself was regarded but as a seem-

ing agent, appearing to act, as a flute or fife to make melody, but in truth, only acted upon.

Modern Science, partly by an impulse of reaction, has passed to the other extreme; and at that extreme really stands for one side or pole of the truth—the inferior side, indeed—the negative pole; but fact and truth none the less.

The multiple, manifold universe is really alive; trees veritably grow, not passively, pushed up by an invisible hand; the generation of animals proceeds actively, vitally, from least to greatest, from dust of the earth to the unity and power of organic existence; we are fed from below as from above; and if man does not live by bread alone, neither does he live without bread. In our bodies the parts live only in the life of the vital unit or whole; but conversely, the whole is maintained and possible only through the life of the parts; and so, everywhere the One and the many, Highest and lowest, Maker and world, are reciprocal terms, which the living, divine Whole, spiritual-material, comprehends and reconciles.

D. A. WASSON in *Old and New*.

HOW LANGUAGE IS CORRUPTED.

The curse and peril of language in this day and particularly in this country, is, that it is at the mercy of men who, instead of being content to use it well, according to their honest ignorance, affected knowledge; who, being vulgar, would seem elegant—who make in pretence what they lack in reality.—*Richard Grant White*.

LANGUAGE IN DISCIPLINE.

If there is to be discipline in the eminent sense, it must be effected by means of the study of language.—*Noah Porter*.

Modern languages grace and adorn an education; ancient are indispensable as a foundation for the fabric of liberal education. With them, a student may become a profound and accomplished scholar; without them he can become neither.—*Edward Everett Hale*.

One thing I saw: That until I ruled my own household well, I had no right to go trying to do good out of doors.—*George MacDonald*.

Character is higher than intellect. Thinking is the function; living is the functionary.—*Emerson*.

But for some trouble and sorrow we shall never know the good there is about us.—*Dickens*.

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HOW DISEASE IS DISSEMINATED

BY ALEXANDER WILDER, M. D., F. A. S.

Disease, an eminent pathologist assures us, is not a morbid principle, but simply a departure from healthy life. This is quoted from memory, but the sentiment is correctly given.

In these days when individuals are running mad with the notion of contagious disease, it may be well to revert once more to sober and sounder facts. The witty Robert Ingersoll once remarked that if he had had part in the creation he would have made health as contagious as disease. If he had been an observer rather than a receiver of other men's conceptions, more of a philosopher rather than a critic, he would have been aware that health, like goodness of which it is a part, is the positive principle everywhere, and disease is only its negative. As goodness is mightier than what is bad, so health is the active factor in the universe which may be evoked whenever and wherever its weaker rival appears. Pestilence walking at noonday disappears when its judge and master comes on the scene.

It is a curious fact that a large number of our physical sufferings are little else than creatures of the imagination. An anecdote which appeared in medical journals a year or two ago is a forcible illustration. A man in New Orleans asked a physician to tell him where in the abdomen the premonitory symptoms of appendicitis are felt. The doctor quietly pointed to a spot in the left side, a little above the point of the hip-bone.

The next day he was called to the St. Charles Hotel. He found the man there writhing with pain, his forehead beaded with sweat,

and every appearance of intense suffering. Groaning with agony the sufferer exclaimed:

"I have an attack of appendicitis. I feel as if somebody held a knife in me. I am a dead man. I can never survive an operation."

The doctor asked where he felt the pain. He placed his hand on the left side at the spot which had been pointed out to him the day before.

"It can not be appendicitis," the doctor remarked. "That is the wrong side."

"But," cried the man angrily, "you told me yesterday that the appendix is on the left side."

"I must have been absent-minded," said the doctor. He then administered a palliative and assured the man of safety. Confidence was soon imparted, and the man was able to get up and eat his dinner, thoroughly recovered. Yet his pain had been severe and a fatal result was liable.

While it would be the common course to denominate the cause of the man's trouble "imaginary," there should be a reasonable explanation of the matter. When the attention is intently fixed on any part of the body, the blood is very certain to accumulate there to a disproportionate extent, and this excess is pretty sure to induce pain at the part, and sometimes an actual morbid condition. John Hunter, who first raised surgery to the rank of a profession, and himself a philosopher as well as an investigator, was very unfavorably prejudiced against mesmerism. He was unwilling to meddle with it, but was persuaded to permit an experiment. He resisted the peculiar influence attending the manipulations, by a wilful effort. He fixed his thought upon one of his own feet, and succeeded in his purpose. The result, however, was a sharp pain in the foot, somewhat analogous to what the man suffered with his fancied attack of appendicitis. Every physician has such cases to deal with, and he is both wise and honorable who does not humor them for his own advantage.

The imagination is a leading factor in the human economy. It begins close to the understanding itself, leading and shaping it in its work. It is the former of ideas which the will and understanding bring into objective existence and cognizance. In short, it is the faculty which establishes the human race above the whole an-

imal kingdom; and we owe to it all that we have become and all that we may ever hope to become in the field of advancement and achievement. When the Serpent in Eden told the woman that by eating of the Tree of Knowledge they would become intelligent and be as gods, the narrative adds that it was the truth. From unproductive adolescence, the change was a merging into a new career of life with its thousandfold activities. "And the Lord God said: 'Behold the Adam is as one of us, knowing good and evil.'"

In this world, however, there are always two aspects to everything. Every religious faith has had its left side as well as right, and when viewed solely from such a view, is likely to appear undesirable, ugly and repulsive. Much of what is written describing the odious character of heathenism, ancient and modern, relates to that feature. Human nature in all peoples and all faiths possesses alike the double character of Dr. Jekyll and Mr. Hyde—one superlatively good and the other woefully bad. In the medical field of experience, the obverse side of the picture seems to be oftenest presented. The physician appears as liable to distempered imagination, as the patient whom he is treating. As if by thought-transference he may impress his own conviction and make a person, otherwise in fair condition, feel himself the victim of serious disorder. Many of the current epidemics are made such, to a great degree at least, by the morbid impressions disseminated by medical men.

When the practitioner attempts to solve mysterious problems of imagination, he generally has in mind only to ascertain the mischief occurring through a disordered fancy. He is very sure to find it at work when he meets a new patient. In the days of Queen Anne, the English ladies were often subject to "vapors," as they are now to hysteria and other disturbances. The complaints do not change much; much of advancing medical knowledge consists in substituting new terms for old ones, like the Genie that swapped lamps.

By no means, however, do we impute disordered fancies, and diseases which they create to women alone. Such terms as spleen and hypochondria are expressive but hardly extensive enough in their meaning. Many a man on reading a medical advertisement, will begin to think that he is disordered in the ways that are mentioned. It is not necessary to give examples, everybody knows of them. In fact the greatest harm from the sale of proprietary nos-

trums consists little in the ingredients of which they are composed. These are as safe as those which physicians prescribe. But the morbid fancies which they induce are pregnant with mischief of every kind.

The morbid imaginings of patients often impel practitioners, whether they consider it necessary or not, to prescribe medicines that will make their action felt. Others, however, wiser and perhaps having the patients in hand, will simply use palliatives or fictitious drugs with the purpose to dislodge the notion which the patient is entertaining.

Every practitioner of any worth in his calling has his own methods, and while they may succeed very well in his own hands, it will often happen that another physician employing the same will meet with disappointment.

Indeed, in medicines as in mental treatment, there must be confidence on the part of the physician in what he is doing, if he would impart it to his patient. The human body is no mere receptacle to put drugs in, in order to produce a corresponding result. Many a worthy practitioner has been dismissed in disgrace when doing his best, because there was not this sharing of confidence, a common imagination between him and his patient. The words of the apostle hold good here as elsewhere: "The righteousness of God is revealed from faith to faith."

The agency of the imagination to induce suffering is often illustrated by neuralgic affections. When a sufferer from toothache, for example, is engaged with extraneous matters, he often has little trouble with his tormentor. But when he becomes disengaged and especially after going to bed, thought will turn back to the trouble and the twinges resume the former energy. Diseases are often extended over a neighborhood by alarm and disordered imagination. Fear is the most deadly of all things.

We have known practitioners, illiterate and not very saintly, yet full of enthusiasm, fond of boasting of their successes where others had failed, and how their boasting was justified. Full of confidence they imparted it to their patients, and whatever the virtue of their remedies, the courage and faith which was communicated was salvation itself.

But medical men are by no means the only sinners to create alarm

and diffuse epidemic influence. There is a practice in common life which is productive of disorder in the same way.

If a person really believes an individual with whom he is familiar, to be out of health, he is likely by thinking it, to impress that notion on the other. After such a belief has become thoroughly established the individual is ready to sicken, and even to die. It thus becomes necessary sometimes for individuals to be delivered from their friends.

Parents of families watch carefully, as is their duty, over the appearance of their children. When they perceive something out of the way they are prone to apprehend that there is trouble, and even to work the apprehension into a belief of serious disorder. The youngster will likewise acquire the same notion, and then what had been considered imaginary because a source of perplexity.

As we have already declared it is a fact pertaining to the occult side of our nature, that a thought or a conception which is active in one person's mind will not only affect the individual himself, but it will disseminate its influence upon others around. We all have observed this. We become ourselves infected with light, jovial spirits when we go into a mirthful party, and again we are made sad and dispirited when we are with those who are in downcast mood. Much that is called contagion is in accordance with this principle, an instilling of peculiar moods and mental conditions.

The natives of the Hawaiian islands used to take advantage of this principle to revenge themselves on those who offended them. They would threaten to "pray them to death." The person thus imprecated would wither, lose his strength and die. We do as badly as that by causing those about us to be overborne by the conception that they are becoming feeble and that their dissolution is impending.

ANOTHER SOURCE OF MISCHIEF.

Another cause of mischief of this character is even more common. Sometimes from wantonness, sometimes from motives more mercenary, favorite articles are taken away from the owner. In a way not easy to explain to every one, the life of an individual becomes involved, and we may even say interblended with objects of habit or affection. The objects may be living persons, or perhaps animals

or inanimate things. Our newspapers and literature, as well as personal observation, bring to notice examples from disappointments in love between the sexes, and it is not necessary to treat of them specifically. Analogous instances are to be found in other departments. It is a frequent practice to take favorite playthings away from children, without a thought of the exquisite suffering often inflicted, and the sense of unjust treatment which often abides into maturer years. Because the sufferer is only a child such matters are little considered and it is true that during the earlier years of life the repairing processes are active, and most hurts bodily and mental are healed. Owing to this, we have generally become accustomed to regard them as of little importance.

When, however, the career of the individual has passed its climacteric, such matters become too serious to be passed over lightly. The habits are fixed and the power of recuperation from shock is to a great degree diminished. The life is itself intimately involved. Examples abound everywhere in which incurable injury has been inflicted, by disregard of these matters. Individuals parting with cherished possessions or removed from their home and from habitual scenes of life, or deprived of employment which had engaged attention till it became a habit, are liable to become mentally enfeebled, or to succumb to bodily debility. A few examples illustrate these statements.

A physician with whom the writer was familiar, had followed a very active career. Misfortune came upon him in later years, and finally he gave up active business. His homestead was sold, and a residence procured elsewhere. The time of removal came, an April day. He was placed in a carriage and taken to the new abode. He stepped to the ground, went up the steps to the front door, and then fell dead.

An elderly couple in Western New York, had bargained with a relative for support, for the rest of their days. The wife, who was the younger of the two, continued to manage the garden, and to keep both a cat and poultry. Presently the husband died. The house in which they lived became unsuitable for occupation, and was torn down. A new one was built to which the surviving widow was removed. Then her garden was overturned and sown with grass; the poultry went next, and then the cat was put out of the way. The

old woman had never enjoyed educational advantages, and now she was deprived of every familiar employment. Her mind succumbed, and she became a babbling idiot. In this condition she lived till near ninety years of age, prattling hour by hour, day by day, for years repeating the rubbish which had accumulated around her in girlhood.

Another example, known to the writer, occurred in country life. He was a farmer, and like most old-fashioned individuals of New England parentage, he had a good-sized family. He was diligent, thrifty, and an excellent manager. His daughters all married worthy husbands, men superior to the average rural population; and he was able to present each of his sons with a farm which had been purchased from a neighbor. He then arranged for a few years of rest and enjoyment, built a house, into which he removed with all his belongings. Then came one of those freaks of legislation to worry him. It was a Free School Law imposing a special tax in school districts for support of the schools. He had reared a large family, and been as careful and liberal as his neighbors in educational matters. This new tax he resented, as the height of injustice. His mind gave way and for weeks and months he uttered disjointed sentences relating to the wrong. In a few months the golden cord was loosed, and he passed away.

Old persons have been aptly compared to old trees. They do not bear transplanting. One day, many years ago, the writer was conversing with a man, then sixty-five years of age. He was still in health and with usual energy, with fair prospect of many years yet of active life. His children had grown up and were in business for themselves. "There is no need for me to work so," he protested; "I can sell my property, and the interest of the money will yield me a larger income, than I am now getting." This was undoubtedly true, the writer replied, but, he added; "You will not see another happy day." The farm was sold a few years afterward; he had lived on it forty years. Removing to another State there were conditions which he had not reckoned upon. He had no neighbors, nor objects upon which to engage his thought. There was lack of companionship; nobody had time to spare to entertain him, or interest in what he had to say.

The requirement that man should eat bread by the sweat of his

face was in no sense a curse, or token of divine displeasure. The key of a life worth living is usefulness—reciprocity; what the apostle Paul denominated “charity.” In the interchange of sympathy and good offices all share and enjoy together, not only in what makes life valuable, but in life itself.

A true civilisation regards every life as possessing value. Savages may put the old to death and curtail the number of children to be reared, but then a state of savagery is a condition of ever-present famine. Civilised men revere the old and cherish the young; and its organisation keeps the wolf months away. It makes the consumer valuable as well as the producer. Without the one there would be no occasion for the other. Saadi, the Sufi poet, was once asked of what use his life was, as he had no employment.

“Of what use is the rose?” he demanded.

“The rose yields a delightful perfume,” replied the other.

“And I am useful,” said Saadi, “to smell it.”

He was right. The beauties of the world would be to no purpose, but for living beings to enjoy them.

To return to the original topic: We have shown the power of imagination to occasion disease and death. There is such a thing as destroying individuals by mental operation. This is far from being a vagary. There may not be necessarily any ill intention, though such intention may have the same influence. But an apprehending of calamity sometimes operates magically upon individuals. If there should be a strong wish in that direction, it would be very sure to have influence unless the individual had vital energy and force of will sufficient to cast off the pernicious influence. When a person, one who is more or less dependent, is held back from a cherished purpose because of some abnormal apprehension on the part of others; and so is held back when he may properly do something or pursue some object that he wishes,—then such morbid carefulness directly impairs vital energy. All conflict of mind wears and exhausts the powers of the body. The conception of evil which exists in the mind of the one may be instilled into the other, and produce disorder and mischief. There is a killing with kindness as well as with malice. Sensible persons should understand this and act accordingly. The proper course is that of encouragement. The individual, so long as he is able, should be required to

be active, and not allowed to succumb passively to apprehended trouble.

When Dr. Elisha Kent Kane was suffering from disease which resisted medical care and regimen, his father charged him, that if he must die to "die in harness." He went accordingly with the Grinnell Expedition into the Polar Sea in search of Sir John Franklin. He thus achieved a valuable service, and at the same time prolonged his own life.

Far, very far be it from our purpose to suggest any unnecessary harshness to weaklings. Brusque manners do not indicate gentlemen, or moral superiority; and severe language, where the occasion does not warrant it, is utterly reprehensible. Every one should be encouraged and even urged, so far as this is reasonable, to care for himself, and to have confidence, even to wilfulness, in the better outcome of things and conditions. Pessimism is itself a disease, and should be scouted as such.

If there is such a being as a devil in person he is the father and inspirer of the notion that things are for the worse. The notion should be got out from the mind and kept out that hopeless disease, senility, or decline is the uppermost fact in the universe.

We are not prepared, however, to go to the extreme of denying that disease exists at all, for we all know better. Yet if we care to go into metaphysical niceties, as did Bishop Berkeley, we may say that it is negative and has no real being; but that is as far as we care.

Nevertheless so much of disease and various forms of debility are due to nervous disorder and mental conditions that it becomes us to be more attentive to that department of the Healing Art. In daily life there are so many injured and even driven to actual death by overmuch anxiety and carefulness, that there is much need also to acquire what we may call the knack of wholesome neglect.

Take away from individuals the consciousness of being constantly watched for slips of misconduct or bodily infirmity. We should keep carefully out of our thoughts the notion that this person or that is ill or liable to become so; lest we inoculate him with the same impression, and so create the very condition which we are seeking to avoid. We are not pleading for indifference to the welfare of others, but for a wise conservatism. Nor would we decry

any reasonable means of cure. But of this we are sure, that man is mind and his safety consists in living as essentially the outcome and projection of Superior Mind.

In all these things we should bear in mind the more excellent way.

ALEXANDER WILDER, M.D.

Forgiveness is better than revenge; for forgiveness is the sign of a gentle nature, but revenge the sign of a savage nature.

—*Epictetus*.

For the thinker, the world is a thought; for the wit, an image; for the enthusiast, a dream; for the inquirer, truth.—*L. Büchner*.

The language of truth is simple.—*Euripides*.

The letter killeth, but the spirit giveth life.—*St. Paul*.

The loftier the building, the deeper must the foundation be laid.

—*Thomas à Kempis*.

Fear not the confusion outside of thee, but that within thee; strive after unity, but seek it not in uniformity; strive after repose, but through the equipoise, not through the stagnation of thine activity.—*Schiller*.

First keep thyself in peace, and then thou shalt be able to keep peace among others.—*Thomas à Kempis*.

For whom the heart of man shuts out,
Straightway the heart of God takes in,
And fences them all round about
With silence 'mid the world's loud din.

—*Lowell*.

It is the spirit which builds for itself the body.—*Schiller*.

Every being is a movable temple of the Infinite.

—*Jean Paul Richter*.

Every day in thy life is a leaf in thy history.—*Arabian Proverb*.

Every evil to which we do not succumb is a benefactor; we gain the strength of the temptation we resist.—*Emerson*.

BEAUTY.
THE NERVOUS CONNECTION BETWEEN MIND AND
BODY.

BY W. F. HILL.

The mind is a self-reflecting mirror, considering reflected objects in unconscious analogy as to their appositive relations to itself, the latitude of perceptibility being necessarily co-extended with comprehensibility, which is dependent upon comprehensiveness to the extent of the formation of the component parts of the object into a unit directly and effectively bearing upon the sensibilities of the observer. This much of unity is requisite to the conveying to the mind of entirety of impression * or explicitness of sensation. If the object be defective or not entire, the impression received therefrom will of necessity be correspondent. In anything less than unity, the impression is truly germinated, but its perfection is merely suggested and left dependent upon the imagination for its comprehension: felt vaguely, perhaps, and then lost amid subsequent ideas, entire or more nearly entire at the moment of their presentment. An excess of this degree is manifestly impossible, and any seeming excess is in reality alien to the whole, being segregate particles of an as yet unperfected unit, having, when other obscure parts related to it become apparent and connected, a bearing upon the sensibilities of the observer distinct from the first; though the two may be relative as the bodies comprising solar systems, or the individual representatives of a species or series are relative.

We scent the odor of a flower. The odor is familiar, and suggests to the mind the nucleus of the impression with which it was

* The term *impression* as used herein, when not otherwise defined, must be taken as meaning the remaining mental result of a protracted experience, characterized throughout by some prevailing quiddity or recurrent emotion; or, an effect produced during a much shorter period of time, either one of the *minutiæ* comprising the "unit," or impression in the foregoing sense, or one distinct, and perhaps inconsequential in itself. In this lesser sense the term is used synonymously with *sensation*.

formerly associated in the pre-existing unit. The odor is true to its past association, and is a tinge of sadness, joy, or whatever was dominant in the whole, and which central characteristic alone it suggests, since it was fused into the whole and became a part of its fibre; and since this characteristic predominated in the unit, it was sensed in each of the parts comprising the unit of which the odor was one. The action which produced the impression having ceased, the impression is thenceforth peculiar to the mind of the former observer and a part of himself. The suggestion born of the resensing of the imperfect impression in the odor is received in kind as it mirrors and is mirrored by the reactive sensibilities of the observer, or as it touches, and through its dimly recalled association, *resembles* the impression, now a part of the observer's self. While too slight in itself to be a determinant, the odor tends to awaken memory—to throw a part of self again into relief. Then the name of the flower recurs: "Hawthorn". Another component part of the unit thus becomes apparent, and we feel that we are grasping the recreant idea. Go a step farther: call the sense of sight to the aid of the senses of smell and hearing and to inductive reasoning and see the flower, and we may instantly recall as a unit the combination of minutiae and all the circumstances which the odor suggested; each circumstance, insufficient in itself to produce a distinct impression, having been a force, which, acting upon the sensibilities in unison with others contiguous to itself, produced the resultant, the perfected impression.

After the forces producing an impression are spent, after we have passed from their immediate contact and influence, and they are no more active elements of obsession, minutiae of thought then occurring, although they may seem to be a part of unity, are really in excess of it, and are taking place in sympathetic, co-operant action, in a new epoch in the formation of a new unit. This epoch began at the passing of the last, and will end, unless terminated by bodily removal from the sphere of its influence, when the parts have combined and formed a new perfected impression, another unit, which after perfection, will be recalled by the sensing of one or more of *its* parts; and while it may be directly related to the former impression, perhaps would not have existed except as a mechanical consequent thereof, its distinctiveness is obvious from the impos-

sibility of the sensing of any of the parts of the one, recalling or suggesting the other impression; since each impression is become a distinct part of the former observer's self, and the parts of each impression as they may recur are recognized according to the part of the observer they resemble, and the degree in which they resemble it. Thus, one may live out of an epoch in which sexual love and its gratification are the vital and predominant characteristics, into an epoch characterized alone by philoprogenitiveness. The one is the mechanical consequent of the other; yet the impression produced during each epoch is distinct from that produced during the other, and, after both epochs are past, will be recalled by the resensing or recurrence of their respective minutiae. "Experience," as a whole, is the sum of a series of syntheses, and for converse reasons, during any process of analysis the perfection of the impression is destroyed; for the impression being a whole, its perfect retention is dependent upon its remaining undivided.

Impressions may be loosely grouped into agreeable and disagreeable ones. There are some impressions, some parts of the individual, which are more or less perfectly formed at birth, and in their self-seeking demand for development and satiety, will constitute his peculiar individuality. Whatever, in Nature or experience most resembles these native (pre-natal?) impressions, will give most agreeable impressions, and whatever is most unlike them will give most disagreeable impressions to their possessor. If a particular impression is pre-eminently well defined, he will find most pleasure in the contemplation of whatever most resembles this impress, will work along the line of least resistance, and in development unfold genius. Each newly discovered resemblance to this part of himself will be an added pleasure, and if his genius make for the creation of beauty, in producing the sensible model of his conception, he will inevitably create a thing of beauty in the image of his self. He will display in comparative excess, a quality that is possessed by all, in degree of excellence that is to perfect beauty as the quality as possessed by others is to that possessed by him. Others, sensing in the finished production that which resembles and transcends a part of themselves, will recognize its beauty through an agreeable sort of flattery of which they are utterly unconscious. It is as a magic mirror enhancing the beauty of form of one who looks into it, who,

the while realizing that the reflected outline is not a true image, yet knowing it to be generally like his own, admires it for its beauty. Could the mirror reflect something intangible to his mental grasp, some shape composed of proportions other than the mathematical three (admitting metaphysically a physical impossibility), however beautiful it might appear to a being proportioned similarly and consequently able to sense the reflection, on our observer, its beauty, even its being, would be lost.

All beauty, of necessity physical in the media of its presentment and perception, is consistently traceable to the fundamentally physical in its origin. A form of beauty is the harmonious arrangement of colors. Yet, color does not exist, save in rays of light whose origin is the suns of the Universe. Eliminate light, color and sight, otherwise conditions remaining the same, and perception of beauty would be limited to that manifested in form and sound. Still, while it is probable that both these, especially the latter, would be more keenly appreciated and sought after and developed to a far greater extent than at present, the underlying principle of the beautiful would be the same, and while music which is now considered beautiful might then be considered crude in comparison, basically, it would be the same. For, being a part of the Universe, only in which the beautiful could exist, the sentient being could perceive beauty through the senses with which he is endowed naturally, only in that which Nature is and of which he is. A curved line has been called the "Line of Beauty." While it is true that a curved line out of place produces an effect the opposite of beautiful, both curved and straight lines occurring in Nature are beautiful in their proper places, not because they are straight or curved, but because they are natural, and the imposition of a curved line where a straight one should be, is a deformity because it is contrary to Nature. However, the straight lines of Nature, so far as their bearing on beauty is concerned, simply serve to lend a diversity to general contour, as does the ornamental work of a building. In purely fanciful outlines or flourishes, which are attempts at beauty in the abstract, beauty (grace) is ever set forth in a curved line. The outlines of the planets are rounded; they move in curved orbits; all motion must eventually describe a curve; the human body is replete with "Lines of Beauty", and in a normal (natural) state, illustrates the

law of atomic formation into masses by its curved outlines, no portion of which forms a geometric angle by the intersection of two straight lines. That time of life during which the balance between growth and decay is nicest, is the period of nearest approach to perfect physical beauty. The curves are most pronounced, and the molecules of the body are as delicately balanced as are the spheres of the Universe.

That which is distorted or blasted; that is, whatever has committed voluntary or involuntary trespass against Nature, tends to upset the balance, and as an immediate consequence, to destroy the individual self, and loses somewhat in form and bearing, its resemblance to the normal individual self and to the Cosmic Self, so that it is, if not repulsive, at least a thing no more of beauty. Nature, ever maintaining an equilibrium, seeks then to assimilate this offending individual self again into the greater inanimate Cosmos, where it may regain conformity to Nature and its pristine beauty, and eventually be again individualized. The impress and the earnest of all that is sin, may be read in unmistakable lines of unbeauty by all who run.

Definitively, beauty exists in whatever thing, created or natural, inspires in one, who, through the senses, comes into mental contact with it, a realization of its consistency and a sympathy with its expressed nature. This demands of the sensibilities of the observer, a faculty in harmony with, or a part resembling the *rerum primordia* in the thing portrayed or existing, and by him felt.

Sight and hearing are the senses through which beauty is perceived. In one deprived of one or both of these senses, it is perceived through the sense of touch. In literature there is naught of beauty, since its province is the description of objects, and it stops far short of their sensible imitation. The value of literature lies in the accuracy with which it delineates an object or suggests an impression. If it does not do this well, it is worthless. If it does it well, it is valuable, but only as a camera obscura is valuable: beauty is intrinsic in the object, not in the reflection. At its best, literature but creates an illusion, and the admiration we seem to feel for the delineation, the beauty we seem to discern at the instigation of the author, would have been truly felt only if we had ourselves witnessed the events or sensed the objects portrayed. From the written

page, we receive the suggestion of an impression made upon the mind of the author: The object (Nature) is reflected by his mind and in the stated idea his self is reflected; that is, a sentient part of the Cosmic Self reflects again a part of itself. And the mind no more reflects the object than the object reflects the mind; only the mind, being sentient, receives an impression, while the object, if insentient, does not. Figures of speech are in effect a psychic means of presenting agreeable impressions, and are but mollifications of the ludicrous. All agreeable impressions are due to the discovery in Nature of something resembling parts of our sentient, individual self, where, or in a manner in which it has not been perceived before; that is, diversity: change, which is constant in all Nature. Repetition of perception becomes monotony unless the observer be pre-disposed toward the object perceived, through native impression. Contra-extremely, unexpectedness or spontaneity accentuates the pleasure of the discovery, and suddenness of departure precluding foresight, constitutes the ludicrous. In figures of speech such as the metaphor, things are presented in an unusual way, in which a resemblance is assumed between the object of the figure and the vehicle of its presentment. Thus the reflection of a part of the appreciative reader is shown in a new and unexpected light, and the resemblance being accentuated, he receives a more agreeable impression than if the proposition were stated in nice terms. Painting, architecture, sculpture, music, while epitomizing the Universal whole, have, nevertheless, an intrinsic value and a physical beauty, and the imagination need not enter into their contemplation.

In an object of beauty an element that is radically essential is balance or harmony. The reason for this is obvious. In normal cosmic agency one extreme cannot exist without the other. There can be no light without shadow, no addition without decrease; no death without life; no growth without decomposition; no change without repetition and resemblance; no emotion except by contrast; no creation without destruction; no one without the other; and the angle of incidence is equal to the angle of reflection. Man is a subject and a demonstration of this law. He is a part of the matter with which it is connate, and constructively he exemplifies it: his members are paired and co-operant. This law governs all things. It strings every atom and collection of atoms, whether in animate

or inanimate form, together in a limitless Universe. Everything that is, is because it could not have been otherwise. Man is a collection of atoms, cognizant through his sensibilities, of distinct collections, and in this wise he differs from inanimate collections; and in the greater scope of his understanding, he differs from the "lower" forms of life. Unconsciously to him, this understanding leads him to a sensing of beauty and pleasure in the perceptible operation of the laws to which his consciousness is subjected, and he rejoices in his chains of roses. Beauty could not be other than it is, for it is perceived by man who is a part of that of which beauty is. For him to conceive of an object or state or receive or convey an impression alien from the material in form or operation, is as impossible as "by taking thought" to "add a cubit to his stature." Since the birth of his imagination, wherever he has speculated on the supernatural, there has been nothing of the *supernatural* in his conceptions. If it were possible for him to conceive of a truly supernatural state of existence, it would be utterly lacking in beauty. His gods, his hereafter, have always been based on very material data. His ideas of beauty and unbeauty, whether real or unreal, are simply a subconscious appreciation and apprehension of all Nature. The willow is symbolic of sadness. It resembles that part of man which is most active when stricken, and which causes the visible droop to his form. We have "smiles like sunshine," not because there is any sensible resemblance between the two, but because a fine day is most conducive to full and free enjoyment, and thus suggests to the observer an impression rich in happiness and smiles. The true order of the simile is reversed and the smile hyperbolized. In like manner, our faces "light up" with pleasure, and "darken" with displeasure. And so on throughout all imaginative expression, when aptly used, it not only sets forth in unusual terms the object it limns, but portrays a part of the Cosmic Self; otherwise, it could not be appreciated or comprehended.

The cogency of music lies in its power to actuate within us some emotion through an intuitive response to the resemblance of the music thereto; as it was composed from the vital processes as they act under the influence of such emotions: Lively music is indicative of the absence of dulness or care; slow, soft music, of sadness; full, swelling music, of sublimity; just as the functions of the

animate body—the action of the heart, the digestive organs, the respiration—are affected by the emotions the music symbolizes, and as the tone and pitch of the voice and the rapidity of utterance, are influenced by them. Music, always synthetic, aims to combine the minutiae of which it is composed and which are of themselves insignificant, in such a manner, through efficacious apportionment, as will conform to the law of cosmic action, and thus present to the sensibilities in a beautiful form that which will awaken response in its counterpart in the being of the observer and suggest, create or recall, a definite impression or emotion. And herein lies the difference between music and systematized sound. The sensing of beauty in any of its manifestations is an emotional, that is, a nervous quality. The beautiful must break through the tense surface and flow with the subterranean current, however deep it may be, of cosmic comprehension in sentient matter. That rendition of amalgamated sounds which does this best, strikes a chord which vibrates an idealization of Nature and with which Nature vibrates in sympathy, and approaches the nearest to perfection in acoustic beauty, whether it be grand opera or the hand organ in the street. If the latter is the more effectual in this respect it is the truer music. The way of perfection lies not in the perfecting of minutiae, but in composite excellence that makes for the achievement of a responsive end. Nor does the perfect adjustment of perfect parts constitute perfection; else a perfectly formed statue would be as beautiful and as provocative of admiration as would its living prototype. Provided he has the quality of sensing the beautiful in sound, is not the layman the better judge?

Music that has become an analytic profession is no longer an art; the object is no longer excellence in beauty but excellence of technique. The effect of the whole is obscured if not obliterated by the obtrusion of mal-adjusted trivialities. It is like the geologist viewing the rocky side of a canyon and exclaiming "Beautiful!" to the prostitution of the word. All he sees is this or that stratum and the apparent manner of its formation, this basalt or that quartz. Or it is as the botanist with a flower: he recognizes the genus and the species, sees the pollen and the anthers, the stigma and the what-not. But if either is to sense the true beauty, he must put his learned analyses behind him, become for the time a layman, and view the

object as a whole. Then and only then can he perceive its beauty. So music that has deteriorated from unified expression into a form of calculus, has become disintegrated, loses its essential unity, the effect of its sympathetic formulation and its resemblance to the Cosmic Self and fails in its object. By the initiated it is admired as we admire the deft fingers of a skillful workman when his production is to be a perfectly working though unbeautiful machine, with the difference that, whereas the workman attains the end in view, excellence of mechanism, the devotee of ultra-technical music (with frills on!) has the same (false) end in view in his quest for beauty. Architecture has, with great truth, been called frozen music. Likewise, it may be said that music is etherealized Nature; all things beautiful making, through individual perceptibility, toward the sensible manifestation of the Cosmic Self to itself.

W. F. HILL.

He has committed the crime who profits by it.—*Seneca*.

Cultivation is as necessary to the mind as food to the body.—*Cicero*.

Cut out the love of self, like an autumn lotus, with thy hand.—*Buddha*.

In morals, as in art, talking is nothing; doing is all.—*Renan*.

If thou art wise, thou knowest thine own ignorance; and thou art ignorant, if thou knowest not thyself.—*Martin Luther*.

If thou sustain injustice, console thyself; the true unhappiness is in doing it.—*Democrates*.

If you say nothing, nobody will repeat it.—*Proverb*.

If you would have a faithful servant and one you like, serve yourself.—*Ben. Franklin*.

If your mind and its affections be pure, and sincere, and moderate, nothing shall have the power to enslave you.—*Thomas à Kempis*.

Fire tests gold; adversity, strong men.—*Seneca*.

THE PATH OF DEVOTION.

III

BY KANNOO MAL. M. A.

TIME OF THE COMPOSITION OF NARADA SUTRAS.

For want of any accurate and authentic information, no definite date can be assigned to the composition of the Narada Sutras. If we want to determine any time for it, we are forced upon the internal evidence of the book itself and here we have ample material to deal with.

In the first place we should consider the Sanskrit of the Sutras which certainly appears very modern. The condensed and rigid Sanskrit of the Sandilya Sutras is not to be found here. It is simple, flowing and unarchaic. Each Sutra is intelligible by itself and does not require the help of the commentator to illustrate it, as is the case with the Sandilya Sutras and the Sutras of the philosophical books. This leads to the conclusion that it is a very modern composition. That it was composed later than the Sandilya Sutras and other well-known treatises on Love, is evident from its mentioning the opinions of different writers on the Characteristics of Bhakti and giving the names of these writers at the end of the book. Its allusion to the love of the Gopies of Brindaban, the beau-ideals of all lovers, leads us to think that it was composed long after the Bhagvat Puran in which the sports and loves of Krishna are fully related.

There is no doubt that the general tenor of the love inculcated in the Sutras is developed on the lines of the love such as is mentioned in the Purans, and is very different from the tone adopted in ancient works. All these circumstances tend irresistibly to the conclusion that it is not a very old composition.

This fact, however, does not in any way detract from its high merit as a very great authority on Bhakti in modern times.

In this connection it may be said that this book is not mentioned by Dr. Fitz-Edward Hall in his contribution to the philosophical systems of the Hindus, though he has mentioned a number of other treatises on Bhakti, including the one by Sandilya.

A COMPREHENSIVE PURVIEW OF THE NARADA SUTRAS.

BHAKTI IN GENERAL.

Bhakti (Love) is an intense devotion to God, undying, and sweet like nectar in its nature. The pleasure of this feeling is as inexpressible as the taste of a dumb man. It is further described as a subtle, unbroken, perpetually expanding feeling, devoid of the influence of the three gunas and worldly desires which it does not fulfil.

A VARIETY OF OPINIONS REGARDING ITS NATURE.

There is a variety of opinion among the teachers of Bhakti regarding its nature.

Parasarya understands from it an intense attachment to worship; Garga, devotion to the hearing of the praise of God; Sandilya, an intense felicity in the contemplation of the Self, but Narada's view is, that it is nothing but a surrendering of all our acts to God and feeling extreme misery in forgetting Him. This is, indeed, the Bhakti; but there is one more essential element in it, and this is the sense of the greatness of the object loved, without which love sinks to a mere passion. The love described already is fully illustrated by the example of the Gopies of Brindaban who were so intensely attached to Krishna.

To these characteristics of Bhakti already stated, some add one more, *i. e.*, knowledge, as a means towards its attainment. Others say that knowledge and love are mutually dependent upon each other, but Narada does not recognize the importance of this addition and says that as the knowledge of a palace does not give physical comforts to a king or the knowledge of food satisfy a hungry man, so the mere knowledge of God does not make Bhakti, which is exclusively addressed to the feeling or emotion in contradistinction to knowledge.

CLASSIFICATION.

Now having defined what Bhakti is in general, we proceed to give its classifications.

It is classified variously from different points of view.

First, from the standpoint of the three-fold division of the *gunas*, (*Sattava*, *Raja*, *Tama*) or the classes of the supplicants.

Secondly, from the standpoint of the modes in which although being fundamentally one, it expresses itself. In this form it assumes eleven aspects, mostly dealing with the relation between the lover and the beloved, regarding which the reader is referred to the 82nd Aphorism in the text.

THE GREATEST AND EASIEST METHOD.

Irrespective of all these differences, *Bhakti* (Love) as a whole is the greatest and easiest of all other methods, such as *Karma-yoga*, *Gnan-yoga*, etc., to reach the highest goal; greatest, because it is its own end and also that God hates pride and loves meekness which it engenders; easiest, because it does not depend upon a series of other proofs to substantiate it, as it is self-evident and is of the nature of peace and supreme bliss. The path of devotion is therefore to be preferred by all desirous of final emancipation.

SADHANAS.

The means to attain *Bhakti* are two-fold, negative, or those which require us to abstain from doing certain things, and positive, or those which impose upon us the performance of certain acts conducive to *Bhakti*.

(A.) The negative means are:

Giving up sense objects and contact with the world, and all anxiety in the affairs relating to it.

Casting out all pride and deceitfulness and insincerity of the heart.

Not listening to the talk about women, wealth, beauty and atheists.

Abandoning all vain discussions, which lead to talkativeness and uncertainty.

Avoiding bad company, as it fosters lustful propensities, wrath, ignorance, loss of memory and intellectual powers, and an all round deterioration. These being at first as trifling as ripples, soon assume the magnitude of oceans, in constant bad company.

(B.) Positive helps:

A concentrated devotion to the object loved, *i. e.*, God.

Glorifying oneself in His praise. The company of the good, which is not easy to reach and which when obtained is never in vain.

The good and God are one ; hence its supreme importance.

Worldly affairs may be attended to until Bhakti is attained, but all desire of reward for the acts performed must be foregone. All acts should be devoted to Him.

Love that is devoid of the three gunas (Sattava, Raja, Tama) and makes one regard himself as the servant or beloved of the Lord, should be practised.

All Shastras dealing with Bhakti be studied and acts opposed to the spirit of their teaching be abstained from.

Every second of time is to be utilized, thinking that pleasure and pain, desire and gain, all depend upon the course of time.

The virtue of non-injury, truthfulness, purity, compassion, and belief in the Vedas should always be observed.

God should be loved with single-mindedness and whole-heartedness.

But, after all, the attainment of Bhakti comes from His mercy rather than from any one of the means.

Whomsoever He considers a fit receptacle for His favor, in him the Lord manifests Himself.

CHARACTERISTICS OF BHAKTAS.

They give up all worldly pleasures ; associate with the great ones only ; cast out of themselves all individualistic notions ; they frequent lonely places, rejoicing in their love ; sunder all ties connecting them with the world ; go beyond the range of the three gunas, knowledge, activity, and passion ; fling away all ideas of property. They give up all desires of reward for their acts ; give up all acts and become fearless. Even the Vedas they relinquish, devote themselves solely and wholly to the contemplation of their love, and with perfect calmness of mind and fulness of heart they worship Him. With choking voice, and tears of joy they talk to each other of love. Among them no distinction of caste, learning, beauty, lineage, and wealth prevails. They all abide in Him and are His. Having obtained love, they become Siddha—perfect, immortal, and self-satisfied. No desire, no grief, no hatred, no endeavor for self-aggrandisement mar the serenity of their minds.

Such persons purify the earth and the family into which they are born. They impart holiness to holy places, nobleness to all noble acts and truth to scriptures. Their ancestors rejoice, the Gods dance with joy at their greatness and the Earth finds in them her greatest protectors.

They cross the Maya, the Cosmic illusion, which forms the kaleidoscopic scenes of this world—a plane of relativity—and help others to cross.

TRANSLATION OF THE TEXT OF THE SUTRAS.

1. Now we will explain Bhakti.
2. Here it means the highest form of devotion (to God.)
3. It is also by nature undying and sweet as nectar.
4. Having which man becomes Siddha (perfect), immortal, and fully contented.
5. Having which he relinquishes all desire, grief, hostility, indulgence (in worldly pleasures) and all endeavors for self-advancement.
6. Knowing which he becomes ecstatic (with joy), quiet and happy in his own self.
7. Being itself a form of renunciation, it is not capable of fulfilling desires.
8. Renunciation means the abandoning of worldly concerns as well as the rites enjoined by the Vedas.
9. Also concentrated devotion to it (Love) and apathy towards all things antagonistic to it.
10. Concentrated devotion (or non-separatedness) means giving up all other supports (than that of love).
11. Also acting in worldly and ritualistic matters in consonance with it (Love) and showing indifference to all that is opposed to it.
12. Till a firm conviction is obtained, the injunctions of the Shastras (Scriptures) should be adhered to.
13. Otherwise there is danger of going astray (from the right path.)
14. Until the time of the deep-rooted conviction, worldly affairs are also to be attended to, but eating and other similar acts are to be retained as long as there is a body.

15. The characteristics of it (Love) are now stated according to a variety of views regarding it.

16. It is an attachment to the acts of worship, etc., according to Parasarya.

17. According to Garga, it is an attachment to the hearing of the praises of God.

18. Sandilya is of opinion that it is a constant feeling of delight in the self.

19. But Narada says it is surrendering all actions to God and feeling extreme restlessness in forgetting Him.

20. Verily, verily it is so.

21. Just as it (Love) was shown by the Gopies of Brindaban.

22. Even to this (the love of the Gopies) no reproach as to forgetfulness of the sense of His greatness can be made.

23. A love without it (the sense of the greatness of the object loved) is simply a passion of paramours.

24. This love of the paramours does not make one's happiness dependent upon the happiness of the beloved.

25. Bhakti is, indeed, greater than action, knowledge and yoga.

26. From its being itself the form of reward.

27. Also from the fact that God hates the proud and loves the humble.

28. Some say that knowledge (of the object loved) is essential to the attainment of love.

29. There is a mutual dependence between love and knowledge, say others.

30. Love is its own reward, this is the opinion of Brahmakumar (Narada).

31. Just as is observed in the case of a royal mansion, food, and other things.

(This aims at refuting the other view which makes knowledge an essential element in love. The mere knowledge of a palace does not make the king comfortable, nor does that of food, a hungry man.)

32. By it (simply the knowledge of things) a king is not satisfied nor is there the removal of hunger.

33. Therefore Bhakti (love) is the only method to be resorted to by all desirous of emancipation.

34. The means of attaining Bhakti (love) are thus given by Acharyas (teachers of Bhakti.)

35. It is gained by surrendering all sensual pleasure and contact (with the world.)

36. And by concentrated devotion.

37. Even in the world by hearing and reciting the praise of God.

38. But chiefly by the favor of the great or by a drop of the Lord's mercy.

39. The company of the great is difficult to gain, difficult to overestimate and is always beneficial.

40. It is gained by the mercy of God.

41. There is no difference between Him and those devoted to Him (hence the importance of the company of these men as a means to gain love.)

42. Let it be practised alone, only let it be practised.

43. Bad company is always to be shunned.

44. On account of its producing lust, wrath, folly, loss of memory, loss of intellectual powers and an all round deterioration.

45. These being ripples at first, expand into oceans through (bad) company.

46. Who is he that goes beyond the Cosmic illusion (Maya),—this hallucination of the world? Only he who abandons bad company, associates with the high-minded and weans himself from the idea of possession.

47. He who resorts to lonely places, sunders all the ties of the world, rises above the influence of the three gunas (Sattava, Raja, Tama) and gives up all idea of property.

48. He who gives up the reward of his actions, weans himself from all actions and thus becomes free from all doubts and fears.

49. He who foregoes even the Vedas and gains an unbroken love.

50. Verily he crosses, he crosses, he helps other people to cross.

51. The nature of love is inexpressible.

52. Just as the taste of a dumb man.

53. It manifests itself only in some qualified person.

54. It (love) is of the form of a subtle, unbroken and perennially expanding feeling, free from the three gunas and desires.

55. Obtaining which, man sees, hears and thinks it alone.

56. Bhakti is three-fold in accordance with the division of the

three qualities (Sattava, Raja, Tama) or with that of the aspirants.

57. The first is better than the second, and the second than the third in both the divisions.

58. The method of love is easier than other methods (as regards the attainment of emancipation.)

59. Because it does not depend upon other proofs, it is self-evident.

60. Because it is of the nature of peace and supreme felicity.

61. Having known the Atma, the secret of the world and the Vedas, one should feel no anxiety about worldly concerns.

62. Until Bhakti is attained to, no worldly concerns are to be discarded, but simply their fruits. It (the giving up of the fruits) should be practised indeed.

63. No talk about women, riches, and the acts of atheists is to be listened to.

64. Pride, deceit and similar vices are to be discarded.

65. All acts are to be surrendered to God; even passion, anger, pride, etc. are to be employed only in the exercise of Bhakti.

66. Love, that destroys the three-fold distinction of lover, beloved and love, and makes one regard himself or herself as eternal servant or beloved of God alone, is to be practised. Such a love alone is to be practised.

67. Lovers that have thus solely devoted themselves to God are the best.

68. Such persons, who with choking voice and tears mutually talk of love alone, purify their families as well as the earth on which they live.

69. They impart the essence of holiness to holy places, of nobleness to acts, and of sanctity to the Shastras.

70. They are wholly permeated with Him.

71. Their ancestors rejoice, the Gods dance with joy, and the earth finds in them its protectors.

72. Among them prevails no distinction of caste, erudition, beauty, lineage, riches, profession, etc.

73. For they are His favorites.

74. Vain talking must be eschewed.

75. As it leads to prolixity and uncertainty.

76. Only the books treating of Bhakti (devotion) are to be

studied, and only such acts to be performed as contribute to love.

77. Seeing that pleasure and pain, desire, gain, etc., are dependent on time, one should not waste even half a minute.

78. Virtues, relating to abstinence from all injury, truthfulness, purity, compassion and belief in the Vedas, should be observed.

79. God alone is to be worshiped always with calmness of mind and fulness of heart.

80. Being praised, He soon manifests himself and makes His presence felt by the Bhaktas (lovers.)

81. In all the three divisions of Time, *i. e.*, past, present, and future, love alone is great.

82. Devotion through exalting His virtues, devotion through His symbols, devotion through His worship, devotion through remembering Him, devotion in the capacities of servant, friend, child or beloved of Him, devotion through self-sacrifice, devotion through feeling oneself one with Him, and devotion through feeling misery in the absence of Him; these are the eleven aspects which one love assumes.

83. Thus, with single-mindedness and without fear as to the carping criticism of men, declare Kumara, Vyasa, Suka, Sandilya, Garga, Vishnu, Sesa, Udhava, Aruni, Bali, Hanuman, Vibhisana and others,—teachers of love.

84. He who believes and has faith in this, declared by Narada, by the command of Siva, becomes full of devotion and gains his beloved object; gains his beloved object indeed.

KANNOO MAL, M.A.

'Tis God diffused through all that doth make all one whole.

—Coleridge.

To affect a quality is but to confess that you have not got it.

—Schopenhauer.

To do no evil is good; to intend none is better.—*Claudius*.

Truth is the body of God, and light his shadow.—*Plato*.

Wouldst thou subject all things to thyself?

Subject thyself to reason.—*Seneca*.

FIAT LUX.

VII

BY MRS. EVA BEST.

"You have given me a new idea of what a man's body should mean to him, Solas, and I like the idea. It dignifies what has too often been treated with indignity, such treatment likening itself in one's mind to the abuse of some rented house by an ignorant or conscienceless tenant."

"True, the house does not belong to the tenant—nor does his body belong to man."

"I did not quite mean that, Solas; for, of course, a man's body is more his own than a rented house is the possession of a tenant."

"Then was the Apostle Paul in error when he wrote: *'Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?'* The words are explicit, Querant, and that makes it clear to me that I *am* simply a tenant in my present house of flesh, and that if I would be a good and conscientious tenant I must be even more than ordinarily careful of the tenement allowed me for my present term of years."

"Suppose it were already out of repair, Solas, what then?"

"Why, then, I should do as many others have done; care for the house as well as I could, nor grumble that it was not this time allowed me to inhabit a more nearly perfect dwelling."

"Why not find fault with it—why accept it uncomplainingly?"

"Querant, there are people who believe in both chance and mischance: I believe in neither. What would the living in a body crippled or deformed be to you?"

"A terrible punishment."

"And as just that I should accept of it, Querant."

"But why?"

"Because the Law is just, and recognizes no such thing as chance."

"And you would suffer such punishment meekly?"

"Would it be in truth a punishment if I were able to suffer meekly?"

"No, Solas, in truth it would not. But I have met cripples who

were as bright and glad as the most physically favored of beings; they have suffered, surely?

"Doubtless—and would go on suffering to the end had they not taught themselves to be brave to endure—had they failed to learn the great lessons taught by all such severe discipline, and risen in soul above the sting of the once rebelled-against punishment."

"Is that why those who live in imperfect tenements are so often the sweetest, dearest, most patient and grateful—yes, *grateful*, Solas—people in the world?"

"I like to think that, Querant. And I believe these dear ones who have so bravely met and conquered the many soul rebellions that must have arisen in the earlier and harder-to-bear years of their infirmities, have paid past debts so fully and so well that they have climbed spiritual heights unknown to those more favored upon the physical plane."

"‘More favored,’ Solas? Is ‘favor,’ then, shown to one more than to another?"

"I acknowledge your right to question me sharply there, Querant. It was a figure of speech I should never have used. Were there ‘favors’ shown, then the Law would be *nil*, instead of the immutable, changeless power it is."

"But after the victory, Solas, after the meeting and defeating the foe, do you hold it a wrong thing to try in every way possible to relieve the suffering of those whose punishments have been hard to bear?"

"Querant, were I to hold it wrong I should not then believe in the working of the Law. Until it is *right* for men and women (who, for their own good, are obliged to dwell in certain houses prepared for themselves by their own past deeds) to change their conditions for the better, I do not believe that any relief may be afforded them; when, however, such relief is obtainable, I hold that—since there can be no chance—they have paid the penalty—learned the necessary lesson—and no longer need suffer the painful condition of the past."

"Perhaps, Solas, their condition may be placed upon them by parental ignorance, let us say, of natural law."

"Their condition may thus have been brought about; but Querant, if it *were* so brought about it was still *not* ‘chance’."

"I comprehend you."

"And not only the sufferer from the effect of some baleful cause undergoes punishment, but all those closely related to him; the more or less anguish of the others being penalties to pay on their parts; for there is no chance."

"Then all those whose lives are closely intertwined must share the joys and sorrows, the rewards and punishments of those into whose lives they may chance to come."

"Again I say, there is no chance. You and I, Querant, may come only into that particular environment we have earned the right or fitted ourselves to enter, be it family, race or world."

"Then each member of a race must share in the welfare or adversity of that race as a whole?"

"Does it sound unreasonable to you, Querant?"

"No, Solas; on the contrary, it appeals to me not only as reasonable and satisfactory, but as a thing that the whole world should know. And I can see how impossible it is for any man to live for himself alone, and how Paul's words may have had a double significance when he declared to his hearers, '*ye are not your own*?' "

"As you put it, truly they had! Querant, does not the having of something so exact, so unvarying, as cause and effect upon which to build our future weal or woe put hope into your heart? And such blessed knowledge is not an intangible, unprovable theory only; it is *truth*, and may be demonstrated."

"How, Solas?"

"By analogy."

"That is, proving what may be true by what one knows to be true?"

"Exactly. For instance, Querant, we note the advent into the world of an infant. We are aware of the formative, prenatal period; of its progress through the four types of the animal kingdom—reptile, fish, bird and mammal—types which it has taken untold ages of evolution to bring into such conditions as are familiar to us now. This suggests to the thinker that, if it took countless ages of time to develop the mammal, Man was not a suddenly projected creation, 'fresh from the hands of his maker?'"

"I see."

"Man in his primitive state was analogous to the ignorant babe. He had everything to learn, to master the mysteries of the great

round earth and, later on, to discover latent faculties which were within his own being, and which he began to cultivate much as the little one learned to walk and talk and make use of its toys."

"Again I perceive your meaning, Solas—it is strange that what you have said has never occurred to me in just that way—it is so simple, so easily comprehended."

"Another analogy is that of the moral sense—or rather its lack—in these two. As a rule young children are selfish, taking no thought of others, and concerned only with their own personal wants. This is the nature of the savage man to-day. He seizes upon that which he desires, no sense of *meum et tuum* troubling him, as yet, dormant conscience. He is an adult infant."

"A contradiction of terms, but your meaning is clear to me."

"As the child advances, so also does the race. After years of experience the child learns—is forced to learn—that others besides itself have rights that must be respected; after ages of experience the race has reached a state of altruism which would have been incomprehensible to the baby and the savage."

"And after both have reached maturity and grow old, Solas, what then?"

"The analogy continues. The child has become a man, has learned all life has to teach, and is allowed to go to rest. The race matures, learns its lessons of life, and passes away. And what is true of babe and race is true of worlds and systems of worlds."

"And *systems* of worlds?"

"There is one Law, Querant, for all that goes to make up our universe. As the child matures and dies, as the race matures and passes away, so will our own fair world—so will the myriad other planets forming systems beyond our ken go to their rest."

"Then all things must die, Solas, all living things must experience death?"

"Let us call it transformation, Querant; for that is the true word."

"Change is the only changeless thing?"

"And not for one second of time does anything in manifestation remain exactly the same. That which we call existence is a ceaseless round of growth and decay, of waxing and waning, of entering and departing, of the building up and the tearing down of particles."

"And to what end, Solas?"

"That is *the mystery*—do you dream it may ever be solved by you or by me?"

"Who knows? Perhaps."

"Perhaps. Meanwhile we come and go and come and go, a thousand, thousand times—and 'to what end,' you ask—may it not be perfection? And yet I say again, as once I said to you, if eternity be true any so called perfection reached must be but comparative—for beyond all thought of little, finite minds, are things eternal—infinite."

"Between our many lives what do we do?"

"How do we pass the time between each busy day?"

"At rest, asleep, at night."

"That is your answer."

"Asleep? You mean in death."

"'There is no death,' the poet sings, 'What seems so is transition.' We move out of our tenements, journey a little way, then sleep, enjoying pleasant dreams, until our Sun of Life once more arises over our small world, and we move into quarters that each act, each thought of ours has helped to fashion."

"'Every man's new condition being the precise result of his own past deeds?'"

"By the same unvarying Law that makes it impossible to raise grapes from thorns. How glorious is the thought that every act of ours is potent and that by the performance of righteous deeds we may not only help ourselves to happier conditions, but those who belong to us and the race into which we have earned the right to come."

"If only this truth were more widely known, it would prove a divine panacea for hearts now filled with fear; for the souls of those, who, having lost their once perfect faith in the saving grace of another's blood—the 'blood of atonement'—are hoping almost without hope for the first ray of the divine light of truth that shall guide their eager feet into the true Way of Life."

"To be *responsible*, Querant, to be held a responsible being, does that not give one a feeling of dignity, a rapture that the soul believing itself dependent upon the intercession of another to bring it happiness can never enjoy? It raises man to something godlike;

he no longer wishes to shirk life's duties, but to meet them nobly, feeling himself one with that Supreme Power that is itself the Law—the rewarder and the punisher."

"And, Solas, he would naturally grow stronger and stronger, would rise superior to the little weaknesses of mankind, and never again allow himself to indulge in senseless repinings, in lack of consideration for others, in covetousness, in uncharitable thinking."

"The Golden Rule would be the pure and simple religion of the Godlike man, no dogma, nor creed, nor man-made tenet claiming his observance."

"I do believe, Solas, if, as you say, men could only know this holy fact about themselves, they would break the chains of superstition and stand boldly out in the clear light of Truth, ready and willing to do their work for the world."

"Soon, Querant, the 'holy fact' *must* be known. What hinders man to-day is his clinging to false religious teaching; his living of an artificial life in ill-chosen environments; his persistence in unnatural habits, and the tendency he still retains of his sheep-nature to follow with the herd, jump the bars with the majority of his kind, and shrink from a brave facing of old superstitions."

EVA BEST.

However thou actest, let heaven be moved with thy purpose; let the aim of thy deeds traverse the axis of the earth.—*Schiller*.

Human felicity is lodged in the soul, not in the flesh.—*Seneca*.

Justice is simple, truth easy.—*Lycurgus*.

This is especially ruinous to us, that we shape our lives not by the light of reason, but after the fashion of others.—*Seneca*.

If a man speaks or acts with a pure thought, happiness follows him like a shadow that never leaves him.—*Buddha*.

Minds are of celestial birth;
Make we then a heaven of earth.

—*Montgomery*.

'Tis not always necessary that truth should be embodied, it is sufficient if it hovers about in the spirit, producing harmony; if, like the chime of bells it vibrates through the air solemnly and kindly.—*Goethe*.

THE IDEA OF SALVATION.

The wireless telegraph was possible in the days of Adam; and even ages before, in the days of the plesiosaur and the mastodon. Marconi simply threw a flood of light on scientific truth which had always existed.

Similarly, printing was possible to the earliest inhabitants of our globe; the electric railway and the motor were possible to Columbus had his study extended a little farther.

These truisms need no advocate. Every one knows that Truth is eternal. The only trouble is that man has failed to grasp it. The diamonds hidden away in the earth have only awaited a discoverer. When found no gem is new.

In no department of human knowledge has there been such absence of intelligent study as in matters pertaining to the spiritual life. For hundreds of years men have been saying, "This is Truth. This is finality. The old is the sure. The ancient is the only reliable way of worshiping God. All else may change, but our view of the Eternal; our method of translating and interpreting the Bible; our conclusions regarding a future state; our estimate of right and wrong, must be final."

Nothing could be more illogical than such a platform. The man who would refuse to accept a modern text-book on physics because the chapters on electricity were unlike those which he studied as a boy, would inevitably be accounted a bigot. The man whose ideas of chemistry are still those which he derived from the scientific works of fifty years ago, is justly derided.

In equal disrespect should we hold him who to-day refuses to change an atom of his religious belief because it was the belief of his ancestors.

The old cry, that "all else may change but religious belief stands sure", has no basis in intelligence. It is not the religion itself, but our enlightened understanding of what religion really is, that has changed. If, with the progress of time, the human mind is capable of adding to its powers by development, so that it may gain broader ideas of Truth in all other departments of knowledge, why not also

in this one branch of human investigation which is more vital than all others?

Perhaps, however, this rigid attitude toward change in religious belief has not been so sternly maintained as might appear. Evidently this is so, for all along the line, to-day, there is evidence, not of wavering, but of advance.

Take for example the dogma concerning what has been called The Scheme of Salvation. For hundreds of years that scheme has been preached from the pulpit, heralded in religious literature, set forth in hymnology. It states that the only way by which an erring human soul may be saved from the final results of his sin, in the life beyond this one, is by having faith that the death of Jesus, the Christ, two thousand years ago, was intended as a perfect shield and cover for all the sins of each man, who accepted it. No matter what degradation existed in that particular human life, the saving mantle was the robe of Christ; righteousness made pure the impure; made clean and holy that which was bad. The transformation of the life may have but just begun at the moment of what we call death; but the faith saves,—so says the old dogma, and because of it the soul is secure and sinless as it enters upon a new existence.

This illogical and wholly untenable theory has become more and more confusing with the passing of the years. Many errors owe their origin to the misuse of the word atonement. The original meaning—At-one-ment, has been lost sight of. The life and death of Jesus, the Christ, were no doubt intended to awaken in man a perfect understanding of the Divine in himself and of his oneness with the Infinite which Jesus so truly manifested. But the idea of a scape-goat for human sins could not have been intended at any time. This is evident from the very meaning of the term.

And this statement brings me on to a very interesting evidence that the modern theologian is progressing and gradually coming to a more perfect understanding of the Truth.

A course of Lenten lectures delivered in Westminster Abbey, within three or four years, by a very learned and prominent clergyman of the church of England, contained the following seemingly revolutionary statements concerning the church's theory of salvation.

First, a guiltless man could not lawfully be punished instead of a guilty one. A human judge pronouncing sentence on a man

whom he knew to be guiltless would be guilty of criminal injustice and would himself be worthy of punishment. Even if such sentence were executed, no possible result could accrue to the guilty man. His guilt would not be decreased, certainly not removed, and his conduct in accepting the sacrifice of an innocent man would be clearly reprehensible and cowardly, hence adding to his load of sin.

The idea of a satisfaction of the law by the punishment of some one, whether innocent or guilty, plainly arises from a misuse of terms.

For what law could possibly be satisfied by the administration of an injustice? A penalty exacted unrighteously is not a penalty *paid* or a debt *satisfied*. Crudely illustrated, it amounts only to this: A man murders my child. The murderer escapes and instead of him I cause his brother to be executed. No human judge could be guilty of such procedure. The Divine Being assuredly works in no such unjustifiable manner. If I accept the execution of the innocent brother in the place of the murderer, my thirst for revenge may be gratified but not my sense of justice. God is not less just than man. Man's ideas concerning the justice of God are not necessarily correct.

The reverend Canon elaborated his excellent points through a series of very interesting discourses, and left a large audience in great doubt as to what might be the conclusion of the whole matter.

And this was the final summary: The scheme of salvation, as set forth in our articles of faith, is illogical and unjustifiable. But existing in our creed it must be accepted. It cannot be accepted by the reason. Hence it must be accepted on faith.

The climax probably satisfied the majority of that Westminster Abbey audience. Did it satisfy the Canon himself? I doubt it. In his heart of hearts this excellent thinker probably knows and accepts the wider truth which will some day be the common faith of his congregation. The fact that a clergyman of the conservative church of England had the courage to assert even so much concerning his developing convictions, is in itself a matter for congratulation and great hopefulness.

The healthy manner of growth is not that of Jonah's gourd which attained luxuriance in a night and as quickly withered. The foundations of the early church were based on the perfect stones of

the living Truth. And for centuries the church has been the most forceful factor in the world's progress to civilization. But years which bring advance in all lines of thought, also suffer from the errors which collect to clog their wheels. The older the form of religion, the greater the errors which have adhered to its creed. Hence the beneficial purifying or at least cleansing effect of the various religious revolutions and persecutions which dot the pages of history at almost regular intervals.

The Dissolution of Monasteries in the days of Henry the Eighth was not based on religious motives but resulted in purification of the church in many directions. Progress by disturbance and upsetting of the old, results in the shaling of that which is ephemeral, the retention of what is best.

The great spiritual power of the Christian Church, that which has kept it alive and stimulated its growth, lies not in the fact that its idea of the final salvation of man has been correct and logical, for as we have seen, it must be incorrect and illogical; but in the fact that it has led men into close relations with the Divine. The relationship idea has been much mingled with false conceptions of Deity. Not a God-made Man but a Man-made God has been the theory on which this relationship is supposed to rest. The initial idea of the connection between God and Man has, for centuries, included the idea that while a Man-made God is perfect the God-made man is, in essence, wholly imperfect; in fact, totally depraved.

This doctrine pushed to its source is thoroughly heretical and wholly unbelievable by any rational mind. It is not in any sort of accord with the sister doctrines of the same creed. The soul is said to come to earth fresh from the hand of God, a statement reiterated throughout the Bible. "The soul shall return to God who gave it;" God breathed into his nostrils the breath of life and man became a living soul. "God made man upright," etc. By reversing the truth concerning man, and declaring that he is, in essence, wholly impure and that he possesses no power for re-adjustment, some theory must be invented and based on the supernatural, claiming bald faith for its acceptance, in order to complete the outlines of a theological creed. Hence the generally accepted scheme of salvation, whereby faith in the willingness and in the power of one man, innocent, to die in the place of many, guilty, has been considered the sole necessity for the

world. The scheme, if wholly lacking in the vital element of truth, must long ago have perished. But while the bare tenet is wholly untenable, the working out of the idea, in the spiritual life, has been productive of good. The main idea, however illogical, has been inspiring. Man loves the hero, the martyr. The spectacle of a sinless one dying in the place of another has always moved powerfully on the hearts of mankind. That which we admire and love we desire to imitate. Hence the ideals of perfection in the church have always been largely permeated by the thought of self-sacrifice and broad love for others.

But deeper than this has been the more profound sentiment of faith and trust in the Divine. The conception of Deity has been obviously incorrect. But the man-made God, for all that, has represented a lofty if not the highest and most profound spirituality. Communion with this Divine Essence, the struggle to grasp the meaning of existence, the attempt to bring one's own life into harmony with the Perfect Spirit, these have been the exercises of the purest souls, in the church as out of it, for all these centuries. Man has recognized his own divinity very dimly, very imperfectly, it is true. Often, the recognition has been wholly subconscious. But the fact of any recognition and any effort to increase his spiritual knowledge has been the saving influence in the history of the church. The idea of prayer, as commonly interpreted by theologians, is full of absurdities. The Divine, the Infinite, does not extend a capricious favor to the man who says his prayers one day, and withdraw it on the day when such exercises are neglected or forgotten. Neither is it thinkable that Divine Love ever exerts a malicious revenge on its own creation, ever forgets or ceases to care for its own. Logically considered, the church's idea of prayer is full of errors.

But the vital truth of prayer has kept it alive and will ever preserve it. Man cannot prosper when he lives only for the material. The divine within him must be recognized daily, hourly. To be consciously at one with the Infinite is the highest ambition of every truly spiritual being. This alone gives peace; this alone gives power; this alone enables man to meet all the conditions of life with serenity and intelligence.

When prayer which thinks only of the best things of the mate-

rial life is ended; when we have concluded our petitions for the material daily bread for ourselves and for those for whom we feel it a duty to offer such prayer, and come on to those petitions which include a realization, in some sort, of the tremendous value of the purely spiritual powers which we so sorely need to develop, then and then only, these prayers become an important factor in the scheme of salvation. Then, and then only, does man come to such realization of his real need that he receives that for which he asks.

"The kingdom of God is within you;" and within man, within the Divine which is the Real self, lies the true scheme of Salvation. Not to be asked for as a gift, nor to be accepted on faith as having been the work of another whose earthly part long ago ceased from earth. So Man's true Salvation is Realization of the Infinite and his oneness with and constant life in this Infinite; a Realization that, as Darkness is not real, but merely the absence of light; so evil is not in itself a reality, but absence of good; a Realization that sin is not a real entity since all such entities depend for existence upon the Infinite, and the Infinite could not possibly form anything but perfection; and a Realization that only by allowing the flood of pure Light and Love which emanate constantly from the Eternal as rays emanate from the sun, to shine into his own soul without obstruction, can he work out the true scheme of salvation which is intended for every created being in the universe.

J. L. HASBROUCKE.

Death but supplies the oil for the inextinguishable lamp of life.
—*Coleridge*.

He who has many servants has many thieves.—*Dutch Proverb*.

Do good and throw it into the sea; if the fish know it not, the Lord will.—*Turkish Proverb*.

Earth changes, but thy soul and God stand sure.—*Browning*.

Don't contend with words against wordy people; speech is given to all, wisdom to few.—*Cato*.

ONE WOMAN'S THOUGHTS.

Some day of days, in a moment of uplift, through the medium of a glance, a voice, or an illuminating truth, an intangible Something of flame-like intensity pierces to the very core of being with a quickening joy that changes the face of life forevermore.

* * *

There comes wonder, joy, readjustment. The soul has awakened; life begins anew.

To me the awakening came in the reading of an unsigned poem that expressed the very heart of me—the highest aspiration of my life.

It was called "My Portion," and I give it here:

Very little of gold have I,
Wealth and station have passed me by;
But something sweet in my life I hold
That I would not change for place or gold.
Beneath my feet the green earth lies,
Above my head are the tender skies.
I live between two heavens; my eyes
Look out to where, serene and sweet,
At the world's far rim the two heavens meet.

I hear the whisperings of the breeze,
The sweet, small tumult 'mid the trees,
And many a message comes to me
In the song of the bird and the hum of the bee.
From the mountain peak and the surging sea
E'en silence speaks with a voice so clear
I lean my very heart to hear.

And all above me, and all around,
Light and darkness and sight and sound
To soul and sense such meanings bring
I thrill with a rapturous wondering.

And I know by many a subtile sign
 That the very best of life is mine,
 And yet as I spell each message o'er
 I long and long for a deeper lore.

I long to see and I long to hear
 With a truer vision and truer ear
 And I pray with the keenest of all desire
 For lips that are touched by the altar fire.
 Patience, O Soul, from a little field
 There cometh often a gracious yield—
 Who toucheth His garments' hem is healed.

* * *

Then under the inspiration—without a moment of hesitation—was written this

INVOCATION OF THE SOUL.

“I pray with the keenest of all desire
 For lips that are touched by the altar fire.”

If we could but meet—and then—if only you would not disappoint me. If you would speak only truth with me, nothing but the truth, how I should worship you. Not as a human being, nor yet as a God; but as God's voice and spirit. Not you, but the perfection you embody. I want you to know that—to realize it, that your touch, voice, presence, look, all that is personal can have no power over my spirit or sense. I would love what you would represent to me, and because through your mediumship of Divine Wisdom I may become wiser and better, and more nearly approach Him; for that alone I seek your help.

I shall not forgive you the least human weakness in regard to myself, neither of love nor pity. The sole attraction must be the good in you and in me; our relation be impersonal, based upon that grand relation of each to God, and not to each other.

You will never be harsh, but with unflinching tenderness wound to heal. You must be so stable and reliable in kindness and in discretion as never to expose me to contempt by word or deed to those who know not truth.

You must be just. I do not fear God's eye, because He is just; all my weaknesses and their causes lie truly unveiled to Him, and He will not expose me to the enemies of truth.

Whenever you convict me of willful or ignorant sin and teach me its cause and how to overcome the tendency and the ignorance, although the tears spring to my eyes, I shall love you with fresh inspiration.

You must trust me. You must not only be able to reveal my most secret motives and pitilessly scan and criticise them with microscopic vision, but you must tell me truth as it is, independent of human standards, and not flinch lest I be not able to bear it or doubt you.

You must not care whether I do or do not consider you pure or delicate according to received standards; although you will never offend real delicacy. You must speak as it is given you as God's Law, as Nature's Law, without reference to aught else. Our relation shall be so impersonal and so pure that all things may be spoken regarding all subjects.

Since I do not care only for the knowing but for being as well, you must be able to lift me *wholly out* of the atmosphere of self into that of principle, and call all the unused chords of my nature into divine harmony; for, oh, I feel that my life has given but half its music, and the sympathetic, silent vibrations of the neglected strings thrill me with keenest pain. God help me to know and to be!

It has been said that when we think of a thing and name it, we straightway attract to ourselves the essence of the thing thought of. It may be, with all my limitations, with my soul aspiring ever for truth, the Spirit of Truth may touch my life.

* * *

Frets are teachers; experiences are lessons; life is a school, and progress is the law of life. What, then, is the purpose of life if it be not to educate and evolve the soul to yet finer degrees of consciousness and finer issues until it understands? The first steps are but a groping.

* * *

In the fulfilment of duty we have a sense of blessedness, even in hours of weariness and simple endurance. It is so well

to lead a *useful* life, and out of that usefulness to build one's spiritual future.

* * *

Why do we not realize that we are building the habitation of a future life, and that our daily thought is the key to its structure? Also that our habitual thought determines the character of our personal influence—stronger than deed or word—to affect the minds of those about us.

* * *

It is sometimes difficult to reconcile daily duty and interruption with the growing aspiration that presses for expression in the more intellectual sphere of life. It increases sensitiveness, and often inclines to the greater discontent with one's environment.

* * *

Yet this should not be. The very foundation of all true advancement is built upon duty and character. Often intellectual advancement is obtained at the expense of the more spiritual part of one's nature, and so breeds discontent and the kindred weaknesses that call for criticism on so many bright minds.

* * *

The higher education comes to us through our faithfulness to the work, be its nature what it may, that life has entrusted to us.

* * *

It is the most curious and beautiful gift of all, and one that is divinely true, that the revelation of Spirit is a joyous stimulation to duty, and that the race of duty grows more angelic and revered as a Teacher in practical life, independent of her guise.

* * *

Life, in spite of its sweetness through association, would be intolerable, at times, but for the stimulant that is a revolution of beauty in the common-place.

* * *

Should we regard our misfortunes *as misfortunes*? To us, as individuals—no. In our connection with others dependent and therefore included in such consequences—yes. But as a matter relating to self only, the intelligent and intuitive soul having reached a certain point in development is able to

look upon nothing in life as a misfortune. It comes to be regarded as only another experience which aids and does not retard growth, because the soul's knowledge plans it beyond fate or the circumstances of this life.

* * *

Is it not curious that whenever truth touches us from the more spiritual source, that it is with an electrical thrill, and that the vibrations spread from the center of our beings outward?

* * *

One can not help wishing for uninterrupted time and the power of mind to successfully bridge over certain intervals by sustained thought. But neither, alas, may be; for the demand of the hour is first, and accessibility is of profound importance where many others besides one's self are to be considered—others who are in need of the sympathy that should be intelligently comprehensive of all that which interests those who thus claim our consideration.

* * *

And, besides, one does not wish to miss any good or any privilege of the life given one to live; for this life is our textbook *Experience*, and each day is a leaf inscribed with a lesson to be learned—threefold lessons for some of us.

* * *

There is an element of sadness in every aspiring life that seems a contradiction to its philosophy. It is caused by the struggle that is ever going on in the soul that aspires to truth for those illusions of youth, education and convention which have enslaved it to conventional ideals.

* * *

It is the long, fierce struggle that robs us of much that is dear; the struggle that all progressive souls must sooner or later experience. It is not thrust upon us, but is born of changed conditions within ourselves. It is the period of transition, the transmutation of knowledge in wisdom through the heart.

* * *

Each soul should have each day, at least, one thought worth recording; yet one is not always so fortunate. There are periods of obscuration and barrenness.

It helps toward self-possession and self-realization to word one's thought, however faulty the transcription; then, too, words are symbols, and in some sense lodestones for the kind of thought represented. The exercise of faculty, too, increases receptivity, perception and expression.

* * *

The woman must make the best of life as she finds it, and work for harmony; else she not only destroys her own peace of mind, but her real usefulness in life. She takes the place assigned her by circumstance, and leavens it with her own love, life and ideals, and that is her true mission.

* * *

All written knowledge is really a preparation for the mind for the reception of Truth. Truth is not written nor spoken; it is communicated from the highest source to the receptive mind as revelation. It is the true aim of all preaching, all teaching, to prepare the mind for God's impress, and the exercise of independent thought and judgment.

* * *

The highest natures act upon our own as does Nature upon the whole individuality, relaxing tension and bringing the whole being into expression.

* * *

Different people appeal to us in opposite directions, and we need them all. The influence of one is upon the emotions; another, upon the mind; still another wakes resentment; another, antagonism. Again egotism and ambition is fed. Some attract as strongly as others repel us, but the true, steadfast friend who will behold no evil, and who touches the deepest springs of the heart waking the inner life, is the gift of God.

* * *

May we not recognize all this, and, properly estimating its influence upon our free development, cultivate a cheerful indifference to what repels, and an increased receptivity to all the helpful elements about us?

* * *

Hate and discord cease through the power of love.

A few there are who make us *live*. They stir the depths of our natures, and in these pure emotions we realize our mental capacities and possibilities. It is not always the personal chord that is touched by these rare associations; but through their happy influences we vibrate in unison with all souls on the universal plane of consciousness. Through sympathetic touch with one great soul we are made to feel nearer to all great souls.

* * *

Every day may be an Ascension Day if we choose. Every day seems precious in the spiritual sense of growth of being. We can not choose, perhaps, what we should have as our possessions or our environments; but we can choose what we shall Be, and no circumstance need limit that development. Just now, just where and how we are, we may rise above circumstance and Be, and thus we may realize the value of to-day.

* * *

If only one would not have moods—and other moods! Yet back of the mood is the thought of the heart, like the sun behind the shadowing cloud. Perhaps moods are the soul's clouds.

S. T.

(To be Continued.)

THE TRUE PRAYER.

A man there was who made his lonely way
 Along the highroad of his earthly life—
 A highroad thickly thronged with fellowmen
 Who pressed him close, nor stayed, nor turned to see
 If they had bruised him as they hurried by.
 In all the busy crowd he was alone,
 Alone with many other lonely ones
 Whose eager eyes were fixed upon a goal
 Always beyond the place where land and sky
 In misty, purple distance seemed to meet
 And melt together. He, like them with whom
 He daily journeyed, also fixed his gaze
 Upon the vistas far remote and dim,
 And filled by each soul's fancy with fond hopes

So bright, so satisfying and so dear
That only the Beyond seemed worth the toil,
The struggle and the mighty effort made
To reach the longed-for, bliss-bestowing goal.

All travel-worn and weary, lame and sore,
And spent with tedious trudging, hour by hour,
Toward the distant, mist-enshrouded goal
(Which, though his steps had ever borne him on,
Receded ever as the man advanced),
He found himself by some strange miracle
Pushed through the crowd and out to where it thinned,
And there was less of dust and noise and strife;
Where cool, sweet breezes blew and grasses made
An emerald carpet for his weary frame.
For now no longer held upright by those
Who pressed so close he had not space to fall,
The bruised and battered man swooned to the ground
And lay there faint with mortal weariness.
But oh, the breezes blew him breaths of life;
And oh, the beat of Mother Nature's heart
Throbbed with his own until he was revived.
Then, soothed and comforted, he fell asleep,
And dreamed strange dreams that were realities.
And this he dreamed:

He saw himself as one
Of that great multitude that passed him by,
A lonely man as he had ever been
Through all the years—a man who yearned and yearned
For three great things—true friendship, love and God.
When in the midst of this great multitude
That pressed so close he could not lift his arms,
Nor stretch them, pleadingly, toward his kind,
Nor lift his voice above the constant din
Of those who shrieked aloud their battle-cries,
Nor name to any people of his race
His longing for true friendship, love and God.

His yearning seemed a something that must be
Unsatisfied unto the end of time,
His soul's one prayer unprayed; yet as he dreamed,
Stretched low upon the soft and verdant edge
Of quiet fields through which the high-road ran,
The dreamer saw that while the greater part
Of mankind trod the hot and dusty way
That led to earthly glory, worldly wealth,
Many there were who chose the little paths
That led through fragrant meadows to a goal
Beyond the fierce mob's furthestmost Beyond,
And which, though reaching through the endless years,
Through endless space, into Eternity,
Yet held as part of its great mystery
The beauties, aspirations and pure joys
Found in these selfsame paths which now they trod—
True friendship, pure and perfect love, and God.

'Twas then the dreamer, rested and refreshed,
Healed and comforted and wiser grown,
Awakened from his sleep. Upon one hand,
The great crowd surged, still clamoring and fierce,
And pent in narrow ways, more circumscribed,
More selfish, smaller, meaner now they seemed
To him who had awakened to the Truth.
Upon the other hand stretched quiet fields,
The fragrant verdure of their sunny slopes
Suggesting incense rising to the dome
Of overarching heaven. Here were paths
In which in twos and little companies
Walked men and women, making their slow ways
Toward the ever higher slopes beyond.
So gentle were their tones he knew his voice
Would reach them easily; and he could stretch
His longing arms to them in this clear space
And pray to them for those great things he lacked;
True friendship, pure and perfect love, and God.

But when he called, his voice made eloquent

By heartfelt, soulfelt longing ; when he stretched
Beseeching arms in gestures quite as full
Of eloquence as were his pleading words,
The prayer he made fell on unheeding ears ;
Nor were the arms he reached so yearningly
Toward the passers in the fields of life
Rewarded by one comprehending glance.
Nearer he moved to where the people passed,
The happy people, rich in friends and love,
And whose clear, radiant countenances showed
The God he longed to know was known by them.
These he implored, himself so moved to tears
He felt his gentle hearers must be touched
To pity, and his yearnings at an end.

But hours and days passed by with none to hear,
With none to heed. At last, in his despair
He ceased his vain entreaties and began
To question at whose feet the fault should lie—
Theirs or his own. At this a still, small voice
Whispered to him from depths no soul may sound :
"Empty and all in vain, O Man, are prayers
Made by thy soul for that which even now
It doth possess, but yet which must be given
To make its sacred presence recognized.
Until thou thine own self become a friend
Look not for friendship in another soul.
And not until thou thine own self act love
Think to possess the blessing thou'st implored.
'Till thou, O Man, dost realize that thou
Art one with God—art God—and that no prayer
May reach beyond the God who manifests
In thine own soul—that thou thyself art one
With all Divinity—therefore divine,
No knowledge of Supreme Benignity
May be thine own. Cease praying—*be* thy prayer.
True friend, pure lover, God."

EVA BEST.

LOVEBORN.

Where did you come from, Baby dear?

Whither your true dominion?

Art a bit of down

With a golden crown

Dropp'd from the Love-god's pinion?

Your curled pink toes and your "weebit" nose

Hint not of an olden story,

But your starry eyes

Which seem wondrous wise,

Sound of depths that are great and hoary.

Where did you come from, Baby dear?

Tell us your own sweet mystery—

From your sealed lips

Like Cupid's dips

Give but a leaf from your history.

Wert an ancient King doomed for some small thing

To return for a brief sojourning?

Or art only a kiss,

Born of passion's bliss,

Woody to life by rapture's burning?

Where do you come from, Baby dear?

Lift the veil of your creation:

Art a flame of fire

Blown by heart's desire,

Or some weird reincarnation?

Art a storied dame with a sullied name,

Here again in expiation?

Or simply a child

Just by Love beguiled

To your first initiation?

But where'er you come from, Baby dear,
 And whate'er your aim and station,
 You're a mother's prayer
 And a father's care
 Sent by Heaven for their salvation.

GENEVIEVE HAZELRIGG.

THE DAWNING.

When joy is the same as sorrow,
 When cold is the same as heat,
 When the night is the same as the morrow,
 When time may be slow or fleet;
 When peace on the heart descendeth
 And quiet the senses soothe—
 When the turmoil of living endeth—
 Then dawns the Day of Truth.

BARNETTA BROWN.

"I am the Master of Balliol College,
 And what I know not is not knowledge."

He is the free man whom the truth makes free,
 And all are slaves besides.—*Cowper*.

Thought is the seed of action, but action is as much its second form as thought is its first. It rises in thought to the end that it may be uttered and acted. The more profound the thought the more burdensome. Always in proportion to the depth of its sense does it knock importunately at the gates of the soul, to be spoken, to be done.—*Emerson*.

Thought means life, since those who do not think do not live in any high or real sense. Thinking makes the man.—*A. B. Alcott*.

Ignorance is the night of the mind, but a night without moon or star.—*Confucius*.

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT

ANOTHER UNITARIAN CHURCHMAN.

The Rev. Dr. George Cox, now of Cincinnati, but formerly of Harlem, declares his full sympathy with Dr. Crapsey. He does not believe in the virgin birth or the bodily resurrection of Jesus Christ. He also questions the doctrine of the Atonement as set forth in the Prayer Book, both on scriptural and logical grounds. He has labored strenuously to disprove the doctrine of original sin, as set forth in the baptismal office.

Whether he should withdraw from the Episcopal ministry, under these conditions, he is not decided. But "that he should remain and keep silent is not to be considered for a moment."

In Mr. Cox's opinion the Christian Church is based on two great truths: 1. That God was made manifest in man; and 2. That the true life of man is not ended by death.

He concludes: "If the Church can convince me of my error, no one will more gladly recognize it than I. But if I am allowed to show the Church in error, will she acknowledge it?"

PYGMIES A DISTINCT HUMAN RACE.

The *Revue Scientifique* of July 21, Paris, contains a discussion in regard to the dwarf populations existing in different regions. Dr. Weinberg also presents the theory that they are neither pathological examples nor the relics of a primitive humanity. He declares that they constitute perfectly definite races. We find them in Central and Western Africa. Also there are the Bushmen in South Africa, and in India and South America. "Sergi has found traces of skulls that seem to imply the existence in Southern Europe, particularly

in Sicily, of races of pygmies, traces of which have also been found in Egypt by Schweingurth."

We may add that the legends of the Trolls in Northern Europe seem to indicate the existence of a people of the same character. True they are represented as of fairy stock and not human, but that does not count for much. The tradition that they receded and disappeared wherever church bells were introduced, is only another way of saying that they were driven from their abodes by invaders who professed Christianity. Prussia, for example, was converted to Christianity by conquest.

There are legends and traditions of gigantic, as well as pygmy populations. It would be as reasonable to regard the one as primitive as to class the other in that way. Even now we find whole families in which dwarfness is a prominent characteristic, and others where the individuals are abnormally tall, yet both intellectually and morally they appear on the same plane with those of average size.

PLANTS WITH SENSIBILITY.

Professor Roll, of Berlin, claims to have discovered pain-perception in plants. Their organs are bound to a fixed position, and they are adapted to similarity in habits. From this they seldom vary, except as nourishment is received. They are susceptible to the influence of the sun, and both twigs and leaves take direction with reference to the sunlight. That they have a sense of life is not to be doubted; they have the beginnings of perception and seem to have the power to find their places in the general order. Some of the phenomena which they exhibit in modes of growing seem like instinct, and even will and intelligence.

THE PYRAMIDS.

The Great Pyramid covers thirteen acres of ground. It is over 450 feet high and contains 3,250,000 feet of masonry. The blocks are of limestone and were brought from the hills on the other side of the river Nile, ten miles away. Some of them weigh sixty-five tons. The joining and polishing of the stones can hardly be equalled: "Neither a needle or even a hair can be inserted between

the joints. Originally the structure was covered with a casing of stones inscribed with hieroglyphics, but all this has been stripped off to meet a vandalic cupidity. The builders of the pyramids were certainly great engineers, great artists, great craftsmen, great mathematicians. A Brahman scholar, on being told of the apartments and other appointments of the Great Pyramid, declared that it was a temple.

There are also pyramids in Central America, some of them as large as those of Egypt. It would be no great stretch of imagination to suppose them to have been older than the structures by the Nile, and perhaps the models which suggested them.

CONTEMPLATION.

If every human being were to spend at least ten minutes each day in contemplation of the sky over his head, the sum of human happiness would be greatly increased. Think first of the depth suggested by the great silvery curve, symbolizing the wonder and the mystery of the "Great Unknown." Deeper, yet deeper, beyond the ken of human eye, but not past the fathoming of the Infinite One, "in whom are hid all the treasures of wisdom and knowledge." The depth unapproachable, suggesting that wonderful depth of pure Divine love, Love itself, in which all created beings live and move. Depth of Love which enwraps, surrounds, encloses the souls of all men, in one great brotherhood of real Love. Suggesting purity, calm and clear; the purity of the Divine, and also the purity of the REAL BEING OF MAN, which is spotless, in its true entity, just as the Divine is spotless. This is Reality. That which, away down on the earth, below the pure soft arch of the sky we call incomplete, wretched, criminal, is only the shadow, the unreality. This is the pure Truth of man's being, the Divine Reality, always and forever to be; incorrupt, stainless, pure and holy. No one may set a brand on that pure Being; no one may despise or set it at naught. In darkness for the moment, clinging, perhaps, to that which is low and base, the pure Reality is never lost, but has its true place in this great silver arch over our heads; or in that which the arch typifies to him who looks for a symbol.

The boundlessness of the great space above! The eye follows

its defining line and is led on and on, until it is lost in wonder and forgets to travel further. Thus far stretches the Infinite Love. The human friendship of to-day or to-morrow often fails and we grieve at the loss. But the Divine knows no bond. On and on and still on the great Love is ever reaching onward, including All; never revealing a boundary line, but suggesting endless extent.

The peace of the sky! How it calms one's feverish, anxious thoughts. In front of its serene face the summer cloud may lightly flit; the angry storm-cloud may menace and send out its fires of lightning; the wild wind-cloud may disport itself in mad antics, but this is but as the movement of a veil over a calm face. The sky, as we call it, is unmoved, unterrified, calm and serene, caring for none of these disturbances, which extend no further than the surface.

And so we learn the lesson of serenity and calm in the storm of life; learn to hold to the Real Life of Being wherein lies our strength and to show no fear, no annoyance, no regret, even tho' the cloud mask is heavy and sometimes obscures the face behind and sometimes does not part to let the face shine through.

A lesson of strength comes from the sky. We know it but vaguely, this overhead arch; but in the limitation of man's comprehension of infinite space it had stood since the world was made; and it will so stand while the world endures.

Lessons of beauty! When is the sky lacking in beauty—perchance of color, perchance of form, or of both? The lesson of plenty, of amplitude, of the Divine bounty whose goodness supplies all our need, who, by virtue of Himself, intends no lack to the soul of which He is the source, however blind that soul may be to its Divine Inheritance.

Many more lessons has this story for the often-unheeding ones who hasten to and fro under its ample canopy, giving small heed to all they might read by lifting the face upward.

With long contemplation petty cares vanish into thin air. The jealousies which rend the heart, the whisperings of friends, the hurry and turmoil of it all, how they sink into insignificance in the presence of these great calm perfect spaces over our heads, and make us ashamed that the petty cares of the day have so long held dominion over us.

M. P.

NAPHTHA THE ANCIENT SACRED FIRE.

A writer has advanced the opinion that the fire supposed to appear miraculously to consume sacrifices in the Hebrew Temple was simply from petroleum. The cloud by day and pillar of fire by night, which is said to have attended the Israelites in their wanderings, would be also thus accounted for. So, too, when Elijah, the prophet, out-distanced the prophets of the Baal-Hercules, in that fire emanated from his altar, although saturated with water. Yet they who disclaim all probability of this would do well to read the story in the first chapter of the second book of *Maccabees*. It is there recorded that when Jerusalem was desolated by Nebuchadnezzar, the priests hid the fire in a pit. When Nehemiah reinstated the Judean institutions, men were sent to the pit and found there "thick water." Some of this was brought and placed upon the offerings on the altar, where it soon took fire. "And Neemias called this thing Nephthar."

IN THE NAME OF THE MOST HOLY TRINITY.

The contracts of the Spanish Government for the supply of African slaves to its American colonies began in 1517 and were continued through the century and multiplied in the seventeenth and eighteenth. The terms used were peculiar. The Portuguese Guinea Company in 1696 bound itself to deliver to the Spanish trans-Atlantic colonies "ten thousand tons of negroes." In a treaty between Great Britain and Spain in 1713, his Britannic Majesty, George I., undertook to introduce into Spanish America 114,000 pieces of India "piezas de Indias" of both sexes and all ages. Then various treaties were concluded "in the name of the Most Holy Trinity" and none of them contained any provision for the protection of the human merchandise from outrage. In these transactions England was the chief offender. The animal importation in the Eighteenth Century exceeded six thousand; and it soon afterward rose to eight thousand for Jamaica alone, and from 100,000 to 140,000 for the West Indies and United States. It began to fall off in 1848, yet in 1860 its number amounted to near 30,000 a year. About 25 per cent died in the middle passage. All who spoke against the cruelties were abused as fanatics.

THE HYMN OF KLEANTHES.

(TRANSLATED BY DR. EDWARD BEECHER.)

Kleanthes was a native of Assor in Mysia, and was for some time famed as a wrestler. Coming to Athens, he was captivated by the prevailing taste for philosophy and became a pupil of Krates, the Platonist. Subsequently, however, he transferred his allegiance to Zeno, who was, like himself, of Asiatic origin. He was very poor and supported himself by drawing water for the public gardens at night, attending school by day. It was the law in Athens that a man should have visible means of support, and his apparent leisure subjected him to a prosecution. He used to write the heads of his teacher's lectures on shells and bones, not being able to supply himself with proper tablets. He learned with great difficulty, and only perseverance enabled him to succeed. It required nineteen years for him to acquire fully the instructions which were given. The other pupils used to taunt him and called him an ass, but he acknowledged it, declaring that he was bearing the burden of his master's lessons. He succeeded Zeno as principal of the Stoic School. He was very zealous and when Aristarchus, the Pythagorean, taught that the sun was the center of the planetary system, he insisted upon his punishment for divulging a secret doctrine. At this time the Alexandrian Library and School had been established. He died in 240 B. C. at the age of ninety. He wrote much, but his Hymn seems to be all that is extant. It is as follows:

Great Jove, most glorious of the immortal gods,
Wide known by many names. Almighty One,
King of all nature, ruling all by law,
We mortals thee adore, as duty calls;
For thou our Father art, and we thy sons,
On whom the gift of speech thou hast bestowed
Alone of all that live and move on earth.
Thee, therefore, will I praise; and ceaseless show
To all thy glory and thy mighty power.
This beauteous system circling round the earth

Obeys thy will and where'er thou leadest
Freely submits itself to thy control.
Such is, in thine unconquerable hands,
The two-edged, fiery, deathless thunderbolt ;
Thy minister of power, before whose stroke
All nature quails, and, trembling, stands aghast ;
By which the common reason thou dost guide,
Pervading all things, filling radiant worlds,
The sun, the moon and all the host of stars,
So great art thou, the universal King.
Without thee nought is done on earth, O God !
Nor in the heavens above, nor in the sea ;
Nought save the deeds of sinful men,
Yet harmony from discord thou dost bring ;
That which is hateful thou dost render fair ;
Evil and good dost so coördinate.
That everlasting reason shall bear sway ;
Which sinful men, blinded, forsaken and shun,
Deceived and hapless, seeking fancied good.
The law of God they will not see nor hear ;
Which if they would obey would lead to life ;
But they unhappy rush, each in his way.
For glory some in eager conflict strive ;
Others are lost inglorious, seeking gain ;
To pleasure others turn, and sensual joys,
Hasting to ruin, whilst they seek for life.
But thou, O Jove, the giver of all good,
Darting thy lightning from thy home of clouds,
Permit not men to perish, darkling thus ;
From folly save them ; bring them to the light ;
Give them to know the everlasting law
By which in righteousness thou rulest all,
That we, thus honored, may return to thee
Meet honor, and with hymns declare thy deeds.
And though we die, how dear thy deathless praise.
Since not to man nor gods is higher meed
Than ever to extol with righteous praise
The glorious, universal King Divine.

AGNOSTICISM ARRAIGNED.

"What can be more innocent than Agnosticism?" Says the follower of Science: "I do not choose to say that I know what I do not know."

It is not the modest confession of ignorance that any one wishes to find fault with, but the aggressive, intolerant attitude which science adopts toward those who go elsewhere than to her for inspiration, who choose other methods than those which she prescribes; her aggressive controversies, made to rest upon words for things which do not exist, such as the word 'miracle.' If to think that what is wonderful must be the work of God be a thing so dreadful that the whole artillery of Science must be brought to destroy it, then Heaven help us, for we all think it.—*George Amalie Hight.*

THE OFFICE OF EVIL.

Without evil, man would never have known good. All the forces and elements of the natural world are revealed by their alternations and changes. If every object on which we ever placed our hands had been of precisely the same temperature, we should never have had an idea of heat.

Electricity and magnetism are brought to our knowledge only by disturbances of their equilibrium. So good is revealed to us by contrast with evil. In a world without evil there would have been no opportunity of moral choice, no conception of a better state to which to aspire. Man's first eating of the fruit of the tree of knowledge is spoken of as a calamity, because its immediate consequence is an experience of suffering; but it is a necessary step in his moral progress. By means of it he loses indeed his earthly paradise; but without it his face would never have been set toward that kingdom of God which is so much more glorious a state than Eden.—*Caznean Palfrey.*

Life is not an additional force, or kind of force, as materialists assume, but it is the consent of all the forces toward an individual end.—*J. Elliott Talbot.*

If a man wound you with injuries, meet him with patience; hasty words rankle the wound, soft language dresses it, forgiveness cures it, and oblivion takes away the scar.—*J. Beaumont.*

If any speak ill of thee, fly home to thine own conscience and examine thy heart. If thou art guilty, it is a fair correction; if not guilty, it is a fair instruction.—*George Herbert.*

NATURE, MIRACLES AND TRUTH.

Nature's ways are the ways of life, health, strength, comfort and happiness. The active force of nature is the universal mind, which is always alive and always strong in the activity of spirit. Spiritual intelligence is the vital principle of every individual mind.

The Soul of the universe is one magnificent unit of essential principle. The Life of the universe is one grand whole of active law. By exercise of the divine faculty of intelligent comprehension, each individual may share all the innate good of both of these universal realities.

To some it seems easier to accept the opinions of others than to directly investigate facts.

Indolence fosters ignorance; ignorance begets superstition; superstition stultifies every comprehensive faculty, and man thereby becomes an automaton, moving only when some outer agency works the treadle.

In this position he is a fit subject for the miracle theory, which seems little better than an attempt to evade the evidence that nature is continually pushing fresh facts and deeper truths before the human intellect for recognition. These facts must be freely investigated by each individual or he is sure to be overwhelmed by the continual accumulation of evidence of the infinite and eternal activities of the universe.

The elation of self-satisfied opinion proves a stumbling-block to many an otherwise brilliant intellect, and the circle of self-limitation, which some draw in space, temporarily closes the door of the soul to the most limpid truths of the universe. No greater mistake than this could possibly be made.

There is no one so learned that he need know no more—none so wise that he cannot be advantageously instructed. There is no man whose greatness may inclose the universe, and none so powerful but that a lack of understanding of some ever-active fundamental law of his own being may trip him in the midst of his triumph. There is space beyond every boundary line, and all space is occupied by something real and true. The principle of Truth is ubiquitous.*

* From "Mental Healing." by Leander Edmund Whipple.

ARABIAN PROVERBS.

He that knows, and knows not that he knows, is asleep; arouse him.

He that knows, and knows that he knows, is wise; follow him.

He that knows not, and knows not that he knows not, is stupid; shun him.

He that knows not, and knows that he knows not, is good; teach him.

SELECTIONS.

He who knows right principles is not equal to him who loves them.—*Confucius*.

He whom the inevitable cannot overcome is unconquerable.

—*Epictetus*.

Health is the condition of wisdom, and the sign is cheerfulness—an open and noble temper.—*Emerson*.

The seat of law is the bosom of God; her voice the harmony of the world.—*Hooker*.

God's creature is one. He makes man not men. His true creature is unitary and infinite revealing himself indeed in every finite form, but compromised by none.—*Henry James*.

Goodness consists not in the outward things we do, but in the inward thing we are.—*Chapin*.

God cures us, and the doctor gets the fee.—*German Proverb*.

Half the ills we hoard within our hearts are ills because we hoard them.—*Barry Cornwall*.

He has not learned the lesson of his life who does not every day surmount a fear.—*Emerson*.

He is a strong man who can hold down his opinion.—*Emerson*.

Wouldst thou plant for eternity? Then plant into the deep infinite faculties of man, his fantasy and heart. Wouldst thou plant for year and day? Then plant into his shallow, superficial faculties, his self-love and arithmetical understanding, what will grow there.
—*Carlyle*.

WHO ARE THE CRIMINALS?

Those men only are criminals to be punished, who with wicked purpose, fly in the face of society and break its laws because their own selfish purposes lead them over the laws, and over other men on the way to their gratification.—*John A. Andrew.*

Mike—What is a good opening for a young man?

Pat—His mouth, when he keeps it shut.

If evil be said of thee and if it be true, correct thyself; if it be a lie, laugh at it.—*Epictetus.*

If Nature is one and a living indivisible whole, much more is mankind the image that reflects and creates Nature, without which Nature were not.—*Carlyle.*

If there be light, then there is darkness; if cold, heat; if height, depth; if solid, fluid; if hard, soft; if rough, smooth; if calm, tempest; if prosperity, adversity; if life, death.—*Pythagoras.*

How can we learn to know ourselves? Never by reflection, but only through action. Essay to do thy duty, and thou knowest at once what is in thee.—*Goethe.*

How we clutch at shadows as if they were substances, and sleep deepest while fancying ourselves most awake!—*Carlyle.*

The world is like a staircase; some are going up and some going down.—*Italian Proverb.*

THE PRODIGAL SON.

"When the Prodigal Son came home to his father penitent, and received an affectionate welcome, who was not pleased?" the teacher asked.

Instantly the bright boy raised his hand. "The fatted calf!" he answered.

SAFETY ASSURED.

Bishop Whipple, of Minnesota, was on his way to hold a service at an Indian village. As he was about to go from the lodge where his effects were stored, he asked the chief, who was conducting him, whether they would be safe while left there unwatched.

"Plenty safe," the red man assured him. "No white man in a hundred miles from here."

BOOK REVIEWS.

THE PATHWAY OF THE HUMAN SPIRIT. By J. M. Peebles, M. D. Cloth, 207 pp. Published by Dr. Peebles Institute of Health, Battle Creek, Mich.

The questions of the nature and origin of the human spirit are considered and discussed in this book. The subject of pre-existence is one that must deeply interest all thoughtful minds, and to such Dr. Peebles brings convincing arguments from a high plane of reasoning. A few quotations may interest our readers:

"The spirit is immortal and has its state of being within God. The spirit is absolute. Nothing can be taken from it or added to it. Its manifestations in time proceed from sources that are within. The spirit in its inmost quality is like unto God. * * * Its being is in God and yet it is not God. * * * The life, the consciousness of the universe is God; the consciousness of man is the spirit.

"The spirit is the only pre-existing entity except God, having its being in eternity and its existence in time. * * * The spirit geometrically expressed is a complete circle, having neither beginning nor ending.

"It is the spirit that constitutes the man, and finite man bears a similar relation to God, the Infinite Spirituality, that a crystal drop bears to a perpetual fountain. This is the root-thought of pre-existence.

It is very clear to profound thinkers that once in existence as *divine man*, always in existence. The converse is equally true; once absolutely *out* of existence, never *in* existence! This logical bulwark has never been successfully assailed and overthrown by materialists."

The subject is treated in a profound and most interesting way, and a perusal of the work cannot fail to enlighten the reader.

AN OLD MAID'S REVERIE. By Mattie Cory. Cloth, 108 pp., 75 cents. Balance Publishing Co., Denver, Colo.

This is a unique little volume, interesting from the fact that the author (an old maid) confides to her readers the secret aspirations and emotions of her life. While the book cannot be said to possess any great literary merit, yet here and there bits of quaint humor and original philosophy give rare glimpses of "An old maid as she is."

The volume is attractively bound in red and gold.

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THE PROBLEM OF LIFE.

BY REV. J. F. RICHMOND.

The origin of life is one of the loftiest subjects of human inquiry, and one that has interested the most thoughtful men of all times. There have long existed two great schools of thinkers on this subject. First, the atheistic materialists, who have sought to account for all on the supposition that the potencies of all we behold were inherent in, and have been produced by matter through evolution; the second are theists, who attribute the visible universe with all it contains to the ingenious workings of an infinite, intelligent Creator.

Atheistic evolution involves numerous absurdities. If matter has always existed, as it claims, it must have been either inert or active. If inert, how has motion ever been introduced without the existence of life or force outside of and separate from matter? How has motion, or force which tends to motion, ever originated in a universe of inert, silent atoms. To assert on the other hand that matter was eternally active involves an equal absurdity, as change is temporary and finite, and had a beginning, is an alteration from a previous state, and no multiplication of changes can extend to the changeless which is the eternal.

Atheistic evolution postulates therefore of unintelligent matter the completest intelligence in the formation of the physical universe without cause or design, which is simply unthinkable.

One of the fundamental intuitions of mind is that there can be no effect without an efficient cause, and no particular design without a Designer. Atheistic evolution does not and cannot account for the origin of life. It admits that life exists, and then supposes

that it has crept slowly and imperceptibly into being without disclosing the how or the whither. Its only possible statement must be that life sprang out of death, (out of dead elements) and originated without thought, or design, or cause.

One essential truth is, that something must have been eternal, and *that* something must have contained the potencies of all that has existed or that ever shall exist. We are confronted with two great factors in the universe—matter and mind, and as matter is unthinking and does not contain the potencies displayed in the construction of the ingenious universe around us, these astounding wonders must be attributed to mind which antedated, planned and originated all. The principle of causation lies at the foundation of thought and cannot be displaced. To talk of an infinite series of worlds, of men, of things, or of changes without design or cause, is to babble over a bundle of absurdities. "Each link in a chain hangs on the next link, and the entire chain cannot hang upon nothing." Every movement must have an adequate cause. Mentality does not reside in material atoms, and development or evolution cannot create a new thing. The utmost that evolution can do is to develop what already exists.

Since the days of Anaximander, a Grecian philosopher, who flourished 500 years B. C., to nearly our own day, men have attempted to prove that life was spontaneous and originated and existed in matter alone. The ancient Egyptians said man was originally made from the slime of their sacred river, the Nile. One of the latest to deceive himself by insufficient scrutiny was Henry C. Bastian, M. D., dean of the Medical Faculty of an English University, born in 1837. He proclaimed that he had subjected matter in half filled bottles to such degrees of heat as to destroy all life germs and that after sealing them up life appeared in these bottles in abundance. A score of men of the highest attainments at once rushed to the investigation and by careful experiments soon proved that Dr. Bastian was entirely mistaken. Prof. Tindall soon discovered that the air contained in Dr. Bastian's bottles contained life germs which readily accounted for all the life that appeared in the bottles. Mr. Dallenger discovered by a few experiments that vitality in some of the lower forms of life was almost indestructible by fire, and that many animals could survive a much higher temperature

than Dr. Bastian had applied to exterminate them. Several proved by repeated experiments that when the life germs had been certainly killed or excluded from the bottles, no sign of life appeared in the sealed vessels though watched with the most powerful glasses for weeks and years.

Mr. Huxley, in his treatise on Protoplasm, evidently for a time believed in the spontaneous generation of life. His protoplasm which lies near the basis of all mundane life is composed of unliving matter, whose chemical constituents are water, ammonia, and carbonic acid. The plant derives this protoplasm from the inert, unliving elements—hydrogen, nitrogen, oxygen, carbon, the animal takes it from the plant, and when plant or animal dies the protoplasm returns to the unliving dust. How credulous to suppose that life could originate thus. Huxley lived to change his views and to proclaim in positive terms that biogenesis, i. e., life from life and only from life, is the testimony of all direct and indirect evidence. Hence he finally termed protoplasm the physical basis of life, or if you please, the citadel or palace where life is posited and is first discoverable to man.

Charles Darwin admitted that life did not exist in the earlier stages of the globe, and said that he inferred that probably all organic beings had descended from one primordial form into which it was first breathed by the Creator.

Lord Kelvin, the acknowledged dean of English scientists, in an address last autumn to a class of medical students, said: "Let none of your youthful minds be dazzled by the imaginings that because Berthelot and others have made food stuffs, they can make a living thing, or that there is any prospect of a process being found in any laboratory for making a living thing, small or great." He said "there is an absolute distinction between crystals and cells. Anything that crystallizes can be made by the chemist, but nothing approaching the cell of a living creature has ever been made by man." He added, "It has been proven that no artificial process whatever can make living matter out of dead." David Hume wrote long ago, "The whole chorus of nature chants hymns to the Creator." After these positive quotations from Huxley, Darwin, Hume and Kelvin, will anyone say that I am unscientific in proclaiming the Theistic view of the construction of the universe, and in affirming that all life on

this planet originated with One of whom it was said emphatically "In Him was life and the life was the light of men." Life all sprang from one great infinite source.

This world, in my judgment, has been the theater of a succession of creations. First came the material elements of the inorganic world, when the earth was without settled form and void, and darkness was upon the face of the deep. During that long and uncertain period the chemical and other blind forces of nature were at work bringing these shapeless elements into condition for higher developments, but it presented through all that period one vast domain of death. Next came plant life, which only could subsist on the inert elements then existing. Later came the fish, the fowl, and the animal creations. I cannot believe that all the living tribes of this world sprang and have spread out from one single living bulb, or root, or egg, or seed. Somewhere in my reading I fell upon a quaint old volume that incidentally threw some light on this interesting problem. It ran thus, "And God said, Let the waters bring forth abundantly the moving creature that hath life, the fowl that may fly above the earth in the open firmament of Heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind." So, "God made the beast of the earth after his kind, and the cattle after their kind, and everything that creepeth upon the earth after its *exact* kind."

A careful study of the world has convinced me that a separate creation of kinds, that is families, was the original order of life on this planet and that science confirms this view. I believe that one pair, a male and female, in each one of the great distinctive families of animals was thus created. That there are incidental similarities, in the wants, structures, colors, or aptitudes of animals proves nothing against a separate creation of the great tribes, for as they were to dwell as one harmonious family, and sprang from one ingenious Master Builder such congruities should have been expected. I am a steadfast believer in evolution, because the world is full of it. The egg of the hen evolves into a chick, and later into a crowing rooster. The colt evolves into the race horse and wins the prize. The babe evolves into a lad and later into a man. But all the evolution that I have discovered is the evolution of species, within well defined

generic lines. Species are the units, individuals the links, and genera the assemblage of all the species of that particular family. Within these great and well defined generic boundary lines evolution is perpetual, increasing and improving the species.

But all nature shows that the Infinite Creator has so bounded the lines of the great distinctive families of sentient life that there is no desire to, and no actual crossing of these lines. During the thousands of years that thoughtful men have watched the progress of things on this earth not one well authenticated example has been reported of any voluntary crossing over the boundary line between the family of cats and of dogs, between hen and ducks, between turkeys and geese, between the family of sheep and the family of swine, between the family of horses and that of horned cattle, between lions and bears, or between the elephant and the rhinoceros, or between ape and man. Why this satisfied, perpetual separation? Because they originated in separate families, with well defined boundary lines, over which they were not permitted to pass, and were denied even the desire to pass.

Nature seems almost wedded to atavism or continuation of type. All the ingenuity of this world is employed in the scheme of evolution. Man seeks to break this settled atavism by hybridization, by the grafting and budding of plants and trees, and by cross fertilization, and thus secures improved changes that nature never would produce. Much of this work however nature sternly resists in two ways: first, Hybrids among animals are almost invariably barren, as witness the hinney and the mule, two varieties of hybrids between the ass and the common horse, subordinate classes of a great family. Nature here seems to utter her eternal fiat "Thus far shalt thou go and no further." And this voice is heard through all the world.

Nature further resists evolution by what Mr. Darwin defined as "reversion to Type." Highly improved vegetables, birds, animals, and men, abandoned to neglect, quickly deteriorate and return to their original condition. Nature let alone therefore is chiefly stationary. Many tribes of animals all over the world have remained the same through all historic time. The same is true of fishes as is found in the gar of Florida which belongs to the ganoid family of a long past prehistoric period precisely the same variety as that of

the long ago. Sports occur in nature, that is a sort of improved class or variety appears. We have them in orange culture. A sprig shoots out of the tree with leaf and figure so distinct from the original stock that it attracts attention. We encourage it and thus obtain a new variety from which we bud and give it a name and have a new orange. Dr. Hexamer, of New York, long president of the Horticultural Society of the United States, told me that he had pushed evolution with potato culture until he had 300 varieties of Irish potatoes. But evolution remains within the lines of the particular family. No orange sport produces anything but an orange and no potato anything but a potato, and no man anything but one of his own kind, and the great lines of demarkation are not crossed over.

The much talked of theory of differentiation, therefore, the theory that from one single life bulb all the varieties of living things on this planet have grown, is in my judgment an ingenious fallacy contradicted alike by revelation and reason, is contrary to the patent facts of existence and should not be taught in the school, the family or the church, because not sustained by history or science. It is simply an idle, amusing fancy.

Another oft quoted statement of a gifted author, "The Survival of the Fittest," is more showy than suggestive. The theory set forth with it was that something inherent in the animal itself gave it success and long life. That the strongest and fleetest cat would catch the rat and so outlive the feeble and more stupid. That the swiftest wild horse would find the best pasture and survive the slower. But while this principle operates to some extent among thoughtful men it does not apply with much success in explaining the operations of life below the realm of the human family. The lazy horse finds grass enough on which to fatten and survive, and the sluggish cat lives on to yawl until all the neighbors wish it would die. The fittest and the survival both spring from the thoughtful genius of ambitious man. It is his persistent genius that has developed and filled the markets with the rarest vegetables and fruits, that has slowly developed the sheep with its immense fleece, the wonderful milk cow and the butter cow, and by hybridization, feeding, care, and training has produced the fleetest horse. His speed and long life depend upon man. The survival of the fittest, there-

fore, cuts small figure in the animal world outside the reign of man and accounts for very little.

Life is an entity, a positive something. Matter is an entity because the substantive basis of physical phenomena. Spirit is an entity because the basis of mental phenomena, and life, an entity because the basis of all vital phenomena.

Crystallization is the highest form of inorganic matter. The substance of silica in a given state, will, with chemical affinities peculiar to itself, resolve itself into a six sided prism. It is straight, transparent, beautiful. Melt the substance forty times over and it will resolve itself in cooling into the same exquisite form. But it is simply inorganic crystallization. It is far beneath the lowest development of life. In the smallest shell, seen by the aid of a powerful glass, there is an organization of substances, an exquisite moulding of rare form, and a blending of colors quite unknown in the inorganic world. Crush that shell and all the ingenious artisans of this world cannot reproduce it, or furnish a duplicate. It is the work of an individual life which is never duplicated or exactly counterfeited.

Life then is an organizer, and has the power of assimilation, and of reproduction. Organization does not produce life, as some have thought, but *vice versa* life produces organization. It is the life in that tiny oyster that builds the shell otherwise it never would be constructed. Life in the eagle develops the size and form of the bird and selects the style of feathers, and it is the mind, the life, that fashions and then looks out through the countenance of a man.

Life is not only an organizer but a rigid selector. It seizes desired substances for its work (repelling all others) and of these it develops the rose, the orange, the beast, and the man. About 16 of the 70 or more original substances of the earth, life employs in the structure of organic bodies. These are the particles composing air, water, salt, coal and lime. Very much material strewn around the world it forever repels. It seizes upon oxygen, carbon, hydrogen, nitrogen, phosphorus, calcium, chlorine, sodium, magnesium, potassium, sulphur, silicon, iodine, iron and fluorine, and out of these develops all we behold and admire in the organic world.

The power of reproduction is confined to the vital world. Inorganic matter produces nothing, while all forms of vital organisms

are endlessly reproductive, this capacity rapidly increasing as we go downward in the scale of being.

Life began on our globe probably in the Laurentian period, possibly before, and passed through fearful vicissitudes during the successive cataclysms that shook the forming world, some of which nearly extinguished animal life. Life, with all great developments is from above and reaches downward. Tons of potash, phosphate, and lime piled together can never produce one orange though these are the materials of which such fruit is made. But the living root of a growing tree reaches into these dead substances and converts them into the food of living fruit. The decaying clod never blooms into a rose but the root of a living rose bush converts the clod into both bush and rose bloom. Herein is the work of life. Plants only can live on dead, inert elements. They extend roots into the rock, the muck heap, the water and then bloom into greenness and beauty. The ox next eats the plant and man the ox, and so by systems of gradations dead, inert matter rises through the agency of life to answer the higher purposes of existence.

That man discovers as yet no essential difference in the protoplasm of different animals, that viscid semi-liquid, granular substance—sarcode, that lies as the life vehicle at the foundation of generation composed of 80 per cent. of fluids and 20 per cent. of solids does not prove positive identity, only that here is one more thing that man does not now fathom. Either there is a difference leading to the divergent developments, essentially, or else a controlling intellect is ever actively present so controlling all that the proper distribution reaches all, controlling also as well, the numerical equality of the sexes. To my mind it is probably true that what we see of every organized animal is the production of a peculiar, intangible, spirit, vested with life to accrete and develop that particular chosen organism, and as protoplasm is only the physical basis or vehicle on which life rides, there need be no special distinction in the substance of the vehicle in the divergent families.

Man, though greatest, was the last of the living orders and appeared when the habitation was prepared. In an earlier period the earth was incomplete and human existence on it was impossible. The heat of the globe at this time increases one degree with every hundred feet as we descend beneath its surface, soon reaching a

molten glow, leading to the rational supposition that intense heat once universally prevailed. The exact early history of this globe can be only imperfectly studied in its rocks. Part of these are igneous, showing that they were once melted and crystallized, and that fire may have obliterated the trace of much that once existed. Others are stratified, evidencing that one layer after another has been added. In these are fossilized plants and animals affording glimpses of the successive ages that have passed before our time.

These periods have been classified as the Eozoic, or period of the Dawn of Life; the Paleozoic, or period of Ancient Life; the Mesozoic, or period of Middle Life; and the Neozoic, or period of Recent Life. The earth appears to have been long in its processes of preparation for its exalted occupant and lord. The Laurentian rocks, covering territory north of the St. Lawrence river, are supposed to be six miles thick—they were originally sedimentary and contain traces of carbon, lime, iron and some evidences of life, though the metamorphose of materials by the unmeasured periods of time have doubtless obliterated much. Vast indescribable and almost inconceivable changes appear to have occurred, changing seas and continents, burying whole tribes of animal existence—literally overturning the affairs of the globe. The great mountain ranges began in the Tertiary Period, produced by the cooling and shrinking of the earth resulting in the folding of its crust. These have remained stationary, increasing in height to our time. Enormous climatic changes have also occurred when the heat of the equator pressed close to the poles, and the cold of the poles crowded far toward the equator. Whether these climatic disturbances resulted from obscuration of the heat of the sun, from change of the earth's axis, or from the accumulation of ice at the poles, are problems thoughtful men are trying to solve, and not involved in this essay. At one period carbonic acid gas so filled the atmosphere that human existence here was impossible. Then grew the enormous ferns and forests sucking up the carbon, that now yield us fuel and petroleum.

Man came in the fullness of time, not from the Ape, but of Creative Mold into which was breathed Nishmath Hawyem, "the breath of lives," i. e., life physical, intellectual, moral. Then began a new and higher era.

Through all the previous ages of earth, suns had risen and moons declined, storms and earthquakes had rocked and shattered and thundered, but not one inquiring breath had ever escaped—not one. But man came, a thinker, to inquire, to study, to invent, to achieve, to rule, to rise, to develop, to endure forever and add luster to a brilliant universe. He came with more than mind to perceive, with more than memory to retain, with more than imagination to paint, he came with Conscience, an indescribable advance above all the former tribes, with an intuitive Moral Sense to guide his acts and render him Divine. His highest life consists in a tender conscientious adaptation to his best environments and in service to his kind.

I am profoundly convinced that integrity, justice, and reverence are just as important and quite as scientific for man as caloric, electricity or gravitation.

J. F. RICHMOND.

SEARCHING FOR THE EGO.

BY JAS. W. DONALDSON.

While it is the prevailing conviction that every well-appointed individual has an Ego concealed somewhere about his person, yet it is seemingly very difficult to locate and identify it.

Indeed, so vague are our ideas and so meager our knowledge of its habits and attributes, that if we should perchance have the good fortune even so much as to feel it, it is more than probable that we should mistake it for the aberrations of some mere physical function.

And yet, there is perhaps nothing for which the ordinary mortal has quite so importunate a longing as for some pre-digested easily assimilated conception of this baffling mystery of his being,—that is, one that in some sort shall take on tangibility and consistency and become such a well-defined and dominating presence, that on waking from his nightly slumbers he may recognize it at once and begin his working day by greeting it with a deferential good morning and the prayer “abide with me” all the day long.

But alas! we are still longing and waiting for the revelation of just such a recognizable, comprehensible every day working Ego, and that too despite the extraordinary efforts of a long line of eminent philosophers, metaphysicians and theologians who, though they have for centuries been industriously and doggedly hunting for this elusive essence of personality have failed thus far to run it down and bag it.

It is true there are some of these indefatigable hunters who confidently maintain that they have actually caught a satisfying glimpse of it, but, in their sorry attempts at describing it they become involved in such transcendental mazes, and employ terminology and phraseology so utterly incomprehensible to the unsophisticated mind that if it accepts its reality at all, it must needs do so by faith rather than by either reason or experience.

Still, if we would join in this universal hunt we have no alternative at the outset but to conform to the rules and methods prescribed by these veterans of the chase, and make the best use we can of the ideas they have formulated, however various and conflicting they may be, seeking at the same time if possible to recon-

cile and reduce them to such a rational, convenient pocket digest that we may use it to good purpose even in the most strenuous and exciting moments of the pursuit.

It is apparent, however, that such a digest can reflect these many and differing conceptions of the Ego only in a sort of conglomerate way, very much as a composite photograph reflects the several images of certain blended personalities.

Starting with the assumption perhaps more generally accepted than any other, that the Ego is self, considered as the seat of consciousness; the I, as distinguished from the not I and mine; a conscious individual being that thinks, feels, wills, and acts;—when we subject this to thoughtful consideration we find in the end that it brings us up against a “hill of difficulty” as well as into a “valley of humiliation,” for, while it may in no wise weaken or invalidate the claim that self is just such a being as is described, having this power to discriminate, to will and to do, yet it does humble our pride in man’s vaunted supremacy, to be reminded that not to him alone is given these selfsame faculties,—that apparently the very lowest forms of micro-organisms have them also, at least in their incipency; even the lowly amoeba seeming to have very well defined views as to the “I” and “not I” as appears evident from its deliberately rejecting certain extraneous substances not adapted for its nutriment, and at the same time selecting, appropriating, and ingesting those alone which do serve for its sustenance.

And when we come to observe the operations of higher developments of intelligence, such for example as the dog, we find that he very readily distinguishes himself from the other dog, nor is he slow to assert his exclusive right of possession to that precious bone which he has so carefully put away in cold storage for his future delectation.

Again, it seems somewhat difficult to harmonize the declaration that the Ego is self considered as the seat of consciousness, with that other declaration that it is the self-conscious spirit or mind itself; for, to declare that self is the seat of consciousness is about the same as to say that self is something consciousness habitually sits down on; or at best something on which it is enthroned, and hence, that instead of its being the self-conscious spirit itself, it is merely an accessory and subordinate to it.

Now when by this process of reasoning, self, from its top-lofty position as commander-in-chief, is degraded to the ranks, we are beset again with doubts and misgivings and made to feel that this Ego (self)—so glibly described and so confidently declared to us may be after all only another case of mistaken identity, and, that we must, though regretfully, commence our quest anew.

After such a depressing and humiliating conclusion it helps to restore and augment our self-appreciation to be assured, as we are in some quarters that the essential Ego is self-conscious, self-existent, and unconditioned, or, to put it in homely simple phrase, that it starts out fully able and equipped to carry on business on its own account.

At this point, perhaps tiring of the hunt, we are at first quite disposed to accept this independent and glorified Ego, as incontestable and final, but a more careful consideration of its pretensions causes us again to hesitate and to doubt, for this view imposes on us the difficult task of reconciling two kinds and two modes of consciousness;—one, a gift, if not an emanation from God;—the other, that ordinary manifestation of consciousness which we recognize in our experience as the last and crowning phasis of certain complicated mental processes which are conditioned by the integrity and active co-operation of the brain.

Indeed, so far as we can comprehend, it is only by way of these same co-ordinated processes that this apotheosised Ego is able even so much as to know itself, and it seems hardly consistent with its claims as an independent and self-sufficient power, that it be obliged to manifest consciousness through so delicate and unreliable a mechanism as the human brain.

We know full well that merely the pressure of a crushed skull upon this sensitive organ puts instant and effectual quietus upon even the most assertive and puissant Egohood, and that to be restored to activity it must needs wait helplessly until perchance some other Ego prompts and employs some other brain to relieve the pressure; and then, to our surprise it is demonstrated that this Imperial thinker was not able in the interim to go on with the thought or phrase the expression of which was so suddenly arrested by the accident, for the thread of it is taken up again just at the point at which it was dropped.

Now it is barely possible that while there is such a condition of suspended animation, the Ego may enjoy a little season of STATIC consciousness, but we cannot well vouch for that, as we seem able to apprehend only that sort which manifests itself by way of "cerebral dynamics," and it is but natural that we question the pretensions of any so-called UNCONDITIONED Ego that cannot manage to do a psychosis now and again even though its correlative neurosis, because of some sudden disability, should fail to co-operate.

And, on account of this apparent impotency we are disposed to discredit its claims and challenge the offered proofs of its identity, and though at this stage in our pursuit we are becoming more and more discouraged and obfuscated, yet we feel that the search must still go on.

In our extremity we are minded to take counsel of our latter-day philosophers and psychologists, hoping that perchance they may be able to furnish us some helpful clue.

Accordingly, on consulting them we find that their conclusions, briefly stated, are substantially that the Ego really has no independent, unconditioned existence; that it is to be regarded simply as a collection of attributes or activities; as a composite entity whose elements are derived from an interminable line of ancestors; and that from the various, compoundings and re-compoundings and massing of these elements, and their modifications by accident, environment and volition, is evolved whatever we may claim of individuality. This exposition would seem to imply that we are not so much a being, as a process of being, and that that Ego—soul which to have such transcendent attributes as we are wont to ascribe to it, must needs have been made out of the very texture of the Infinite, is after all only the humble, wayward child of evolution.

The Roman poet Lucretius seems to have anticipated this very idea of an evolved and an evolving soul, as the following lines from his *De Rerum Natura*, written nearly two thousand years ago would seem to indicate:

"Not from the blank Inane emerged the soul;
A sacred treasure it is of dreams
And deeds that built the present from the past,
Adding there to its experiences.

Ancestral lives are seeing in mine eyes,
 And in my hand their strength is plied again.
 Speech came, a rich consignment of the past,
 Each word aglow with wondrous Spirit life,
 Thus building up my soul of myriad souls.

I call that something "I" which seems my soul,
 Yet more the spirit is than Ego holds.

* * * * *

The "I" is but a name to clothe withal
 The clustered mass that now my being forms.
 Take not the symbol for reality—
 The transient for the eterne:—Mine Ego, lo!
 'Tis but my scintillating spirit's play,
 This fluctuant moment of eternities
 That now are crossing where my heart's blood beats.
 I was not, am, and soon will pass, but never
 My soul shall cease; the breeding ages aye
 Shall know its life, all that the past bequeathed
 And all that life hath added unto me.
 This shall endure in immortality."

It is an interesting fact that Goethe gave expression repeatedly to substantially these same thoughts. Perhaps he found his source of suggestion in Lucretius, just as Lucretius may have found it in some brooding predecessor, for, ideas too have their pedigrees; and it is hardly possible for any one to make search for the Ego with any degree of thoroughness without finding to his surprise how immensely indebted we are for all our various conceptions of it to the very ancient thinkers, especially of the Orient, and how little their speculations have since been modified by the thought and researches of centuries.

For example, that idea of it which most prevails today in all christendom is essentially that which was so patiently elaborated thousands of years ago by the Brahmins, who even then declared body, mind, and the emotional soul to be only the vestures of self, which gives reality to, and is in possession of this body, mind and soul, and is the unconditioned, the absolute, and the immaterial;

while the body is mortal and always held by death, being simply the abode of that self which is immaterial.

And yet, it is these Brahmins who have so beautifully characterized the passing of the spirit, as like the dew drops slipping into the sea.

Now if this simile with its suggestion of fluidity means anything, it would seem to mean that the spirit is merged, absorbed and its identity lost in the great homogeneous sea of being from which it came, and, is apparently equivalent to the scriptural expression "the spirit has returned to God who gave it." Clearly, such an idea is incompatible with that of a self that is absolute and unconditioned and therefore able to maintain its separateness.

Again, in passing on, we cannot well help noting that in many respects strangely in accord with the ideas of the Ego held by the Positive Philosophers we have before adverted to, and in as marked contrast to those of the Brahmins, was that conception of it evolved by the ancient Buddhists, for they maintained that there was really no such elemental, absolute self as was postulated by the Brahmins.

They argued that just as there is no wheel until nave and spokes and rim are brought together into constructive relations, so until certain congeries of idiosyncrasies and activities are correlated and unified is there what we call self, which is therefore only the convenient designation for an organization subject to change, vicissitudes, and even to dissolution; its only assurance and measure of continuity being whatever individual imprint it may leave upon the great flowing tide of being.

They endeavor to make this mystical view comprehensible to us by the use of such terms as deed-forms, soul-structures, dispositions, and other like shadowy potentials, which we are supposed to throw off and transmit during our terrestrial existence; and they caution us at the same time to always keep in mind the radical distinction between the materialized form of a thing and its essential formative principle: as for instance, between the eternal, unvarying principle of the triangle and the various discrete embodiments in which it may appear to us: or as between the thought of an author and the many different languages and printed forms in which it may find expression.

When we reflect upon it we must confess that there is not a little

of consistency and significance in this doctrine of the Buddhists; that one's identity and life everlasting does not inhere in that fleeting, dissolving aggregation of elements which we call "I," but really has its beginning and development in our deeds; in the predispositions we originate and install; in the influences that go out from us and become incorporated and perpetuated in other lives. In other words, we do not possess our thoughts, our habits and aspirations, for our thoughts, habits and aspirations are our selves.

This idea of an Ego of parts and functions, serving as a creative and effective transmissive agency, rather commends itself to our understanding because of its being more or less in accord with our daily observation and experience, for, the benign influence of some beautiful life entering into and conforming the lives and conduct of others is constantly and convincingly illustrated to us.

It must be admitted too that there is much that is admonitory as well as inspiring in this thought, that what we do, and become by doing, whether its trend be for righteousness or unrighteousness, will surely make its impress, and re-appear again and again in a countless succession of re-incarnations; and it also appeals with not a little force to our parental instincts, for in this sense there is not one to whom is denied the sacred and awful responsibility of parentage; whether we will or not every one of us must needs become an ancestor of some sort and degree, having joint interest in a more or less numerous spiritual progeny—in whom is our promise of continuity.

To the great majority however, the prospect of such a fragmentary mode of continuance as this is any thing but a pleasing one.

To have one's spiritual remains so irrevocably disorganized and distributed is a condition which one's self-conscious self does not ordinarily contemplate with satisfaction.

Indeed, there be those so enamored and so jealous of their own individuality that they would rather be themselves, separate and distinct than to be at one even with the Infinite.

They are appalled at the dread possibility of their spirit passing "as the dew drop slips into the sea," to be forever merged and lost in its vast homogeneity; and while they are content to accept at least provisionally, that "it is God in whom we live and move and have our being," or "He that is joined to the Lord is one Spirit,"

yet, when it comes to the point they pray to be permitted to continue to have and to hold themselves in perpetuity; and to be allowed to go apart, and each taking for himself a heavenly mansion, set up and administer a little establishment of his very own.

But the Buddhist insists that if we would attain peace and happiness here, and the full realization of a perfect and blissful enlightenment hereafter we must become completely emancipated from this desperate clinging to an illusive self.

Illusive, they declare, because there is really no individuality that is unconditioned and permanent, that which we postulate for it being but a thing of parts brought together and related in time, to be disorganized, separated, and dispersed for eternity.

They also argue with not a little force that even if a permanent individuality were possible, it would not be desirable, for the reason that separateness involves limitation, therefore ignorance, and therefore pain. "No, it is not separateness you should hope and long for, it is union, the sense of oneness with all that now is, that ever has been, or ever can be; the sense that shall enlarge the horizon of your being to the limits of the universe, to the boundaries of time and space; that shall lift you up into a new plane far beyond, and outside all mean and miserable care for self."

"There you shall find yourself in Nirvana, in fellowship with those who have conquered birth and death, in blissful association with the arahats." While this seems to point the way to a very happy consummation, yet when we come down from the dizzy heights of exaltation to which the thoughts of it have lifted us, we find that notwithstanding we are admonished to get rid of this illusion of self, that notwithstanding we are so earnestly implored to put off this idea of an ambitious career of everlasting differentiation and to put on a state of restful homogeneity, and become an eternal verity; yet, when it comes to naming the inducements for this course, it will be observed that it is always in terms that tend to keep up this so-called illusion of self, for somehow it seems impossible to prevent its passing with us even over into the realms of Nirvana.

In harrowing perplexity we are moved to inquire, how can we so expand and perfect our *sense of oneness* that it shall *fill the immensities* without at the same time jostling and crowding out the

arahats of whose distinguished and valued fellowship we are so confidently assured.

Assuming that we shall be completely possessed and dominated by this idea of unity, there would seem to be no probability of our being able to cognize and enjoy fellowship of any kind; for fellowship implies cognition of severalty, and relations, and while association with the arahats might be very enjoyable and inspiring here, we cannot conceive either of its possibility or advantage in that reposeful state where there are no distinctions; where all have undergone benevolent assimilation and become of one sort and texture of soul-stuff.

Perhaps these puzzling paradoxes that beset and confound us come from the intractibility and inadequacy of language, or perchance are because of our mental disabilities; yet, we cannot avoid the suspicion that those who presume to guide and enlighten us in these matters have not themselves a very clear working conception of the truth, for, after a patient and careful following of their several theories and expositions of the Ego, to the climax, to our great disappointment and discouragement it seems that every one of them in the end turns upon and rends itself.

The humble seeker after the Ego is therefore hungering yet for a consistent, satisfying demonstration of it, and hence the great search still goes on.

Among those who persist in it, perhaps there are none who bring to the pursuit more of hopefulness and enthusiasm and of patient systematic endeavor than do certain of those eminent scientists and scholars who so largely compose the membership of the society for Psychical Research.

It would be neither just nor courteous to close this paper without respectful reference to the results of the careful and labored efforts of its gifted and practised investigators.

Putting aside the prevailing speculations and hypotheses regarding it, they seek to prove the existence and persistence of the Ego by carefully collecting, collating and verifying psychic phenomena, by various experiments, and especially by their efforts to persuade it to stand forth and testify of itself. For, it is plain if they once succeed in inducing an indubitable, ex-carnated Ego to declare unmistakably and emphatically that it is, it would be downright dis-

courtesy not to say impertinence, to contend thereafter that it is not.

This society having members and correspondents in nearly every civilized country on the globe, has during the years of its existence accumulated a goodly number of volumes of interesting facts, experiences and experiments more or less suggestive and helpful in solving this absorbing question of the ages. And it is greatly to its credit that in these volumes it has as faithfully and conscientiously recorded its failures and disappointments, as it has the startling discoveries it has incidentally made from time to time, of the marvelous and unsuspected functions of the human mind.

And still more to its credit is it that it has granted to the hard-headed sceptics and dissenters within its fold as respectful and impartial a hearing as it has to those enthusiastic ones who maintain that even thus far the result of its investigations warrant a belief in the reality of a continued individual life, and who affirm with surprising confidence that they have actually tracked the aberrant and tricky Ego to its very habitat, fully satisfying themselves that when it silently steals away, it does not go into liquidation as described by the Brahmins, nor into disintegration as assumed by the Buddhists and their modern followers.

After our long and futile search we might well be glad to accept and rest contentedly in the comforting assurance of these sanguine ones, but the doubting and conservative members of the society will not permit us to do so, for they still hold stubbornly to that exasperating Scotch verdict,—not proven.

This sends us all adrift again, and instead of the blissful certitude so longed for, there remains for us only the cherished hope that the further labors of these ardent and accomplished investigators may even yet develop such convincing evidence of the everlastingness of personal identity, that not only their sceptical stiff-necked brethren, but the waiting, expectant world outside will be compelled to accept it as triumphantly demonstrated.

JAS. W. DONALDSON.

"THE HIGHER CRITICISM."

BY MRS. FLORENCE ALLEN TAYLOR.

It is perhaps a mistake to have given the name of Criticism to the investigation of "Received Texts," and other efforts which have done so much towards eliminating superstition regarding Christian "origins," biblical authority, etc., etc. The ordinary person looks on the term "criticism" as something hostile and inimical; the original word, however, did not convey such an idea, but simply the sense of examining and judging well. But the sincere seeker for "Light, Light, more Light" will not be dismayed by a term; he will look at the thing itself and will find, if he does so, that many errors have already been removed from the human mind by even the lower or Textual Criticism, for "the Received Text" is proved to have suffered in its tradition so many misfortunes at the hands of ignorant scribes and dogmatic editors, that the human reason stands amazed at the spectacle. "Can it be possible," it asks, "that any soul possessed of God's good gift of reason can believe the literal inspiration of such a protean change of words?" This is what the keen and scrutinizing, scientific intellect has done by examining every word and letter of Scripture to test the assertions of blind faith, with the result as quoted from G. R. S. Mead's scholarly survey of Christian Origins in his "Fragments of a Faith Forgotten."

But Criticism does not end with examination of texts; it proceeds to a higher branch and searches into dates and history of the sacred books, analyses and compares their several contents and their relations with other writings; in brief it surveys the whole field of Biblical literature as to contents in all its parts. The result of this Higher Criticism is an enlightened, intelligent, rational faith, in place of a blind, dogmatic belief in authority, which does not allow its devotees a reason for the hope that is in them. The method of the Higher Criticism is rationalistic and the high, moral worth of the great Critics of Christendom and their deep religious sense is what gives so much value to their work. It is the best in Christendom criticizing itself—not a band of enemies without, trying to compass its discomfort. A religion whose adherents can do this is alive, and so long as this spirit exists, cannot die. This spirit

is as much the inspiration of the Holy Ghost as is the conviction of blind faith.

But we must not suppose that Criticism is an end in itself; it is but a means toward a new definition of the eternal problems of religion, and criticism alone cannot solve them. The work done by official scholarship has been followed by the discovery of *differences*, the exaggerated analysis of details has emphasized all those points that tend to separate man from man, by the very array of separated and differing fragments left when the Lower Criticism is finished. But the Higher Criticism has done more than this; it has brought to the consideration of fair minded persons the need of a comparative science of religion, and has demonstrated that such a science is possible; for never was there a need but that very need was the promise of its fulfillment. It is obvious, however, that so noble a science, the noblest perchance to which any man can set his hand, is one of the most difficult. It requires not only an intimate experience of human nature as well as a wide knowledge of history, but also a deep sympathy with the hopes and fears of the religious conscience, and above all things an unshakable faith in the unwinking providence of God in all human affairs.

With such a faith and such sympathy, fearless lovers of Truth might investigate the archives of the world and searching, find this science of religion which doubtless exists and is discoverable. Supposing it possible that a man could love and revere all the great Teachers known to history, as deeply and earnestly as each exclusive religionist reveres and loves his own particular Master; suppose that he could really believe in the truth of each of the great religions in as full measure, though without exclusiveness, as the orthodox of each great faith believes in the truth of his own revelation; suppose, finally, he could sense the Wisdom of Deity in active operation in all these manifestations—what a glorious Religion would then be his! How vast and how strong his Faith when supported by the evidences of all the world-bibles and the exhortations of all the world-teachers!

Persuaded of the fact of rebirth, he would feel himself a true citizen of the world and heir presumptive to all the treasures of the sacred books. He would, because of this, have a deep sense of *why* he could love all great truth and teachers, since he would

realize that in p̄ast lives he had come under many different aspects of the one Religion in different times and races and in different stages of his own growth, for with many others we hold there is but one Religion for humanity; the many faiths and creeds all are but streams or streamlets of this great river. This may for some seem difficult to understand and possibly more difficult to accept; but one of the facts revealed by the Higher Criticism in its comparative research is the fact that the Sun of Truth is one. His rays stream forth into the minds and hearts of men; surely we believe in the Fatherhood of God! Must we not then believe that our common Father is no respecter of persons and that in all times, in all lands, He has loved, and loves, and will love His children? We should be dull scholars indeed, if nineteen hundred years of the teaching of the Christ had not taught us this.' And yet how few *really* believe it. The whole history of the Churches of Christendom is a record of disbelief in this fundamental dogma of universal religion and no greater foe has dogged the foot-steps of Christianity than the belief (borrowed from Judaism) in a unique revelation. It is this evil genius of Jewish particularism that has instigated every outburst of intolerance and persecution. The same with Mohammedanism for evidence of which, see the bloody pages of history. Possibly this particularism had its place in the past; it may indeed be that certain classes of souls needed this exclusiveness for their special unfoldment; but may it not also be that now a step in advance, a wider outlook is to be gained, by the very means furnished us by the Higher Critics?

Can any one who keenly surveys the signs of the times doubt that now at the dawn of the twentieth century among Christian nations, the general nature of thought and feeling in things religious is being quickened and expanded and as it were, is laboring in the pains of some new birth? And if this be so, why should not the twentieth century witness some general realization of the long deferred hope, by the souls that are to be born into it? Never in the Western world has the general mind been more ripe for the birth of understanding in things religious than it is to-day; never have conditions been more favorable for the wide holding of a wise view of the real nature of the Christ and the task He is working to achieve in the evolution of His world-faith. And that which

will do the most for it has been begun already by the Higher Criticism and the criticism of the "texts" paved the way for this work, even as it has paved the way for reëstablishing the relationship of the Christian religion with the one world faith held in common by the most advanced souls of our common humanity—in a word, to restore the teaching of Christ to its original spirit of universality; for "not in exclusive possession but in universal acceptance is found the hall mark of truth."

The Higher Criticism, or analysis of religions has also placed before us the fact that every great religion has as manifold expressions as the minds and hearts of its adherents. This is easily comprehended when we consider that there are grades of souls, all at different stages of evolution, and that different types exist among the same grades, different temperaments everywhere demanding different methods, and varieties of appeals. How necessary then, that graded religion be recognized as the wise provision of Divine Providence, and how short sighted it is to do as those do who compare the best and most enlightened views of one religion with the most ignorant beliefs and most superstitious practices of another. Not so shall we have a true science of Religion, nor a true brotherhood of men.

Analyze any of the great religions and you find the same factors at work, the same problems to be faced, the same strength and the same weaknesses. It will not do, for instance, to say that all Hindus are unintelligent idol worshipers because some Hindus are, and all Christians fervent imitators of Christ because some of them are. If we compare the two at all, let us put the image-adoration of the Roman Church, or eikon-worship of the Greek Church alongside of the worship of four-faced Brahma, and the rest of the figures of the pantheon; but if we would find the proper parallel to the holy life and best theology of Christendom, then we must go to the best theology and holiest livers among the Brahmans.

The problems that enter into each religion are to-day pressing upon the Western mind more insistently than ever, because the growth of intelligence has made ever more and more acute the thinking faculty, and more and more clearly and concisely have thoughtful men been able to formulate their queries, to state their problems. Criticism cannot solve these, nor mere intellectual rea-

soning clear away all the mists. A higher faculty is needed than even the Higher Criticism calls into service, a faculty that transcends reason and belongs to the realm of Pure Reason, that passes beyond the science of things seen to the knowledge of things unseen. It is the faculty that is born only from the union of two other faculties which we see often in different individuals but almost never united in one. This is Understanding. It is, as a definite quality and agency of the mind, the only one that is able to trace backward into the past by its light and pierce into the future with the "sense of days that are not yet," linking the "now is" with the "has been" and the "to come." For granting that the Bible is a library of books for the most part composed of scraps of other documents, of many very various dates edited and re-edited; that the older deposits of the Jewish portion draw largely from the mythology of other nations and falsify history to an incredible extent; are in their oldest deposits profuse in unmoral doctrine and patent absurdities and paint the picture of a God that revolts all thinking minds; that the more recent deposits of the Hebrew Scriptures though breathing a far loftier spirit, are still open to many objections; and that the books of the Christian portion are equally called in question on numerous points;—still there is so much of beauty and lofty conception in the teachings of the Bible, and it has for so many centuries been regarded as the vehicle of God's revelation to man, that the problem of inspiration, instead of being lessened by these facts, becomes all the more pressing for solution. Neither the scientist as scientist, the scholar as scholar, nor the mystic as mystic, can explain or throw full light on the matter.

In the man of understanding, in whose nature is united the mystical, and in the trained scientific mind, will be found that faculty which relates the past and the future, which penetrates the days that are behind in order to forecast the days that are in front,—the man whose sense of history extends beyond the Higher Criticism and becomes clairvoyant by reason of that "deep sense of portals opening."

To such men—though indeed they are rarely found—all this cataloguing and criticism, analysis and scepticism of most brilliant physical research in all departments—all this has a meaning, all has a purpose, all the strife and the sifting are but living exemplifications of the wise providence of God. Another fact which is perfectly

obvious is that similar phenomena recur in the natural world, that time is the ever-moving image of eternity. That the wheel of Genesis is ever turning is testified to by the wiser minds of humanity, and "history repeats itself" is a term so familiar as to be treated with contempt. Yet to this fact of recurring events, to this law of periodicity must we turn if we would exercise that sense of history which will give the prophecy of the future.

According to one of the great doctrines of general religion, the souls of men return again and again to learn the lessons of life in this great world-school. If this be so, it follows that when similar conditions recur, a similar class of souls will return to continue its lessons of experience. It may well be, even, that many of the identical souls who were embodied in the early centuries of Christianity are continuing their experience among ourselves today. For why otherwise do the same ideas recur, why do the same problems arise, the same ways of looking at things? They cannot arise from nowhere and nothing; must it not be that they have been brought back by the minds to whom they were already familiar?

Great discrimination must be exercised and differences between the events and people of the Then and Now must be carefully noted. Also the records of that time are frequently imperfect, while the history of our own time is often painfully vivid, and again, the period of that civilization is ended while the drama of our cycle is still in progress.

Humanity evolves, and that consideration also will show us that life and thought are both more subtle now and then.

Keeping all these factors in view, it is not difficult for even superficial students of history to see a marked similarity between the general unrest and search for a new ideal that marked the period of brilliant intellectual development that preceded the birth of Christianity, and the eager curiosity, the uncertainty, and insatiable search for something new, at the end of the 19th and beginning of the 20th centuries.

The tendency is the same in kind though not in degree, for to-day, life is more intense, thought more active, experience more extended, the need of the solution of the problem more urgent. To-day it is not a Porphyry who disproves the authenticity of the Book of Daniel, or a Marcion who makes havoc of what afterwards became

the New Testament canon, but it is the "Higher Criticism" which has struck the death blow to unreasoning bibliolatry.

The conflict between religion (or, if you will, theology) and science has produced a generation that longs and searches for a reconciliation. That reconciliation will come. It came in the past for those souls who were searching for it, and it will come for those who seek it now. If the human heart seeks the Light, the Light pours into it. Men sought the Light nineteen hundred years ago and Light came and it was received by men in proportion to their capacity to understand it, and life poured into them as their natures were capable of expansion. If the later history of Christendom shows intolerance and ignorance when superstition was rampant, we must recall to mind that the souls incarnated into the civilization of Greece and Rome who were capable of receiving the light, were far different from the souls who were incarnated into the half-barbarous hordes which destroyed that civilization.

The old races which supplied conditions for the experience of advanced souls, very, very gradually disappeared, new races arose which could not supply a setting for such subtle intellects, but could furnish all that was necessary for young souls. Races and nations are born and die as men are born and die. They have like men, their childhood, youth and old age. It follows then that the class of souls which seeks experience in the childhood of a race is not of the same grade as those which incarnate later on, in the same race.

Our Western world has had its period of childhood, when blind unquestioning faith, and degenerating dogma have served for the undeveloped souls who lived in its bodies in its lusty childhood, when ignorance and passion held sway and gave to history the dark and middle ages in Europe. Sad indeed would be the spectacle of such a drama were it not for the true sense of history which gives us the wider outlook wherefrom we see as from a mountain-top that the past of Christianity with its youthful follies were the natural concomitants of the childhood of a race, and followed by the intellectual development of youth and early manhood. Now that the race has attained its manhood, and the nineteen centuries that have passed away have not yet witnessed the entire fulfillment of the early expectation of Christendom, what are we to do, we who see that in losing the background of Christianity, and in considering it a thing of itself,

standing alone in unnatural isolation, we lost the source which feeds the river of Truth? The answer is: Go back to that source, seek into the origins of the Faith and find it in all that was best and truest in the centuries which preceded it. Lift the veil in the greater freedom and tolerance we enjoy and find the Christ still striving to reveal Himself as He really is and not as sectarian creeds have pictured Him. What then think ye of Christ? Must He not be a Master of religion, wise beyond our highest ideals of wisdom? Does He condemn his worshipers because within His fold their ways are diverse; does He condemn those who worship His Brethren who also have taught the Way?

If it be true that we have lived for many lives before, in how many ways have we worshiped God or failed to do so? How often have we condemned the way we praised before? Intolerant in one Faith, equally intolerant in another, condemning our past selves?

How long must it be that we continue to say "my way now is the only way?"

How long must it be ere thinking men and women will find that inner and higher teaching that is often referred to as the priceless possession of the Church, the Mysteries of Jesus, or the Mystery of the Kingdom, the Mysteries many times alluded to by St. Paul and extensively expounded by the Church Fathers.

Upon the answers to questions propounded by the older souls among us, rests the future of Christianity.

The Church must restore the Gnosis of the faith once delivered, must give back the mysticism of the hidden God, "the Christ in you, the hope of Glory."

The Church must no longer say in answer to the questions, "'whence come we, why are we here, whither do we go?' 'we do not know.'" If Christianity still is to be one of the great world-faiths, its teachers must be able to instruct highly developed intellects as well as lower ones, for any great system of thought must include Knowledge suited to all grades of evolving minds.

The Higher Criticism has brought out in bold relief the certainty, not only that other great religions have highly philosophical and scientific teachings upon all that concerns man most deeply, but that Christianity has held, and still holds with others the Wisdom of Knowledge, and the Christ, Himself is still the Hierophant,

"striving to turn to the benefit of Christendom part of the great flood of Wisdom poured out for the refreshing of the World, and He is seeking through the Churches for some who have ears to hear the Wisdom and who will answer to His appeal for messengers to carry it to His flock: "Here am I; send me."

The Higher Criticism has helped to clear the rubbish from the ground for the future building.

FLORENCE ALLEN TAYLOR.

God seeth all and in him is my sight.—*Dante.* *wrong*

You must not scrutinize the action of others, unless you have first done your duty yourselves.—*Demosthenes.*

A tyrant never tasteth of true friendship or perfect liberty.
—*Diogenes.*

Nothing will content him who is not content with a little.
—*Epicurus.*

What we ought not to do we should not even think of doing.
—*Epictetus.*

Life is not to be bought with heaps of gold.—*Homer.*

Wicked men obey for fear, but the good for love.—*Aristotle.*

It is thy duty to order thy life well in every single act.
—*Marcus Aurelius Antoninus.*

Men often perish while meditating the destruction of others.
—*Æsop.*

It behooves you to use words of good omen; and not to mutter anything bad.—*Aristophanes.*

Let truth be one's friend.—*Athenæus.*

THE FIRE OF THE ALTAR.

The second book of the Maccabees begins with the copy of a letter from the Jews to Jerusalem to those who had become resident in Egypt. In this letter is given an account of the fire employed upon the altar at the temple, generally supposed to be miraculous. The account reads as follows:

“When our fathers were led into Persia, the priests that were then devout took the fire of the altar privily, and hid it in a hollow place of a pit without water, where they kept it sure, so that the place was unknown to all men. Now after many years, when it pleased God, Neemias, being sent from the king of Persia, did send of the posterity of the priests that hid it, to the fire. But when they told us they found no fire, but thick water, then commanded he them to draw it up, and to bring it; and when the sacrifices were laid up, Neemias commanded the priests to sprinkle the wood and the things laid thereupon with the water. When this was done, and the time came that the sun shone, which afore was hid in the cloud, there was a great fire kindled. . . .

“So when this matter was known it was told the King of Persia that in the place where the priests that were led away had hid the fire, there appeared water and that Neemias had purified the sacrifices therewith, then the King, enclosing the place, made it holy after he had tried the matter. And the King took many gifts, and bestowed thereof on those whom he would gratify. And Neemias called this thing NAPHTHAR (which is as much as to say: ‘a cleansing’); but many men call it Nephi.”

This account has suggested that the fire which is described as coming down from the sky and consuming sacrifices, was no less than the oil which is supplied from fountains in different regions of the globe. These were well known in ancient Assyria, and when armies marched under their kings and generals, a priest carried a censer before them. This being supplied with petroleum would produce the spectacle of a cloud of smoke by day and a column of fire by night. As petroleum and asphalt were articles of commerce, and the Hebrew leader is represented as having been instructed in the wis-

dow of the Egyptians, this will be sufficient explanation, with due allowance for pious exaggerating. As sacred fire was a characteristic feature in all temples and worship, petroleum would be in demand, and would itself likewise make abundance of incense necessary.

A writer in one of the reviews elaborates this topic, intimating that the two sons of Aaron who perished (*Leviticus X.*) when offering perfume with "strange fire," had probably anointed themselves with it, and so with the inflammable vapor exuding from their bodies, exposed themselves to destruction from the "fire from the Lord."

The same writer not only intimates the use of petroleum in other instances but distinctly indicates it in the memorable contest between Elijah the prophet and the four hundred prophets of the Baal and Astarte (*Kings I., xviii.*). The account as we have it, has the ear-marks of elaboration and abridgment. As it reads, with other facts out of sight, it resembles a tale made up to illustrate a subject rather than an actual occurrence. The prophet must have been a man of more than common importance to induce the King to enter into a controversy of this sort, or even to spare his life at all, especially as the prophet had already been under the ban a long time. The story looks indeed like a veiled account of rites of Adonis the beloved of Astarte. The prophets of Baal prepare their sacrifice, and then invoke the divinity all day, leap or go in procession and perform the circle-dance around the altar, and gash their bodies as in commemoration of the Slain Divinity (*Jeremiah xvi, 6*). Then follows the effort of Elijah. Despite the way that the writer in the book of Kings has told or disguised the story, something looking like explanation seems to be suggested in the last chapter of the book of *Isaiah*. Mention there is made of such worshipers as "they that sanctify or set themselves apart and purify themselves in gardens with one (*Ahad*) in the midst, eating swine's flesh." The swine was representative of the animal that mortally mutilated Adonis, or the Baal, and the procession and cutting was the usual celebration of the occurrence. One day being supposed to denote a search for the slaughtered divinity, the second, for the Lamentations, then came the resuscitation. The chief, the One, after offering the sacrifice, invoked the Divine One as alive, and if then a shower broke the long drouth it was regarded as most propitious.

The address of the prophet indicates some relationship to these rites. He pours out water as was the custom. He was the one "alone" and at his invocation "the fire of the Lord" consumed all, even to the water which had been poured out, and a heavy rain followed. This in oriental symbolism meant that the Slain Adonis had come up from the world of the dead, ascended into the sky and greeted the mourning Astarté.

The writer before referred to explains that Elijah used naphtha, which would have effected all that is described. Perhaps; but it is far more probable that the account is of allegoric character, and adopts the material afforded by the observances common at the time, for another purpose. The whole story of Elijah bears such a stamp of probable import, and ancient story abounds with legends constructed in a very similar manner. It would require almost super-human ken to distinguish history from legend, and assign to each its proper place.

I have read of the ancient Assyrians fixing the site of cities on spots indicated as sacred to the gods, by the ready blazing of fire from the earth, and of worshipers at the petroleum springs. But the facts are hard to get over. We have no evidence that any where since historic times has petroleum been used to aid in the burning of sacrifices; and the Parsis, the true believers in the Sacred Fire as the Symbol of Life Itself, use wood carefully prepared to maintain the constant flame. However, if the hypothesis of naphtha as the source of the Eternal Fire of temples, has been seriously propounded, it may be answered that it is hardly plausible.

ALEXANDER WILDER.

YOGA DARSHANA.

BY S. C. MUKERJEE, M. A.

The Spiritual Science which shows the path that leads to the perpetual exemption of man from all kinds of want and pain is termed "Yoga Darshana." The word *Darshana* is not equivalent to the English word *philosophy* which comprises theories and speculations concerning God, man, and nature, but it includes the summing up of the spiritual experience of sages which enabled them to attain liberation. Literally, *Darshana* means that which *has been seen*.

Intense concentration of the powers of the mind to realize the Self is called *yoga*. Yoga is the abstraction of the mind from material enjoyment. One-pointed devotion to the Supreme Self or Being is called *yoga*. The simultaneous focalization of the powers of the intellect, mind and the senses in order to reach the last residue of all abstraction, is *yoga*. It is the blissful state in which the essence of the *knower*, the *known* and *knowledge* shines forth in its native state as the absolute and unconditioned consciousness.

The aim of yoga philosophy is the common end of all Hindu philosophical enquiry, viz., the ascertainment of the means of complete and perpetual exemption from all kinds of pain. The various kinds of pain are bodily, mental and intellectual. Disease, death and rebirth constitute bodily pain. Mental pain is the product of anger, desire, covetousness, fear, envy, grief, and want of discrimination. Intellectual arises from doubt, ignorance and the sense of limitation of our faculties. The current remedies for the above lead only to the temporary cessation of pain. The aim of yoga is the discovery of a permanent remedy for the above evils. Death itself is no exemption from pain, for rebirth, so long as there is a desire to enjoy, is a cardinal doctrine of the Hindu philosophy. The following remarks of an American writer on reincarnation are pregnant with truth: "Emphasis should be placed again upon the fact that the theory of Reincarnation is nothing more or less than the doctrine of the complete immortality of the soul. It is no new doctrine, no new thought, no new revelation. It is but the completion of the old belief which nearly all men have held in nearly all times. It is evident that if the soul is immortal it must be wholly immortal, and not incom-

pletely immortal. Immortality can have no beginning. Theology, built upon the theory that all men are created and hence without a previous existence, has decapitated the immortal life of man, leaving it a headless trunk which explains nothing and is out of harmony with all the facts of the universe." India is the cradle of yoga philosophy, though philosophers of all countries have sought to acquire the powers obtained from yoga. Ammonius Saccas, Proclus, Porphyry, practised it in Egypt. Pythagoras, Plato, Socrates and Zeno practised yoga in Greece. Just before the knowledge of Self is fully revealed, the Yogi acquires several powers as the result of concentration. By far the greatest help to yoga is Pranayama or the control of breath. There is an intimate connection between breathing and mental activity, so much so that the total suspension of breath brings about the suspension of mental activity. Pranayama is called *Adhama* when it excites the secretion of sweat. It is *Madhyama* when it produces movement of features. It is *Uttama* when it raises the body above the earth. The rules of Pranayama given in books are not suited to the psychic development of everybody.

The powers or *Siddhis* acquired by the Yogi are as follows:

(1)—*Anima*, extreme lightness of the body so as to enable it to float in the air; he can also reduce his body to a very small size for a particular purpose.

(2)—*Mohima*, the power of increasing the size of the astral body (*Suksma Sariva*) to an abnormal extent.

(3)—*Prapti*, the power of coming in contact with distant objects by a mere exercise of the will.

(4)—*Prokamyā*, the fruition of desire.

(5)—*Bashitwa*, the power of controlling natural forces.

(6)—*Jotrakamabashitwa*, the power of transforming one material object into another. Jesus Christ possessed this as well as the other powers stated above.

Yoga means the control of the movements of the thinking principle (mind). Though thoughts proceeding from the mind are countless, they may be divided into five departments, viz.: (1) restless (*Khipta*), (2) excited (*Murha*), (3) normal (*Bikhipta*). (4) concentrated (*Ekagra*), (5) suppressed (*Niruddha*). In the restless state, thoughts wander from one object to another impelled

by desire, completely destroying the peace of mind. In the excited state the working of the mind is guided by anger, passion, sloth and so forth. The normal (*Bikhipta*) state is the ordinary mental condition of the wordly man. Concentrated (*Ekagra*) state means the one-pointedness of the thinking principle, a state in which the faculties of the mind are concentrated on a single object. This state of mind is compared to a steady flame of a lamp undisturbed by the wind. The suppressed (*Niruddha*) is a deeper state than the preceding one when the thinking principle, devoid of thoughts and desires, becomes transformed for the time being into the fullness of unbroken bliss.

The ordinary man, subject to the states of waking, dreaming, and sound sleep experiences the first three out of the five states. The last two are felt only by the *Yogis* who practise concentration.

The ordinary man enjoys only three states of consciousness, viz.: the waking, dreaming, and the state of dreamless sleep which succeed one another. One state passes away to give place to the other. Like a string passing through pearls our consciousness passes through these states. The states change but their witness, the underlying consciousness, remains constant. This is proved by the fact that there is something in which the memory of these states is preserved although these states pass away. We remember that when enjoying the state of dreamless sleep we had no experience of pleasure or pain. We also remember that while experiencing dreams we witnessed such and such facts. In a similar way we also feel the phenomena of the waking state. The witness of these three states of consciousness is a conscious entity separate from them, and which remains unchanged. This is the kernel of our being. It is the witness of memory also, but it is wrongly identified with this faculty, through being very close to it. It is that which gives life to memory but is apart from it, as it witnesses its changes. In ordinary parlance we say "my memory," thus distinguishing it from the faculty of remembering. The object of the notion "I" or "My" is the kernel of our being. The real nature of this our Self is hidden by the flux of the three states mentioned above. It is the witness of the action of our mind and the intellect and so it stands aloof from all mental and intellectual phenomena. In the state of deep sleep when the intellect and memory are latent, it still

remains as a witness, for we positively declare in our waking state that we experienced no pleasure or pain when enjoying the state of dreamless sleep. Had there been no witness we could never have made such a positive assertion regarding the state of our dreamless sleep.

When a man is absent from a certain place, he cannot positively give any information regarding the events which occur in that place. Similarly, had there been no witness of the dreamless sleep no assertion whatever could be made regarding it, there being nobody to experience it. In the latter case, when questioned to relate his experience of dreamless sleep, the answer of such an absent witness (if I am allowed the expression) will take the form "I can not say anything about it as I had no experience regarding it." His answer can not certainly take the form, "I positively declare that I had no experience of pleasure or pain when sleeping soundly. Neither thoughts nor the world was before me then." The witness of our intellect (Buddhi) during the three states is quite distinct from the latter as it is unchangeable and eternal. It is the very self of man. It is the object of the notion "I." It is incorporeal and immaterial. Our Rishis and Sages hold that everything besides this witness or Self is material. The intellect and the mind down to the physical organs and body are material and insensible. They gain temporary sensibility being lighted up by the Self or consciousness which is their unchangeable witness. This borrowed consciousness is of a fleeting nature, for the intellect and the rest remain conscious during the waking and dreaming states and become unconscious in the state of deep sleep.

To realize fully this witness, this self which remains constant during the waking, sleeping, and dreaming states, which is the seer of the phenomena of childhood, youth, and old age, is *Yoga*. Realization of this will make the mortal immortal and the veil of ignorance being removed, the *Jiva* (the self) will become omniscient. How can this great object be achieved? Not by any activity of the mind or the intellect, for such activity only tends to hide from our view the true nature of our Self; but by concentration and suppression of all mental activity for the time being from which alone a full and clear vision of our true being is possible. Activity of the mind based on worldly thoughts tends to hide the nature of our

self which is described and realized by our Sages as *Sat* (existence), *Chit* (consciousness) and *Bliss* (Ananda). This infinitely calm, blissful, and self-conscious entity is contra-distinguished from all mental, intellectual and physical phenomena which are termed *Asat* (unreal), *Jara* (insensible) and *Duksha* (pain). By means of the suppression of the mind or by bringing about the *Niruddha* state as described before by means of *Yoga*, the Self is reached. Hence the great Rishi Patanjali says that the object of bringing about the *Niruddha* (suppressed) state of the mind is to realize our higher Self. When by concentration thoughts are completely suppressed, then and then only our self-refulgent spiritual sun shines forth in its native splendor. During our mental and intellectual activity we are conscious only of our lower self, the intellect or *Buddhi* which is a compound of an ethereal state of matter lighted up by the reflection of consciousness. Just as the reflection or image of the sun lights up a piece of pure water, so the higher self lights up our intellect (*Buddhi*). Put an end to that activity by means of concentration or *Yoga*, the reflection ceases to exist and becomes one with the higher Self. This is self-realization.

From the above one may conclude that total suppression of thoughts and temporary non-existence of the mind are one and the same thing. What remains, then, if the working of the mind be suspended for the time being? To the ordinary man the mind is everything. To him everything seems blank in the absence of the mind. He is apt to take *Yoga*, sleep and death in the same light. The yogis say that this is not true. The Self and the mind are two distinct things altogether, and this is realized when concentration in *Yoga* reaches its extreme point. Instead of there being a blank, the light of consciousness becomes deepened and limitless at the total suppression of the mind. The object of the notion "I" or the witness of the activity of the mind then reaches its native state which is timeless, spaceless and unconditioned in every other way.

Thoughts are divided into two classes, viz., those that tend to beget pain and those that tend to produce peace of mind. The former are harmful and the latter beneficial. During *Yoga* not only the former but also the latter should be totally suppressed. The total suppression of the activity of the mind not only means the activity of the waking state but it also includes the activity during dreamless

sleep. During the waking-state the mind is in contact with the attributes of matter by means of the senses. These attributes are divided into five classes, viz., sound, color, touch, taste and smell. There is another attribute common to all the five classes of attributes which is *insensibility (Agyan)*. Insensibility is common to all kinds of attributes. The mind during dreamless sleep is cognizant of that attribute of matter which is called insensibility which runs through all matter and space alike and which is, therefore, omnipresent. In sleep the activity of the mind is confined to the perception of this attribute of matter and nothing else. Whether this all-pervading insensibility is an attribute of matter or whether it is the very substance of matter itself, it is not for me now to discuss. Suffice it to say that during sleep the mind is cognizant of an objective entity which is insensibility (*Agyan*). The *yogi* in order to get complete self-illumination should also suppress this activity of the mind which brings it face to face with insensibility (*Agyan*). In other words, he is warned not to fall into the state of deep sleep while practising concentration. While practising concentration the *Yogi* should succeed in suspending his memory of past events which is a disturbing factor preventing one-pointedness.

Though the above is not easy to acquire, it can be attained by practice (*Abhyasa*) and dispassion (*Bairagya*). The activity of the thinking principle can be suppressed by practice. Dispassion tends to turn its *outward* course *inward*. Dispassion consists in the realization of the paltriness of transitory enjoyments and the nothingness of our lives. By dispassion and practice all the faculties of the mind become self-centered and the result of this centralization is the concentrated state of the thinking principle.

When the concentrated state is matured, it passes into the suppressed state (*Niruddha Avastha*). Concentration of the faculties of the mind resembles the concentration of light in a magnifying glass. As long as the rays of light remain diffused, they have no power to burn anything. As soon as the rays are made to pass through a magnifying glass they become concentrated and anything placed before them will be reduced to ashes. Concentration vastly increases the powers of the mind; it expands the horizon of intuitive knowledge, tends to make the mind omniscient and finally reveals the

higher self of man. Concentration in its highest stage is the bridge which spans the gulf between mortality and immortality. The mind resembles quicksilver in its motions. It is madly rushing from one object of enjoyment to another. It has been very aptly compared to a monkey jumping from one branch to another. To put an end to the endless activity of the mind is the aim of *Yoga*. The activity of the thinking principle is of three sorts resulting from unmixed pleasure, pain and dulness. By unmixed pleasure is meant that peculiar kind of bliss which is not only unmixed with pain but which does not beget pain either in the present or in the future. The pleasure which results from the concentration of the mind will give some idea of this kind of pleasure. Dulness means the inertia of the mind whose crowning point is the state of deep sleep. When some advance is made in concentration, pain and dulness wear away gradually and the blissful state alone survives.

That attribute of matter which produces unmixed pleasure is technically called *Sattva*. By the term unmixed pleasure is meant that kind of pleasure which is neither attended with nor is productive of pain. The mind becoming light and cheerful without any assignable cause is an instance of unmixed pleasure. The pleasure derived from sincere philanthropy is another instance. When the mind is concentrated the highly blissful state arising therefrom is *Sattwic*. The technical term for the pain-producing attribute of matter is called *Raja* and the dulness resulting in sleep, inactivity and sloth is termed *Tama*. The initial attempt of the *Yogi* should be directed in overcoming the *Raja* and *Tama* attributes and developing the *Sattwic* quality. The development of the latter quality puts an end to the unsteadiness of the mind, deprives it of all impurities and desires, and clears the way for the realization of the Self. In inanimate nature the white-colored substances are *Sattwic*, the red-colored are *Rajasic*, and the dark-colored are *Tamasic*. The same rule holds good with regard to the mental sphere.

A few more words explaining the term dispassion will not be out of place here. Dispassion literally means want of passion or attraction for material enjoyments. Dispassion is the result of discrimination. When the mind fully realizes that material enjoyment produces maximum of pain and minimum of pleasure and when it also realizes that even that small amount of pleasure is productive

of future pain, it ceases to hanker after earthly enjoyments. The cessation of the outward activity of the mind tends to develop its inward vision, for the mind is ever-changing. By shutting it out of external enjoyment, its sight is turned towards the Self within. Nothing but dispassion can effectively do this. Dispassion is developed by the consideration of the pain producing element in every object of enjoyment. When dispassion (*Bairagya*) reaches its last stage, it is termed *Bashikara*. When by the repeated examination of the transitory nature of the objects of enjoyment in this stage of life or in a higher stage the mind completely loses all attraction for sense-enjoyment it then attains the loftiest height of dispassion. The objects of enjoyment are of two sorts, viz., those that pertain to this life as also those that pertain to the life hereafter such as heaven into which souls sojourn for a period to enjoy the fruit of good works performed in earthly life. The *Yogi* finally attains dispassion for both the above classes of objects. Properly speaking dispassion has four stages. The first stage is termed *Jatamana* in *yoga* philosophy, which consists in the initial attempt to destroy the attraction of the mind. The second stage is *Betireka* which consists in careful scrutiny as to which kind of attraction is already destroyed and which kind still remains alive. The third stage is called *Ekendriya* in which the mind becomes generally devoid of attraction though few tendencies for enjoyment still survive. The fourth stage is *Bashikara*, the crowning point of dispassion when every tendency for enjoyment is dead. The fourth stage of dispassion is considered as the most suitable ground on which the structure of the highest state of concentration called Samadhi can be raised.

When dispassion reaches its final stage as described above, the knowledge (Gnana) of the distinction between Self and non-Self, between spirit and intellect (*Buddhi*) is attained. The intellect and the mind are distinct from the Self as the Self is their witness,—this conviction is gained from full knowledge of the nature of Self. The Self, then, becomes free from the bonds of matter; it remains unaffected by the activity of the attributes of the intellect, the mind and the rest, and shines forth as the unlimited and unconditioned consciousness, free from the embrace of nature to which it appeared to be subject so long. Concentration is divided into two sorts, *Sampragnata* and *Asampragnata*. Whenever, amidst the flow of

thoughts toward an object of concentration, the knowledge remains that Somebody is performing the act of concentration, it is called *Sampragnata*. When excessive and one-pointed concentration deprives the thinker of the knowledge of the act of thinking, it is called *Asampragnata*. In the latter kind of thinking even the thought of the object of thinking vanishes leaving the mind-stuff alone without a single thought. The state which the person who has realized the distinction between Self and non-Self gains is called *Jivan Mukti*. *Jivan Mukti* is the highest state of spiritual beatitude which the human being is capable of attaining while encased in the prison of flesh. It is a certain state of the mind, a certain spiritual height which our consciousness attains at a stage of mental evolution.

When the mind becomes wholly free from *attraction* or *aversion*, it is said to have attained *Jivan Mukti*. In spite of the equilibrium of his mind, the *Jivan Mukta* is subject to his *Prarabdha* resulting from actions performed in former states of existence. These peculiar actions of each individual place him in an appropriate position distinct from the position of others of the same class. For instance, as *Jivan Muktas*, *Vyas* and *Janaka* held the same spiritual position, but as beings subject to *Prarabdha* (past karma), the one lived as a hermit and the other ruled a kingdom. It is a foolish supposition to think that it is compulsory for a *Sannyasi* to be clothed in tattered rags and to enter the cave of a mountain. Under the purple robes of a king may beat the heart of a *Jivan Mukta*, while, on the other hand, under the orange cloth of a *Sannyasi* may be enshrouded ignorance, discontent, and other evil passions. In order to be a *Mukta* or to attain the stage of perfect mental equilibrium a man should not only be without attraction, but also *without aversion* (Cp. *Astakra Sanhita* Ch. XVII. Sloka 5.). Aversion is as much the cause of bondage as attraction and how can the equilibrium of mind be reached if we do not eschew both love and hate. The *Jivan Mukta* is above the sense of duty in as much as he looks with the same eye upon good and evil. If the universe including the *Jivas* who inhabit it be the incarnation of one Absolute Existence, is it not the height of ignorance for a wise man *devoid of the sense of duality*, to make any distinction between the robber and the hermit? Has not the same great Will manifested itself here

as Brahman and there as a Chandala, here as the snow-capped mountain and there as the roaring ocean? Is not the witness of all these phenomena identical with them? Where then is there the trace of duality in this universe of Absolute unity? On account of his *Prarabdha*, the *Jivan Mukta* is not wholly free from passions such as lust and the like. The passions and emotions will not fix themselves in the mind of the *Jivan Mukta* as they do in the case of other people. The *Jivan Mukta* will live in the world free from attachment as the lotus-leaf and their hearts are in continual rapture. There are four classes of *Jivan Mukta*s in the *Shastras* according to their *Prarabdha*, viz.,—*Bramh Vithu*, *Varan*, *Variyan* and *Varis-than*. The first class will experience great pleasures and pain as long as their body subsists; the other three enjoy absolute happiness.

The *Jivan Mukta*, then, is the ideal state of perfection in which the human ego can pass while wearing a body of flesh. It is a spiritual state, vast, dreamy, self-extinguishing and as grand as the heavens above us. The *Yoga Bashista* gives the following account of *Jivan Mukta*: "He who in spite of the existence of the phenomenal universe before his eyes considers it as vacant as space, is a *Jivan Mukta*. He who while in the very heat and strife of fight considers himself inactive is a *Jivan Mukta*. Such a being enjoys the state of sleep even while wide awake. He, who while showing love and hatred outwardly is totally free from them in his mind, and who in purity resembles the all-embracing space is a *Jivan Mukta*. He whose egoism is not centred in his physical body, whose intellect is not clouded by any sense of duty or of virtue and vice, is a *Jivan Mukta*. He who though possessed of five organs of sense is not subject to their action, and who, though possessed of mind is virtually *mindless*, is a *Jivan Mukta*. He who is always in the enjoyment of perfect bliss derived from the spiritual contact with *Bramh*, is a *Jivan Mukta*." The *Jivan Mukta* on account of his *Prarabdha* is also subject to bodily suffering, though the rapture within him makes his physical pain insignificant. "As a person intoxicated with drink cannot perceive if his clothes remain on the body or fall away; even so does the individual, who has regained his fontal consciousness, never mark the varying states of the ephemeral physical career. (*Sreemadbhagabat Sk. 11. Ch. 13. Sl. 36.*)"

S. C. MUKERJEE, M. A.

FIAT LUX.

VIII.

BY MRS. EVA BEST.

"Well, Solas, according to your statements, you have, theoretically, builded the finest house known to what you term 'this plane of existence'; and you have installed the master."

"The word you have just used to describe the tenant suggests that there may be servants subject to his will who are necessary to him if he would keep his house in order. Can you name any of these, Querant?"

"To keep his physical body in order?"

"Yes."

"Why, the appetites, Solas, hunger and thirst coming first—your own explanation of evolution suggesting this. Am I right?"

"Yes, Querant. It is necessary to man's physical well-being to possess the appetites that inspire him to certain activities, which, in their turn, bring needed periods of change, of rest. The desire for sleep, the desire for food, the desire for the comforts afforded by the elements, air, fire and water—all these desires are good and beneficent servants who minister to man's physical needs."

"But I have heard man's appetites condemned, Solas, as though each and all were inimical to his well-being."

"They may, alas, too easily be allowed to become so. By way of illustration let us take two houses in which live two masters. One is wise, the other ignorant. Each tenement possesses its retinue of servants, and over these the Law has given the masters jurisdiction. To none other than the masters of the house are the servants amenable, and it remains with them to waive or to enforce their authority."

"I perceive your meaning."

"In the house of the wise master the servants move in orderly manner upon their appointed tasks. There is no abuse here; no allowing of any license; therefore the house of this wise master is well-regulated, wholesome, clean and harmonious in its every detail. What would you expect to find in the house of the ignorant man?"

"Not the fine order, Solas, nor the same consideration shown for the welfare of the establishment."

"He, the ignorant man, let us say, unwisely indulges his good servants until they, gradually becoming accustomed to certain laxities, come to rebel at any authority laid upon them. They too soon learn to abuse their privileges, and, treating their weak master with contempt, manage—or rather mismanage—the house to suit themselves."

"And what is the result?"

"Discord, disorder, lawlessness, inebriety, unwholesomeness; these, in time, become the unwise master's portion, and he ends by possessing a far from attractive domicile."

"How many just such wretched abodes one passes daily!"

"It is simply the power or the lack of power over man's natural servants that makes the vast difference we perceive in the tenements of the souls about us."

"How can one gain this power, Solas?"

"By learning the Law, and living according to its dictates. These servants are able to fetch their master whatever of good exists for them on the earthly plane. The wise man comprehends the Law and lives within it. His appetites to him are sources of great delight; pleasures unknown to the ignorant man are his. The keen zest of a wholesome hunger is never enjoyed by the glutton; the sweetness of perfect rest after toil can never be the portion of the indolent sluggard."

"Then the possession of appetites is a thing *not* to be deplored?"

"'Deplored'? Is the possession of a privilege affording man keen, pure, and exquisite pleasure a cause for lamentation?"

"Then why *do* people deplore it?"

"Querant, it is the misuse of his appetites by the selfish gourmand that is alone to be deplored. He is not content with moderation; he craves excess. And it is a hunger that grows and increases by what it feeds upon, until, at last, it masters him, and he loses the ability—to enjoy."

"The religious fanatic who starves himself, who denies the cravings of hunger and thirst, who wanders without rest far from the haunts of men—he represents the other extreme?"

"Truly, Querant. And what good does his example do the com-

munity he shuns? Is the race any the better for his existence? Does not his attenuated frame rather mock than glorify his Creator?"

"I think so, indeed."

"The heavens declare the glory of God,' but they do so no more than a perfect specimen of manhood—a master housed in a splendid tenement, his good servants obedient, quickly responsive, easily governed, efficient, and capable of rendering sweet and willing service to him who rules wisely."

"That would be a fine thing to be—a perfect human being."

"It is the ideal toward which we are all consciously and unconsciously making our way. Even the most unwise master has a dim, glimmering sense that this ideal exists, and he means to start out some day upon his quest for it."

"Meanwhile?"

"Meanwhile the shadows of green trees are grateful, the fruit ripening above is luscious, the grape is full of wine, and the soft mosses conducive to pleasant dreams."

"He is a sloth."

"A sloth within whose soul, however, a spark of divine fire burns. Some day when the earth so turns that the hot sun routs the cool shadows; when the fruit has been consumed; when the vines are dead and dry and the mosses shrivel, he will be moved to arouse himself; then, driven by his appetites, he will be forced to gain some experience of the arid wilderness he himself has created."

"Has the soul appetites, Solas?"

"The lower plane is but a reflection of the higher. The soul of man hungers for wisdom, thirsts for justice, aspires to charity of thought, desires to act from right motives, longs for spiritual light, craves love. All these are truly the soul's aids to progression, and by means of these man's mythical 'mansion in the sky' may be kept in 'celestial order.'"

"Without physical appetites the body of man would be unable to grow; without spiritual appetites (if we may so term them) his soul-nature would not enlarge and broaden. It seems analogous."

"It is analogous. And it is a rule that works both ways—I mean by this, Querant, that the stronger hold the physical appetites are allowed to take upon man the lower he sinks: the stronger hold

the spiritual appetites gain upon man the higher he rises. Of life's good gifts one cannot have a surfeit; and these are the only true bestowers of bliss, the only riches one may *safely* share without stint with his neighbor."

"The hunger for wisdom is one that is insatiable, Solas. The more one learns of truth the more there seems to be to learn, and here the analogy certainly holds true, for this appetite surely grows by what it feeds upon."

"A noble appetite, Querant, the hunger of a godlike soul if it be craving for knowledge that will enable the acquirer of wisdom to aid the race. And the thirst for justice shows the sufferer to be one who has reached a true recognition of the brotherhood of man."

"This hunger and this thirst—this soul-longing, Solas, what will it eventually do for us?"

"It will bring to pass for us and make real one ideal—the ideal that has, in rare instances, been recognized as having already existed upon earth. This ideal man will be as just to his most vindictive enemy as to his closest friend; he will be charitable in thought to him, who in ignorance may do him harm; he will, without a thought of reward, do what he can for the race, loving his neighbor as himself."

"And you think this will be possible to the ideal man?"

"I have said, Querant, that in rare instances even so godlike a feat has already been achieved."

"I fancy the instances are few indeed."

"Alas, Querant!"

"But even so few ideals, Solas, must have been—must still be—a mighty help."

"They are the most glorious of torch-bearers."

"And yet you sigh?"

"I sigh to think that the vast majority of the multitude below—the greater number of human beings moving about in the light (the tenderly radiant light upon whose mysterious origin it does not occur to them to speculate) know only that, for some reason, where there once was darkness there is now light enough to enable them to see. That suffices."

"You would have them follow the rays toward the source of light——"

"And discover that the light-bearer was a human being like themselves?—that human hands held the torch aloft?—that this glorious ideal was not beyond the reach of any one who willed to forget self and help his kind? If only they could know this; if they could but realize this——"

"Well?"

"A new condition would be brought about—would bring itself about for the people."

"What is to hinder them finding this out for themselves?"

"The minority of the multitude are discovering this; but the vast majority are too blinded by false doctrines, too enslaved by age-long superstitions, too cowed by their deadly fear of the awful curses of those who call themselves 'holy men' to dare to lift their eyes and perceive the glorious inspiring truth for themselves."

"Surely some among the many have looked?"

"If ever they have dared to do such a thing; if ever they have succeeded in discovering that which their own reason caused them to feel should be recognized as a human being, a person born into the world under the Law as they themselves were born, a cry of 'Sacrilegious!' deafened their ears."

"Who shouted, Solas?"

"The priests—the 'holy men'. They loudly denied the truth of what the discoverer had declared to them in simple faith; they assured him that the torch-bearer was not like to any other human being. As in ancient days the heroes of mythology were said to have been the offspring of gods who descended to earth to wed mortals, so this great giver of light was claimed by them to have been the result of such a mythical union. Myths, superstitions, fairy stories; yet the listening heretic must be made to believe them true; must be made to believe that immutable Law was, at times, allowed to become mutable, so that what seemed to the multitude 'miracles' and 'special Providences' might take place."

"True, Solas; and he must acknowledge to himself and to his confessors that in the hands of those in 'holy orders' lies the power to not only absolve the sinner but to render accursed the thinker who cannot accept their views; this the layman must believe——"

"He must pretend to believe it, Querant—and that is all the 'holy men' themselves accomplish. Few there are, now-a-days, who

do not know that the old myths may be explained as symbols, if not exploded altogether; that 'special Providences' do not transpire; nor 'supernatural beings' come into existence upon the earth, or lower plane, in any extraordinary way."

"Then you do not accept the possibility of the fact of an immaculate conception?"

"Did the historian, Matthew, accept it himself, do you think?"

"It has always been my belief that he did."

"Then why was he so careful to trace the lineage of his great Master back to King David through an earthly father?"

"I had not thought of that, Solas."

"Directly following Matthew's genealogical proof of this descent comes the story written (it is thought by biblical scholars) some fifty or sixty years after the events described in the book had transpired. It is the usual manner of myth believed in those days; but, in this case, so far from consistent are his statements that he by his subsequent observations robs the subject of his sketch of the earlier claim made for him that he was a direct descendant from King David."

"Then you think this greatest of torch-bearers was a man, Solas?"

"It comforts me, Querant, to think that this greatest lover of his kind was not a 'supernatural being.'"

"Can anything be 'supernatural,' Solas? People who make use of this word seem to imagine there must be a something that is beyond nature—as though nature were a something measureable."

"You have thought to some purpose, Querant. I agree with you that the word has been misused. Perhaps to them nature means that of it which they can realize exists by coming in contact with it—seeing, feeling, tasting, and so forth, and that beyond the reach of the physical senses exists that which they call 'supernatural.'"

"Your explanation of this strange use of the word must be a correct one."

"Is it not far more truly satisfying, Querant, to be able to think of this wonderful incarnation as a man—a man so highly evolved that in him may be distinguished those superior characteristics we recognize as perfection—perfect love, perfect justice, perfect wisdom?"

"I am, indeed, one with you in this feeling, Solas. The idea of the perfect man is something that appeals (with an encouragement to emulate such perfection) to the imperfect man; and it appeals in a way that no supernatural being could appeal—as a something practical; something to live by."

"That a God should be able to be all that the Master was would not be so much a matter of surprise to us."

"And many times I have heard the question asked, many times I have asked it myself, why, if indeed the Son of Man were a God, he did not vanquish death, and so escape the drinking of that cup he (in his awful hour of mortal anguish) prayed might pass from him."

"Yes, that question has puzzled many seekers after truth. He suffered as men suffer, yet possessed a clear perception of the spiritual meaning of things that belongs alone to the highly evolved."

"It is as you have said, Solas. If a Being we should recognize as a God should perform certain acts, mysterious and wonderful though they might appear, we should not be amazed, nor should we so greatly marvel at what transpired. But when a man lives who lived as this man lived, among the people; who performs noble deeds, teaches divine truths, and with no thought of reward, devotes his whole life to those who so need his tender ministrations, his freely-given wisdom, his healing sympathy, ah, *then* we marvel!"

"Then we marvel, Querant."

"But more light was his than has been granted others of the race."

"'Granted,' Querant? Is that which I by persistent effort day after day, week after week, year after year, age after age *make mine* been 'granted' me?"

"You mean?"

"That by lives of unselfishness; lives of ceaseless effort toward the attainment of higher and ever higher spiritual knowledge; lives filled with a purpose, lofty, pure, all-absorbing, he evolved to where he stands today, the divinely-wise Great Brother, the most nearly perfect man our time and race have ever known."

"Indeed, indeed, Solas, his is a real example for real men to dare to attempt to follow—the thought is inspiring!"

"Have you ever stopped to think, Querant, what it was, what

trait it was in him that must have most of all astonished his fellow-men and caused them to marvel greatly?"

"No, Solas, but surely he differed from them all."

"It was something almost utterly unknown to that time and place blest by his presence; it was like a transcendently beautiful flower growing in an unlovely waste; it was as a golden star shining out from a black sky; it was what even we today are too selfish to give; it was—name it, Querant."

"Love?"

"Love."

EVA BEST.

(To be continued)

THE AWAKENING.

A little seed-soul slept full sound
 Beneath the soil of Ignorance,
 'Til wakened from its long, still trance,
 It pushed up through the hard, cold ground,
 And past the pessimistic rock
 (Which would, for doubt, its progress block),
 On toward the Light that *must* be found.

Up through the Darkness still it strove,
 Sustained by sweet Faith's firm assurance,
 Persisting, trusting, with endurance,
 'Til with a pulsing leap it drove
 Its wee self through the surface crust,
 Straight through the suffocating dust,
 And met the Sun's warm kiss of love.

Here in the Light it grew to be
 A fair soul-flower, graceful, rare,
 Diffusing fragrance on the air,
 Forthgiving all its beauties free,
 Exhaling joys, dispelling woes,
 And, all unconsciously—who knows?
 Maybe inspiring you and me.

ELIZABETH NELSON BEACH.

IN ANOTHER LIFE.

AN ALLEGORY.

Caleb Joslyn had died, and comfortably too for he had slipped out of this life in his sleep, peaceful and unalarmed; but alas! more difficult experiences awaited him in the other existence. At its entrance, he found all things changed. The new sphere was far more beautiful than earth, and although he had never cared for scenery—human beings, especially pretty girls having occupied most of his attention, still he could not restrain the thrill of delight which pervaded him as the great beauty of the new land met his sight. Such coloring he had never gazed upon; such picturesque arrangement of trees and shrubs; such a generous piling-up of hills and mountains with the gorgeous clouds touching the tops of some; such peaceful valleys, with wooded spaces and silver streams; such sunshine and such shadow; and the atmosphere was vibrant with exhilarating life, making the power of enjoyment keener just as all there was to enjoy was greater.

"If this is death, I'm glad I died, and I'll not mind being 'a long time dead.' Let me investigate this so-called death," said Caleb, smiling delightedly, as he started upon a tour of exploration.

A little first, please, about his terrestrial life.

He had been the most debonnair of bachelors, dancing flittingly through his quota of experiences, never penetrating beneath the meringue of life because it had never broken beneath his weight, always gay because nothing could make him otherwise. If he possessed depths, none had discovered them and he was ignorant of that plummet which, it is said, can be sunk into the interior natures of some and never touch bottom; but because he was ever frolicsome, companions flocked round him and he could regard his social life with pride. His fame as an adept in all the requirements of society, was unequalled; his success as a beau beyond question, and his remarkable career as a winner of women's hearts will long be remembered by his contemporaries. His cronies over their pipes and glasses still wag their heads and exclaim:

"Joslyn and women! will you ever forget it?"

Caleb was called susceptible. At any rate, he managed to communicate that mood to the other sex, and at one time was obliged to remove from a certain town because five girls were in love with him and in some mysterious way, each considered herself engaged to him.

"I'll be hanged if I know how it happened," he exclaimed, airily, to an admiring circle of chums, when domiciled at a safe distance from the lurking danger. "But it came to pass, and the only thing to do was to vanish away. I couldn't marry them all; neither could I choose one, because—who could choose one of five pretty girls and let the rest go? But let us not dwell on this heart-rending subject. Here's to them all—the whole five. Bless the whole five!"

Filling a bumper, he gaily pirouetted about, imitated by his amused followers and the episode ended in merriment—as far as he was concerned—then.

Similar experiences comprised the earthly history of Caleb Joslyn; and when he was detached from the scene of his triumphs in fascination, he left behind him more than one young woman who surreptitiously amid her gayer attire, hid a bow of black ribbon or a bit of crape and wept in solitude, fondly imagining herself his widow.

Now that we know somewhat of one part of his life, let us return to him in the other part. We will find him as we left him, absorbed in scenic beauty, wandering quietly along. The only shade of botheration attending his way, was a strange uncertainty of footing. It was as though he had been on an ocean voyage and had resulting therefrom a bad attack of sea-legs; but he gave this slight discomfort little thought. Soon, only scenery and nothing more began to weary him and he found himself yearning for another being. The rapture he had felt at witnessing the new style of scenery, was as nothing compared to the wave of desire for companionship which now swept over him. As his enjoyment of sight was more intense than in the earth life, so was his desire manifoldly increased over any he had before experienced.

"There must be others dead too," he commented, crossly; and hastening despite sea-legginess, he soon reached the entrance of a beautiful lane where he encountered a being, tall and bright, with shining countenance.

"Tired of the scenery, are you?" asked this being. "It lasts some of them longer."

"I am particularly fond of society," explained Caleb, lightsomely.

"Especially that of pretty girls," remarked the strange being, with a smile of amusement twinkling in his eyes.

"Wonder how he knows," Caleb inquired inwardly, while aloud he remarked proudly:

"I have known and been known to a few girls in my time."

"Well, there are a lot of them in there," said the being, jerking his thumb in the direction of the lane. "Go in if you like."

Caleb needed no second permission and wobblingly made his way down the green length of the lane. At its end there burst upon his vision a more charming scene than any he had yet seen.

Delighted before, he was entranced now. Not only was there a beautiful world of inanimate things, but a world of conscious life for him to enjoy and he lingered upon its threshold, lost in wonder and anticipation.

Stretched as far as his sight could extend, lay the glorious land of the active life of the spirit. There was no appearance of crowd or rush, yet not in solitude lived and worked its dwellers. Amid the most beautiful surroundings in an atmosphere intense with life, joyously existence went on; and all were busy in comfort and content.

Caleb's pause was short for his desire to know the inhabitants of this happy sphere surged up within him, strong and controlling; and he moved on in search of its best satisfaction; but to his chagrin, his power to propel himself steadily grew less and less. Painfully he worked his way along wondering at his difficulty while those about him flitted so easily from place to place; but all thought of awkwardness, together with his memories of the pretty girls of earth, faded into nothingness as he fed his eyes upon the beautiful beings of this supernal world. Youth and loveliness prevailed; and he stumbled from group to group, graciously unnoticed until his social instincts asserted themselves in full force as he neared a trio of marvelous beauty. Then sidling up, he remarked in his most facetious, taking away:

"You all seem busy here but I don't see that you accomplish very much!"

Looks of surprise darted over the beautiful faces and Caleb for a moment feared his talking was as unacclimated as his walking; but one of the maidens cheerfully said,

"Perhaps we can explain to you how we work in this world. I see you are a stranger."

Caleb imagined he caught a furtive smile in her expressive eye as he strenuously endeavored to hold his footing, but she gravely continued:

"We do not work here with machinery or hands as in the world you came from. Thought is the force which runs the business of this sphere. Imagination and concentration are——"

At this moment Caleb's unsteadiness overcame him and he tottered noticeably.

"Let us sit on this bank," thoughtfully suggested another of the trio and they moved towards a grassy seat nearby.

Caleb grinned with ecstasy and essayed to follow; but a peculiar sensation of light-headed topsy-turviness came over him, and he suddenly found himself careering in a most unbalanced way through the air. The experience was not agreeable. The sudden descent of an elevator, or the well-known falling in a dream was as nothing compared to the sickening tumbling and rolling he took through the air, and his ecstatic grin was quickly succeeded by a more serious expression.

"What does this mean?" he demanded as sternly as was possible under such reeling conditions; and with desperate effort he sought to regain a foothold. When he succeeded he found himself at a considerable distance from the three immortals, and deeming it unwise under the circumstances, to seek them again, he discreetly determined to take that which was nearer at hand, for an attractive being reclined upon a hillock near. With all his energy bent upon keeping a firm footing, Caleb moved toward her. The recent disagreeable incident was lost sight of in the anticipation of a *tete-a-tete* with this lovely maiden. He reached her successfully and with a sigh of thankfulness, sank upon the turf at her side.

She smiled him a welcome and pleasantly said:

"I see you are exploring our beautiful country."

"I am," replied Caleb. "I long to see *all* its beauties."

This with a ravishing glance at the one at his side.

"Oh!" she commenced. "I meant——"

What she meant he never heard, for again he went careering through the air like a sail-boat in a heavy sea.

"I don't seem to have any standing in *this* society," moaned he piteously, as he fell with a thud on the bank of a pebbly brook where he wisely remained quiet, grateful for a respite from the dreadful sensation, and thinking more seriously than he had ever thought before. Why were all so fitted to their sphere and he so out of place? How strange this peculiar inability to remain stationary!

"I dare not move," he said. "I wish some one would come to me."

Immediately, a voice at his side revealed the presence of his late partner in the attempted *tete-a-tete*.

"I am sorry," she said, "to see your trouble. I will explain."

"You can do me no greater kindness," Caleb replied, very soberly now, and with the greatest caution refraining from moving a muscle. It was certainly unusual for a fastidious society man to lie stretched ignominiously on his back while engaged in conversation with a feminine stranger of transporting charm; but he argued that discretion was the better part of politeness for him.

"It is like this," she resumed, regarding him with a firm glance, as though to hold him in position, "You must——"

But her generous effort was in vain. Slowly but surely he rose in air, wafted along as easily as a feather in a gentle breeze, and soon his friend was out of the range of his hungry eye. When he had once more regained his balance, a grim determination had taken possession of him and he resolutely started out to seek her again. To record all of Caleb's hardships as he proceeded to carry out his resolution would be impossible, although they were many and interesting. It is sufficient to know that although he bravely endeavored, he could never manage to remain long near his friend. She tried whenever he approached, to give him points regarding the mode of locomotion in use in this celestial country; but after the first few words despite his utmost efforts he always careened away, with tantalizing snatches of sentences trailing after him through the air.

Finally, realizing the futility of further trial, she called to him

as once again he rose like a balloon, unballasted, in the air, "Go to the Guardian of the Lane. He will help you."

Dizzy and crestfallen, Caleb obeyed, arriving after many unexpected somersaults, at the spot where stood the first being he had met in this strange yet fascinating region. Our hero fell limply at his feet and clung fearfully to his robe, making piteous confession.

"I begin to believe I am not fitted for this beautiful land," he stammered, stumbling hurriedly over the words lest he should get in motion before he finished. "It is a fine country but there is something wrong somehow and I fear it must be with me. Tell me quickly, I beg, what the trouble is, before I wobble away."

"My friend," compassionately said the tall being, as he laid a staying hand upon Caleb's shoulder, "The trouble is just this. Permanence of feeling is, in the spiritual world, what the attraction of gravitation is in the physical. As the last holds one in place on earth, so the first gives one a firm foot-hold in the spiritual realm. One earth-life is supposed to be sufficient to teach a mortal this; but if it does not, if he fails to acquire in one life sufficient steadiness of feeling to enable him to hold firmly position in another life, he has to return to earth to learn some more. I fear you did not make the best use of your terrestrial opportunities and need to go back."

Caleb was about to demur but a strangely familiar and exceedingly uncomfortable feeling came over him and he hastened to acquiesce.

Surely no greater contrast can be imagined than Caleb Joslyn's jaunty entrance and his dejected exit, as the Guardian of the Lane gently piloted him to the portals and politely bowed him out of Paradise.

BARNETTA BROWN.

That which seems obstinacy in some people may appear to be constancy in others.—*Cicero*.

Men willingly believe what they wish to be true.—*Caesar*.

Let not a torrent of tempestuous zeal transport thee thus beyond the bounds of reason.—*Cato*.

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT

DR. CRAPSEY AGAIN A LAYMAN.

The Review of the Trial of the Rev. Dr. Crapsey of Rochester has resulted in a confirmation of his suspension from the ministry of the Protestant Episcopal Church. Doctor Crapsey declines to carry the matter further, and has asked the Bishop of the Diocese of Western New York to depose him from the priesthood. He has also resigned the rectorship of St. Andrew's Church, and proposes henceforth to be a public lecturer.

The issue between Dr. Crapsey and his fellow-churchmen is in regard to the interpretation of two points in the Creed. He disbelieves in the virgin birth of Jesus, and in his literal resurrection and ascent into the sky as a physical structure of blood, flesh and bones. The language of the Creed in relation to these points, he holds to be figurative and not literal. The present status of the matter he sets forth in a Letter to his Parishioners:

"He [the Bishop] has said that I, even I, who have freely expressed my thoughts, and who from this time out will have greater liberty of expression,—who, from the platform, and the printed page, can give forth my conviction of the truth with tenfold the power and effect that I could express that truth from the pulpit; he, the Bishop, says that I, even I, under all these circumstances, am still a member in good standing in the Protestant Episcopal Church, and neither he, nor any other Bishop, would dare to excommunicate me.

"Now that such a situation is anomalous, not to say absurd, is apparent. The laity may believe and teach what the clergy are not permitted either to believe or teach. The inevitable consequence of

this situation is: that the teaching office will pass from the clergy to the laity, and what the laity cares to teach and believe, the clergy will have to receive; for the clergy are dependent on the laity, and not the laity on the clergy."

The Constitution of the United States by its prohibition of the establishing of a National Religion, has enabled laymen to exercise the liberty of conscience, and the dissemination of their opinions and beliefs. In other professions, the laity are not so safeguarded, and hence the statute books are loaded down with special enactments to assure the practice of those professions to privileged and licensed individuals. If Dr. Crapsey were a physician instead of a clergyman, he would not find his deposition from the priesthood any introduction into greater freedom. The priest as he exists in Europe is paralleled by the licensed physician of America.

Nevertheless, the action of men like Dr. Crapsey, Dr. Carter, Dr. Lyman Abbott and others, shows that thought will not stay contracted by an arbitrary creed, and when men think freely they will be bold to require freedom in every thing permitted by moral law.

UNITED STATES OF EUROPE.

Henry of Navarre, the founder of the Bourbon dynasty, was the first sovereign of his time. The great design of his life, the attaining of which was to crown all his laurels with a new wreath of glory, was his design for "the United States of Europe." Sully and Cecil were then planning for it and the Emperor of Germany was to be the Executive. Twelve of the fifteen Powers of Europe had already agreed to the project, when it came to an end by his assassination in 1610. The Congress of Vienna and the late Congress of The Hague each undertook a part of the plan.

DENE-HOLES IN KENT.

Near Chiselhurst are prodigious excavations, the object and purport of which are not understood. They are made through eighty feet depth of sand, where they come to chalk, in which are passages miles in extent and in every direction. There are indications that some forty feet lower down there is a second layer of similar pas-

sages. In many places these passages open by side-passages into circular chambers. In these are altars properly oriented. One is conjectured to have been for purposes of initiation and access is gained by crawling. But landlords are unwilling to permit thorough exploring.

King Louis IX. of France, in the 14th century sent an ambassador to the Great Khan of Tartary. When the ambassador returned, he reported the existence of an ocean at the east of Kathay, and the fabulously rich islands of Zipango. His report induced Roger Bacon to suggest that the Earth is a sphere, and prompted Marco Polo to engage in his travels. In the same century Pope Innocent III. first claimed the Roman Church dominion over the earth; the Lateran Council engaged in the extermination of heretics, and the slaughter of a million Albigenses, and an era of murder and darkness came over Europe. When one class advances, another goes backward.

PRESIDENTS AND THEIR COOKS.

The President of France, M. Fallieres, has discharged M. Tesch, the celebrated chef, and installed a woman as cook at the National residence. The French President is a Gascon of simple tastes, and desired the various dishes served at the table to retain their natural flavor. Composite preparations artfully disguised he could not tolerate, and the chef would not submit to the ignominy of preparing food in simple form, even though more wholesome.

It was reported of Mr. Cleveland that he broke over his chef's notions, by requiring pie at meals.

When Mr. Harrison succeeded, he installed a noted *maitre* from the Hotel Richelieu at Chicago. The dishes were culinary triumphs of the most elaborate work. But the President was fond of a plainer diet, and insisted upon apples fried in combination with pork for breakfast. The chef grew thoughtful, as he perceived that there was little call for his services. He resigned the position and opened a restaurant at Washington.

Imagination is not thought neither is fancy reflection. Thought paceth like a hoary sage, but imagination hath wings as an eagle.—*Tupper*.

LORD KELVIN A CONSERVATIVE ON SCIENCE.

In the London *Times* of August 10th there is mention of a letter from Lord Kelvin "to protest against the inference of the production of helium from radium, of the gradual evolution of one metal from another, and also against the hypothesis that the heat of the sun is due to radium."

Lord Kelvin is too worthy and substantial a man to be compared to Mrs. Partington with her broom seeking to sweep back the water of the ocean which was flooding her garden. Nor would we liken him to Mephistopheles, "the spirit that denies." Yet at the late meeting of the British Scientific Association, the President of the Section of Mathematics and Physics declared that upon the hypothesis that the Earth is in normal equilibrium, the whole of the interior heat can be accounted for by radium. Mr. Soddy, a member of the same section also made mention of "the fact that Sir William Ramsay produced helium from radium, and the gradual evolution of one element from others then passed beyond doubt."

It is certainly well to be cautious. Yet, taking these authorities by their relative standing, the weight of evidence preponderates that one element comes into existence from another; and that the alchemic theory of transmutation was genuine science and actually true.

THE SUN IS FRUIT-GENERATING.

There seems to exist in the sun an energy which has hardly been observed. It is practicable to retard the leafage and blossoming of a fruit-tree from spring till autumn. Then the flowers and foliage will appear in full glory, but there the experiment ends. The autumnal sun will not bring out fruit, and artificial heat can not be made to supply the want. The something which causes the fruit-buds to "set" in their season is now absent; the life which the sun fosters now comes not.

CHILD-LABOR.

President Roosevelt adds his voice in deprecation of the employing of children in manufactories and other industries. We may rejoice at this, but it is but a part of the problem. It has become the rule to throw out men from various employments, after they have

reached forty-five years of age. This consigns an army of them to enforced idleness, tramping and pauperism. Yet most men can do profitable work till seventy years old. It would seem to be wise to keep them busy. This would to a great degree supersede the pretended necessity of forcing young children into the departments of productive industry, thus stinting their growth and development, and shortening their lives. Verily a commercial people seems to be neither patriotic nor philanthropic.

WAR ALREADY BEGUN.

The law recently enacted by the legislative authority of France places the direction of public worship, not in the hands of the bishops, but of certain associations of laymen. The Supreme Pontiff has denounced this as oppression, declaring that these associations can not be formed "without violating the sacred rights which are essential to the very existence of the Church." It is not to be permitted to try them so long as they do not establish in the most legal and practical way that the divine constitution of the Church, the immutable rights of the Roman Pontiff, and the bishops and their authority over temporal affairs of the Church, particularly the sacred edifices, shall be irrevocably protected.

To this the *Temps*, speaking for the French Government replies, charging the Pope as determined to harass those who advocate religious peace. The law of Separation, it declares, contains large and tolerant provisions, and this fact is acknowledged by all unprejudiced minds in France. The supporters of the Encyclical are accused of being the worst enemies of the Church in that they are depriving Catholics of the privileges offered by the law.

The Rev. Richard Baxter once said that the Westminster Divines had completed the story of the Garden of Eden. When the man was called to account he attributed the blame to the woman, and she in her turn had laid it on the serpent. Now, the Assembly has shown that he had been decreed and set apart to do this by God himself.

Delight takes place when one learns something and acquires wisdom in the mind, but pleasure when one eats something or experiences some other agreeable sensation in the body.—*Plato*.

ECLECTIC PHILOSOPHY IN INDIA.

In the first centuries of the Christ, says Mr. Richard Garbe, an Eclectic movement was started in India, which was chiefly occupied with the combination of the Sankhya, Yoga and Vedanta theories. To this movement he attributes the promulgation of Siva as the Supreme Deity, and the incarnation of Krishna as set forth in the *Bhagavat Gita*. Before this there had been teachers and schools, corresponding to those of Greece and Ionia; all of them however originating with the Sankhya a philosophy of numbers. Both the Gnostic and later Platonic systems reveal a similar affiliation. The Logos or Word which the later philosophers adopted from Herakleitos was plainly the *vach* of India which was from eternity with Prajapati the creator and his parakletos or manifestor. Of man the Upanishad declares: "He who dwells in the earth, but is distinct from the earth, of whom the earth knows not, whose body the earth is, who is the moving force in the earth—this is the Self, the inner immortal ruler."

WHY BISMARCK WAS SUPERSEDED.

The Iron Chancellor insisted upon energetic measures to repress the Socialists in Germany. The young Emperor objected. He did not mean, he said, to begin his reign by shooting down his subjects. The two could not agree, and for once the Emperor proved the stronger.

All things must be imagined before they can be achieved. *Social*

We arouse in others the attitude which we hold toward them.

Half the miseries of life are in their anticipation.

The great American plan is to spend half an hour in getting twice as much food on the table as the family needs, and then omit family prayers and hurry through breakfast in fifteen minutes.

"I have brought myself by long meditation to the conviction," says Disraeli, "that a human being with a settled purpose must accomplish it, and that nothing can resist a will which will stake even existence upon its fulfilment."

The mind is found most acute and most uneasy in the morning. Uneasiness is, indeed, a species of sagacity—a passive sagacity. Fools are never uneasy.—*Goethe*.

The mahogany tree has a seed that is supplied with a float like that of the thistle. This often takes root in the narrow crevice of a rock, and afterward by growing, splits the rock to pieces.

The secret of progress lies in knowing how to make use not of what we have chosen, but of what is forced upon us.

Carlyle and Huxley were good friends till the latter became an advocate of the theory of Evolution. Their personal intercourse then ceased. Many years later Huxley saw Carlyle crossing a street in London, and thinking that the old animosity had died out, went up and spoke to him. Carlyle did not recognize him at first, but when he did, he quickly bridged over the space of time since their last dispute, "You are Huxley, are you?" he exclaimed, "you are the man that's trying to persuade us all that we are the children of apes while I am saying that the great thing we've really got to do is to make ourselves as much unlike apes as possible." Huxley retreated. The breach could not be healed.

AN IRRESISTIBLE ARGUMENT.

Mr. John Sharp Williams of the House of Representatives tells of an itinerant preacher who met a colored man one Sunday having on his shoulder the body of an opossum freshly killed.

"Have you any religious feelings?" he asked.

"Sho'e," replied the man, "I's had a religious bringin' up."

"Then you ought to know that it is sinful to hunt on the Sabbath."

"Mistah preachah," the other answered, "does you expect any black man in Mississippi is gwine to tie himself to any religion dat 'lows a 'possum to walk across the road ahead of him an' git away free? No, sah! A religion dat don't bend a little when a fat 'possum heads you off couldn't be 'stablished around here by all de preachers in de country."

BOOK REVIEWS.

THROUGH SILENCE TO REALIZATION OR, THE HUMAN AWAKENING. By Floyd B. Wilson. Cloth, 190 pp., \$1.00. R. F. Fenno & Co., New York.

In this volume, Mr. Wilson presents a series of papers, very valuable as guides to the investigating minds of those who are not satisfied to remain among the ranks of the unprogressive in this intelligent age. Mr. Wilson states in his preface that the purpose of his book is "to help students to self-mastery," and the high standard of its teachings must act as a stimulus to every effort toward spiritual attainment.

"To attain self-mastery, and to bring to expression all the mental wealth the soul is ready to bestow upon man, he must be prepared to receive or it cannot be given. This is a psychic law and is inviolable."

"If the worker who has embraced the optimism of the present day would remember that every thought clearly defined is a seed, and that when sent out it will find lodgment somewhere and grow and return a product. If he would remember that even those thoughts that go out from him lightly or not seriously meditated upon are seeds seeking mental soil just as well as other thoughts, then he would recognize the importance to himself of only sending out right thoughts lifting mankind to health, to progress, to advancement and to joy."

"It seems to me that man's failure to know himself has been due largely to the fact that he has failed to comprehend that the soul is himself; that no fond longing, no bright hope, no worthy desire can rise in consciousness except it is itself of the soul, and therefore a heritage of which he may take conscious possession, if he will."

The seeker for truth may find many helpful suggestions and much interesting reading in its pages.

THE ART OF THINKING. By Mrs. Egerton Eastwick. Cloth, 87 pp. John Lane, New York and London.

This little treatise is filled with suggestions as aids to thinking—how to think and how to think well. Like others of its class it will do a good work. It is both practical and inspiring.

OUT OF THE SILENCE. By James Rhoades. Cloth, 36 pp. John Lane, New York and London.

A poem, intended to convey the doctrine of what is often mis-termed "The New Thought"; namely, "that by conscious union with the indwelling Principle of Life, man may attain completeness here and now."

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LOVE, A MOVING FROM HUMAN TO DIVINE.

BY ALEXANDER WILDER, M.D., F.A.S.

A Chinese writer affirms that human beings have a nature at birth which has been given them by Heaven. It may hardly be permitted for casuistry to question this, even though immaturity appear everywhere with its innumerable manifestations. What has emanated from Divinity is always good, and only in its perversion or arrest of development is there evil and harm. It is for ourselves to learn what is and what we are, and to make our own advances forward in the directions which our nature and aptitude facilitated by opportunity may indicate.

Emanuel Swendenborg has introduced one of his most philosophic works with the maxim that the love is the life. Yet although the term is so generally used, hardly anybody knows what love really is. In the common belief it is regarded as an emotion, not actually substantial, but rather an influence diffused from others, which affects the sensibilities, and so prompts to some form of manifestation. The Standard Dictionary explains it as a strong complex emotion or feeling, inspired by something, as a person or quality; causing one to appreciate, delight in, and crave the presence or possession of the object, and to please, or promote the welfare of that object. This may, perhaps, be considered as a fair and tolerably full description. Nevertheless we may remark that the complexity is not a quality of love itself, but rather a condition of the innumerable forms and manifestations of it which appear among the various experiences and vicissitudes of everyday life.

The initial perception of love is desire—a wishing for something. We may observe this in its simplest form in an infant. How com-

mon it is to admire the movements expressive of eager regard which the babe exhibits for the mother, or for some other person in whom it takes pleasure. Yet this apparent "stressing of the affections" can hardly be supposed to extend beyond the child's own individuality. A young infant has no conception of the matter beyond a notion that every object around it exists exclusively for its enjoyment, and that every one around is obligated to do it service. But that there is any possible duty or obligation for it to render any office of affection to others, an infant never entertains an idea. Innocent as we may esteem it to be, symbolic of artless simplicity as it is considered, and is often described, it is, nevertheless, a purely selfish being. What is more, this is what it ought to be. For the babe knows only the simplest physical wants and the instinct to gratify them. Nor can it grow out of this rudimentary condition of life, or even continue to exist at all, except these wants are gratified. Its supreme duty, therefore, is to feed and grow, as it is the duty of those who have it in charge, to minister to these wants. As for love, for that principle of life which subsists within the purview, it is as deeply buried and enveloped as a flower in the bud during winter. There is must remain inchoate and apparently even non-existent till, at a later period, changes come almost amounting to revolution and bring it to manifestation.

As infancy merges into boyhood or girlhood the tokens of such change begin to be perceived. Nevertheless much of the selfishness, which is characteristic of the undeveloped condition, still continues. It now loses, however, that something that had before made it endurable and charming, and indeed, it is generally more or less repulsive on that very account. Young boys and girls often appear to be destitute of the sentiment of gratitude, and even to be wantonly cruel. Careful and judicious training may do much to check such manifestations, and also to develop good manners, generous behavior toward others, and perhaps, kinder thought and impulse. But this is likely to be superficial. The good children that were described in Sunday-school talks, have never been numerous, and seldom long-lived. Selfish considerations appear generally to predominate, till higher sentiment shall have reached to the basis of the character and leveled it all the way throughout.

It is true that habit engenders attachments, as those of parents and children, of brothers and sisters, and of playmates and associates. Yet these attachments are mingled in their nature. There may be somewhat of sympathy and kind-heartedness appearing among meaner incentives, showing that what may have been set down as depraved nature has within it a higher quality. The child begins to learn that in the doing of a service to a parent, a brother or sister, or some one else, that he or she has learned to like, there is a real delight. There may not be any other than a selfish motive at the bottom; there may be only the disposition with which the boy or girl emerged from the period of infancy. But even then, it is something of the best that the individual possesses. Though the stream rise no higher than the fountain, yet it may be that the fountain is itself rising higher.

Besides, with all of us who have lived far beyond the period and peculiar emotions of childhood, there will be pretty sure to be found, upon critical examination of ourselves, that in those very actions which are supposedly good and generous, there is also a smirch of self-seeking, a something like eagerness for praise or hope of personal advantage. In fact, we have occasion, as Tennyson has set forth in his inimitable poem, to pray not only that our faults may be forgiven, but our virtues too.

Xenophon in his *Memoirs of Sokrates*, has represented the philosopher as suggesting the existence of two goddesses of Love—two Venuses or Aphroditès. The one is a heavenly being that inspires only the higher motives and superior individuals; the other, a divinity or principle that actuates every one. In analogy to this illustration our characters are composite, and both these kinds of love are commingled in us. Children whose manners and habits are still immature and not fully formed, display this condition most strikingly. It is at this period in their career that they should be most scrupulously cared for, and it often seems to be the period when they are most neglected. Yet it is the time when the foundation is most firmly planted for future health, stamina and character. The lad that is described in the Play as trudging unwillingly to school is the material of which the coming man is formed.

The love, if so we are to call it, which appears at this period of life, has more the character of an instinct than of a principle. It

demands an equivalent return for all that it bestows, or it is likely to change to indifference, and even to actual hatred. A horse may love a man, and a dog his master, but if they are neglected they will become estranged. In like manner, also, parents may lose the regard of their children, and brothers and sisters may become as aliens to one another. There are often glowing attachments formed in adolescent life between schoolmates and familiar associates, but few of these comparatively are continued into mature years. They may be blighted by neglect and selfishness, or outgrown as character is more fully developed, or what is more probable, supplanted by other and stronger passions. Like the seed which was described in the parable as cast upon stony ground "not having much depth of earth they become unfruitful." And doubtless it is best to have it so. Yet when this change from apparent affection to actual indifference takes place in family circles it appears often in a baleful light.

With the passing from adolescence into adult life the individual blossoms into a new mode of being. What may be described as the consciousness of sex and attraction to others is now developed; and with it there come likewise an increasing sensibility to emotion and the perception of what is due to others. It is at this period that individuals are susceptible to religious influences, as these are occultly allied to the attractions of sex and the impulses of personal ambition. All this, perhaps, may be set down as being so because our humankind is an outcome and copy of Divinity itself. For we read in the fifth chapter of the book of *Genesis* the following statement of origins tersely given: "In the day that God created man in the likeness of God created he him; male and female created he them and called their name 'Adam' in the day that they were created."

The more forceful motive and principle in human character, which arouses the whole being into activity, which gives directness to effort and brings inchoate sentiment into full bloom, is love. Under its impulse, the individual, however reserved, self-contained, and even indifferent he or she may have been, now becomes conscious that the condition is incomplete. There comes attraction sometimes toward younger persons along with a disposition to aid and protect them; but more commonly in our modern society it will be toward individuals of different sex, and with it there comes

a willingness, and even a passionateness to serve and oblige. Often this appears as self-abnegation, and indeed, it may develop into that celestial quality, which is manifest by the seeking, not of personal welfare and advantage, but of what will enure to the happiness and well-being of its object. Unfortunately, however, the crude selfishness which belongs to the immature and undeveloped period of life clings to us more or less, even during the extremest devotedness. Indeed, in innumerable cases, the predominant principle seems to be entirely thus personal. This is the fact with savages, as it is also with all who imagine that all things are for themselves. "There are two principles in us," Plato declares. "The one is a desire of pleasure, the other an acquired sentiment which aims at that which is most excellent. Sometimes the two are in harmony, and sometimes they are at war, and one or the other gets the upper hand. What is generally called 'the mighty force of love' is irrational desire which has overcome the tendency toward the Right, and so is led toward the pleasures of beauty impelled by kindred attractions toward physical and corporeal excellence." [*Phædrus*.] Then, he remarks, jealousy becomes manifest lest the beloved object should excel the lover in personal qualities, or be admired and sought by others. In such attachments as these there is no genuine good, but only an appetite requiring to be sated, as in the love of a wolf for a lamb.

Nevertheless, there is much declaiming that is really unwarranted, in regard to the low nature of the attraction between the sexes. For this is the culminating of a law and principle that is as universal as existence itself. The quality known as polarity is present in all existing things. When the electric phenomena are manifest, they exhibit the twofold relation which we perceive fixed in the magnet. The affinities of chemistry are simply manifestations of this polarity, and intelligent observation discloses the same thing in the innumerable forms of plant-life. We find it also in animals, in their friendships and alliances, and recognise it as instinct. The same principle inspires friendship between man and man, and induces affection between the sexes, often stronger than the love of property, love of family, or even of love of life itself. It is frequently common, because of the instinctive features incident in such attachments, to think and speak of them as gross, sensual, and

even as vile and degrading; and indeed, considered only on the external side, they may be regarded in that light. For this human being, our own self, who has been described as "little lower than angels" or little less than Divinity, is capable of a debasement that would put any animal to shame. Indeed, it is true of the best of us, that however high we may raise our heads toward the sky, our feet still rest upon the earth.

Nevertheless, it is this attraction of sex, however high or however low it may be in quality or manifestation, that constitutes the foundation of all our social systems. The relations of the connubial pair establish the home, and from them proceeds the parental affection which in human beings as in many of the animal races, leads to the guarding of the household. The gregarious instinct pushes these relations further, and creates the neighborhood, the commune and country. In these developments of the social relation the human race excels all the animal kingdom. It not only makes for itself institutions, but brings into existence the arts and innumerable forms of science. Intelligent to build fires and construct language in its various intricacies, it exercises imagination to the widest extent of inventive power. The faculty beginning with the simple devising of implements and utensils for the common uses of life, carries its planning into the larger fields of activity, where it may meet the demands of convenience, taste, and even of inquisitive curiosity. All these achievements, so often the subject of boast, owe their inception, their value and usefulness to the peculiar attraction between man and woman. Thus not only does the entire social body owe its existence to that attraction, but we are indebted to it for the arts and culture which we extol as civilisation—a term which by its original etymology denotes the mode of living together.

It is an apostolic maxim that "he that loveth his wife loveth himself." By virtue of that relation, he is more genuinely a human being, a component part of the community, as he cannot be otherwise, a "living stone" in the social fabric. He is thus made more capable of carrying into action the highest principle of life, charity, the loving of the neighbor as one's own self.

But we are not to suppose that this is the whole of the matter. Our life is a training-school to higher ends. We go by steps from

lower to higher, and are not able afterward to go back and take up with what had pleased us before but has now been outgrown. It is well, however, that in every stage of experience and development, we should live and act according to its conditions. We contemplate an ideal excellence in them all which makes the attaining of objects desirable, even though the conceptions are materialistic and commonplace. We imagine such excellence in children, in friends, in those whom we admire and for whom we entertain affection. Nevertheless, there are blemishes and deficiencies in all, and while we may supplement and correct one another to a great degree, we cherish the concept of an essence, a principle beyond all these objects, perfect in its excellence. Real love is absolutely the love and desire of this excellence. It is a seeing with the mental faculty of sight, the seeing, not of an image of an object to contemplate and love, but actual perception of the reality itself, the highest fruition of which we are capable, and a transforming of ourselves into that reality.

ALEXANDER WILDER, M. D.

REJECTED OPINIONS AND OUTGROWN CONCEPTIONS.

BY DR. JAS. R. PHELPS.

"Of old hast Thou laid the foundations of the earth, and the Heavens are the work of Thy hands. They will perish, (be dispersed), but Thou shalt remain; yea, all of them as a garment shalt wax old, and as clothing Thou wilt change them, and they shall be changed. But Thou art the same, (art He,) and Thy years shall have no end." Ps. CII. 25.

I know not who wrote the psalm from which these words are taken,—I care not. To my mind this declaration stands as immovable testimony to the endurance of Truth, however its appearances to our view, or our conceptions of it, may change. This is a world of illusions and perpetual mutations, but still I believe those illusion appear as,—even answer the purpose of,—facts to a greater degree than many of us are willing to admit. The soul is from its first enwrapment in a material body reaching out for something beyond itself, and for myself I have reached the point where I have ceased to smile or jeer at this instinct, whether it manifests itself in the attempt of the child to grasp the moon, or the effort of the religious devotee to attain salvation through priestly mediation, or affiliation with, and acceptance of the dogmas of the Church. We have the promise,—“Ye shall know the Truth and the Truth shall make you free.” If we have in any measure come to *know* the Truth,—and to know it is something far more than an intellectual recognition and acquiescence,—in so far have we become free. But it is not becoming or charitable to belittle, or lose patience with those who are struggling, painfully it may be, toward the form of Truth which will make them free also.

I question if there is one of us who has not his closet of old clothes, and by this I mean the conceptions and faiths which clothes symbolize. They are of different sizes, patterns and textures, and there have been times when we thought them very pretty, and they were, because they were adapted to our state of life and fashioned according to the prevailing style. When we wore them we were proud of them perhaps, for the Hottentot may be as vain of his breech cloth as the woman of fashion of her sables, and with perhaps

good reason, for the Hottentot's costume does not hide or obscure so much of the man.

I have used the words, "Rejected Opinions" but I do not quite mean this. Perhaps "Discarded Opinions" may be a better word, although they are used synonymously sometimes; but in a game of cards we often throw out one, not because we consider it of no use, but because we have a better one for the present purpose. And so every old garment is not devoted to the ragman at once; we wisely conclude that it may be worked over for someone else, or perhaps furnish a needed patch for a garment we still wear; and so criticize as we will many conceptions of early years, and wonder at our apparent weakness in clinging to faiths of which we now question the reasonableness, I do not think we are justified in considering ourselves foolish that we did once cherish those convictions. In fact the man who thus considers has not yet fully emerged from the fool's paradise.

There are forces that play on the earth-life that drive us into various shelters for at least temporary refuge, and when we find ourselves forced into these conditions we cannot tell how long the necessity will endure. Some crushing misfortune or overwhelming bereavement may lead one to seek human companionship in the fold of a denominational church, and the rest found therein blinds the eye for a time to the absurdities and intellectual deficiencies of that church's dogma.

The time may come when the scales will fall from the eyes and the efforts of priest and parson to draw the lines more closely and fetter one's free thought will break the ties that hold him.

The Master indicates the course to pursue in such a case; "When they persecute you in one city flee ye to the next," adding the significant sentence, "Ye shall not have gone through the cities of Israel till the Son of Man come." Remembering that The Son of Man symbolically is the Divine Truth adapted to human states and conditions. And here appears rather an authoritative reason for changing one's mental or spiritual environment when the conditions become wearisome or irksome. It takes more than that for a man to *justly* become branded as a backslider or renegade.

It will be many ages before mankind will outgrow the necessity for religious aggregation, and probably the time never will come,

here or hereafter when the oneness of soul-thought will cease to lead immortal beings to arrange themselves into societies of kindred thought and affection. One great teaching of Swedenborg is that the Heavens are composed of innumerable societies. The union of those of similar thought in this life is so close a semblance of that arrangement of The Eternal World that one cannot lightly ignore or disregard it. The Immutable Law of Creative Energy finds verbal expression in the assertion,—“God setteth the solitary in Companies,” literally families, and it is suggestive here that the word translated “God” is the plural of the designation of the Deity. The Elohim, a word that suggests to the thinker that God is a Unity, but not a unit, a thought that stands as an antithesis to the Swedenborgian claim that the Manifestation of the Deity in the Christ is all there is of God. It was the evolution of this thought in my mind that led me to question whether after all Swedenborg’s conceptions are not somewhat cloudy at times; and I am not the only one of the members of that Church who is questioning whether the attempt to limit the Almighty to simply One of His Manifestations is not trying to place Him beneath us. “If this be treason make the most of it.” Perhaps you may think I am wandering from my theme, but when one gives full play to his mental activities along these lines, the thoughts he involves will crowd him and press him on; at least they do me.

Well we are apt to make a fetish of our conceptions, and I do not know that it does us any real harm; in fact there is a certain enjoyment in the process.

When my youngest boy was between two and three years old he had a strange plaything. It was a bottle with a rubber nipple. His mother dressed it up in a little cape and it became his inseparable companion. He called it “Bomba” and he was never without it; his whole heart and soul was bound up in the grotesque plaything. At meal times he placed it beside his plate, and frequently would stop to caress it, and speak lovingly to it. He took it to bed with him, and his first thoughts in the morning were for “Bomba.” When he went out to play he took “Bomba” with him and kept it in his hand or by his side, every little while bestowing some form of endearment on it, and it was never out of his sight.

When he began to go to the kindergarten he could not take

"Bomba" with him, and unlike "Mary's lamb" it could not follow him there, so he used to put it in a little toy bed that was an heirloom in the family and tuck it in snugly. As soon as he returned from school he would take it out before he ate a mouthful, and then carry it around the rest of the day. One day he came home full of business and forgot "Bomba" for a time, and it was nearly the middle of the afternoon before he remembered it. This was the snapping of the first strand. He continued to remember it at bed time but did not seem to consider it so much of a necessity during the day as it had been. Then occasionally he would forget it when he went to bed. One day he put "Bomba" and the bed up in the attic and seemed to forget all about it, but later when we were preparing to move, we found the little bed with "Bomba" in it behind some trunks. Poor "Bomba" was forgotten,—laid aside. I looked at it through a tear for it revealed to me a line of demarkation between innocent, simple babyhood, and the less trustful, matter-of-fact quality of envelopment which seems to become a necessity for the soul to enable it to endure the sterner realities of life which too soon confront it. "Bomba" had been the baby boy's joy and delight,—now it was only an empty bottle to him, but there was a distinct element of pathos about it all.

Do the memories of early childhood revive and live again as an incarnation reaches a climax, and we sit down to *think* as the shadows lengthen? Our callow ideas and conceptions may indeed pass out of our thoughts in early and middle manhood, just as the stars disappear as the sun rises, but as the afterglow of life steals on, they reappear one by one, and so I think that the old convictions and beliefs, crude and absurd as they may be, may sometimes have a deeper meaning for us than we think possible just now. The quaint, amusing love for some inanimate "Bomba" may be a real part in the evolution of the soul that later on may take the changed form of a higher love for the eternal and the real, and it is not wise to jest too heartily at the queer conceits of the baby. The Master once used a little child as a symbol of true manhood.

I am of the opinion that we never entirely divest ourselves of any of our conceptions. What we think, or at any rate, what we at any time firmly believe, even if only for a time, enters into the mental fabric that we weave, and which we make into our eternal

garments,—for in the eternal world the soul or spirit clothes itself in its own homespun.

Let us return to the verse which we quoted at the beginning of this paper: "Of old hast Thou laid the foundations of the earth, and the Heavens are also the work of Thy hands." This plainly means that the higher and interior thoughts, emotions and desires of the soul as well as the outer manifestations of the life are the workings of a Divine Energy that flows in an increasing stream from The Source of All Life,—call it by any name you please,—into every created human soul.

What form this infilling and impelling influence assumes in its upward, or downward direction, as it comes into the outer plane of thought and action depends on the genius of the soul, and may be,—I believe is,—largely influenced by Karmic law. But all of this action is subject to change of direction and quality. In a way, so far as human observation goes it perishes; not that anything is annihilated, but the separation and rearrangement of spiritual atoms seem to us much like disintegration and destruction. But to the Divine Eye this is not so. "Thou shalt remain." All of our misconceptions, mistakes, denials, betrayals, do not in the least affect the Eternal Truth, an imperishable eternal verity which every soul will sometime see, acknowledge and obey.

"As a garment shalt Thou change them and they shall be changed." The word rendered "changed" is in the original Hebrew "Thalap" and cannot by any manipulation be made to read "destroyed." It means altered, made over, put into other form. We may in our blindness imagine that we have got rid of the results of our thought-action, desire-action, but we mistake. Even the old shirt that I sold last year to the rag-man may have entered into the texture of the paper on which I am writing.

Regarding the standpoint from which we now view things, who knows just how many of our conceptions that we think we disposed of years ago, have operated as impelling influences to land us just where we are. "Thou art the same," or literally, "Thou art He and Thy years have no end." The Eternal Truth stands the same, yesterday, to-day, and forever. It matters not how much we may be blinded, or blind ourselves to it, it will reveal Itself to us sometime, when "all shall see face to face." What matters then the darkened

rooms in which we have been shut up, or have hidden ourselves? Perhaps the dim light was the best for our weak eyes, which could not bear the light. Like Bunyan's Christian we may have been under the oppression of the Giant Despair in Doubting Castle, all the while holding in our breast pocket the key that would open the door and set us free, for every man carries the key of his own cell. There may be much in our old conceptions and former methods of thought that will explain a difficulty of the present,—some old antiquated lamp or tallow dip that even in our day of spiritual electric light may serve to light us through some narrow tunnel of today.

And so our closing thought is, do not look too contemptuously on the weak conceptions and dim understandings of the former days, but regard them as important factors in our spiritual regeneration,—a certain instrument for the removal and dissipation of the fogs and mists of earlier states, and we may find ourselves looking backward on past experiences with a hope that glows, and a tear which we embalm.

JAS. R. PHELPS, M.D.

EMOTION, IN SICKNESS AND IN CURE.

BY LEANDER EDMUND WHIPPLE.

With all attempts at healing by means of thought, or through the use of the mind, the emotional nature of the human being is invariably a factor in the proceedings if not in the philosophy employed. Usually it is prominent in both. To what extent it should be recognized in the sickness itself, or as a factor in its causes, and how much it may have to do with the necessary curative action, are questions more or less important in determining the course of action to be pursued with a given case. The extent to which the emotional nature is involved in both the character and the cause of any case of sickness is seldom recognized. For this reason determining the right remedies is not always easy and theories so evolved are not sufficiently accurate. This is true with regard to both material and mental methods. For these reasons the subject would seem to require intelligent attention both in study and practice, and there appears to be a place for it in the literature of the day.

The word "emotion" relates to movement. It is a moving, turning, or stirring of some phase or feature of personal life; especially when related to the feelings. Emotion is a moving, turning, or changing of action within the mind. The more impulsive the disposition the more emotional the person usually is considered to be. This is especially true with regard to mental violence.

Emotion itself, therefore, is the movement of the mind. It is an entirely legitimate function of mentality. Like all other functions and faculties it is harmful only when misused. Either abuse or misuse of the faculty, usually comes about through failing to understand its character and its proper functions. It is mainly in these ways that a study of emotion may help in these investigations.

Every individual possesses an emotional nature. With each one it is more or less spontaneous in action, or developed under self-control, as the case may be. With each one it is closely associated with the "feelings" of the mind; and this is the proving ground of its action and its powers. If the emotional nature of the mind is given over to the control of feeling, unrestrained by judgment, disaster both mental and physical is near at hand.

Like all personal activities of the mind, emotion may be sensuous—relating to and operating with those feelings which deal with sense-activities; or it may operate with those features of mentality that move in higher channels, where the activities of ideas are understood and the better feelings which adjust to goodness and truth predominate in thought. Which of these widely diverging lines of action shall be the seat of the emotions, is largely a matter of choice and determination by each individual. A clear understanding of the character of each, however, is essential to a conscious choice between them. In the exercise of a well balanced mind, which is based in the higher spiritual philosophy, the individual lives under the guidance of spiritual intelligence. With these favorable circumstances the emotions act under the higher impulses of the mind. They are then expressed in action through those feelings which are attuned to the right ideas in which the mind recognizes the real.

This, however, is the highest form of emotional response to the activity of ideas. In this degree it is not any too common in daily experience. It does not follow the impulses of the senses, but it is the true emotion and it is perfectly natural to man in his real selfhood. It is the apperceptive feeling of the soul manifested outwardly through the perceptive powers of the mind. It is fully possible to the intelligence of each one. As a mode of action in life, we should cultivate it in every way possible. This form of emotional realization has greater value in life than is often supposed. It really cannot be overestimated. In its use and development, however, every feeling must be tempered with judgment or there is danger that the sensuous inclinations may lead it downward. This action is extremely subtle and often difficult to recognize. The emotions are not competent leaders, therefore, in any event. They should be recognized as manifestation of feeling, and trained as strong allies of good judgment in all mental operations, but should never be given the superior position or be appealed to for guidance.

Let feeling be the outcome of sound reasoning that shall disclose the right of the subject, or of the question that is up for consideration, and it will rise high enough to prompt in the mind the full recognition of the reality of the subject and a soulful appreciation of the beauties of its truth. This is a right exercise of emotion. It will be safe as a course of action because founded on the right

and formulated in true reason tempered by judgment. Such stirring of the feelings as this is the emotion of the gods.

But there is a mere semblance of this true feeling, which in itself is based upon the response of the senses to the notion of pleasure in self-indulgence. This feature of emotion is extremely dangerous to the animal nature and to the mind when dealing with personal questions. It misleads in every direction. If the personal feelings are consulted, here, we are sure to decide wrongly. In such a quandary as this we should ignore the mere feeling, and carefully weigh all factors in the proposition, until the question is rightly understood on its own merits. Then judge by facts, not by feelings, wishes, desires, or personal inclinations. A better opinion will thus be formed, and a vastly better feeling will prevail with the mind, than would have been the case had the first sensuous feeling been followed. As is the case with all such propositions in philosophy, the true conviction far outweighs the false and misleading emotion.

In matters of sickness and of health this philosophy of the emotions is invaluable in innumerable ways. The sensuous emotions are indulged by the mind with the object and aim of gaining pleasure and personal satisfaction through the possession and use of material things, in themselves, regardless of their higher uses or of the rights and needs of others. In their exercise, these emotions are always overwrought. This excess is greater or less in degree, according to the temperament and disposition of the person. They tend to extravagance and to an abandon that invariably overthrows the equilibrium of healthy life. Every such act unhinges some door to the temple of health, and leaves some function of life exposed to the ravages of distorted action. Under such circumstances as these, sickness approaches at a rapid pace. By every such distorted act, the entire system is outraged, therefore the sickness engendered is many sided. In the indulgence of the animal or sensuous propensities, the seeds of every form of physical sickness are sown. Through the corresponding distortion of the mental emotions, the same result ensues with even greater force. Indeed, in every such experience the action of the emotions is in advance of the results, for the mind plans and the bodily functions and propensities execute the plan. Safety for the body, therefore, rests in a suitable control

of the mind. As the mind has its real base in spiritual understanding, it is fully capable of leading all the outer propensities aright and thus avoiding these undesirable results.

Some appear to think that it is only in the extreme use of the terms of erroneous action that such adverse results are to be expected. These usually claim that the milder forms of indulgence are entirely safe, even desirable, as indicating a fuller and therefore better life, here. But the difference is only in degree. Each act of a kind leads in the same direction. There are grades and degrees in each form of sickness, as well as in the acts that lead to it. Every over-indulgence, either physical or mental, reproduces the character of its action in a reaction, which will undermine and destroy that with which it is associated. This rule holds good with all action that is in any way abnormal. The over-indulgence need not be the most extreme, the deepest iniquity, or even iniquity at all.

The idea of indulgence with a selfish motive is an abnormal act of the mind. It prompts the selfish propensities to a corresponding physical indulgence, in which the equilibrium of the nervous system is temporarily overthrown. Then, the entire physical economy suffers. It may be the whiskey bottle; an elaborate dinner not at all needed for nourishment; the *wee sma' hour* dance oft repeated; or a box of caramels. So long as it is *over-indulgence* it tends toward an unbalancing of the forces of both mind and body. In the swiftly moving current, here, the cataract is not far ahead; and the further we go the stronger the suction of the dangerous waters. But, through proper exercise of the better qualities of thought and feeling, we can rise higher and let the turbulent, roaring stream of sensuous pleasures pass beneath us without harm. It is all a matter of choice and application. The full power can be realized through the exercise of judgment.

As every one knows, the emotion of anger instantly causes the body to take on the semblance of a sick person. In the majority of cases, if continued, it will result in sickness. Even the most extreme forms of distress, of sickness and even of disease itself will result from different degrees of this distorted mental emotion. Anger actually decomposes the blood. Sometimes the iron can be tasted. The mind is responsible for every such feature of disturbance.

Bodies, alone, do not become angry. Neither do they become sick, of themselves alone. There is always some action of a mind involved in the erroneous doings, or sickness does not develop.

Fear, also, is an emotion based upon errors in thinking. It dries up the circulation, withers tissue, unstrings nerves, paralyses nerve-centers and renders the entire body unfit for use in ordinary ways. Fear destroys the equilibrium, first of the mind, then of the body. It leads to every variety of sickness and of disease. Eventually, if continued, it will result in death, which is merely the separation of the two phases of being, the physical and the mental.

Avarice also has its own phases of abnormal action in the mind, and these phases are reproduced in the bodily tissue. Penury none the less so. Grief ties up in knots and so strains muscular tissue as to simulate disease in many severe forms. The instances where grief has been followed by sickness are too numerous to need mention; and almost every one knows of instances where instantaneous death has occurred from no other known or apparent cause.

Every disturbance in either the physical body or the sensuous thinking is the result of an overwrought or an overindulged emotion. These are all faults of the mind and they must be set right there, ere the physical conditions can be expected to show the right colors. A mind that is in harmony with its own laws will produce a perfectly balanced nervous system, and a body that is healthy in all respects. Then the various functions of both mind and body will respond to action that is right, and the emotions will reproduce right feelings, thus multiplying the harmonies of life upon earth.

In these and many similar ways, sickness is produced directly through wrong use of the emotions. There are innumerable ramifications of all these phases of disturbed and overwrought emotional action that offer channels through which every known variety of sickness can and does come to mankind. Indeed, it may be doubted whether sickness ever develops in any way entirely independent of the emotional nature. The emotions and the nerve-centers are so closely associated in action that what takes place in one of them is certain to be repeated in the other. When for any reason emotion is turned into unsteady or unbalanced channels, some abnormal state of the nervous system invariably results because of the violation of the natural laws of life.

On the contrary, however, when the emotions are maintained under control in perfect equilibrium of action and responsive to pure reason, the entire nervous system is an instrument for their true expression. This will assure a state of harmony in the bodily action to be maintained for all the purposes of personal life. This, in turn, will establish a condition of health, because the harmony of mind and body, acting together as one, will be sustained in the equilibrium of the emotional nature, and the right operations of mentality will produce strong, healthy physical action as their counterpart in the activities of personal life. The man who carries a steady poise of the emotions of his being, possesses a sound nervous system and a healthy physique.

The next consideration, here, is the matter of a possible cure. If the maintaining of a nervous and emotional balance results in the continuance of health, and the loss of equilibrium results in sickness, can the perfect balance be restored and the condition of health be regained? Yes, the re-establishing of the lost equilibrium will produce this result.

Emotion is a mode of operation of the mind maintained while it deals with feeling as a supposed real and necessary feature of life. Its highest action is an activity of the soul, where the true appreciation of reality and truth prevails in all understanding. It is therefore permanently established on the soul-plane of being, as a mode and means of REALIZATION OF THE BEAUTY AND GOODNESS OF REALITY. From this fountain of sparkling waters the mind draws all of its real emotional feeling, and brings it forward to the earth plane. There it becomes a mental realization of Truth. In the soul-activities emotion is always pure and true. In the mental operations it should always uphold the right in every act of outward experience. This might be done by everyone; but those who maintain, on the mental plane, the perfect balance of soul recognition are few in number, and those who continue the harmonious feeling outward to the physical plane of the nervous system are still fewer. Probably this is inevitable in the present state of personal development.

The individual who can sustain this equilibrium on all three of these planes is the true healer—the Christ of his time—for his entire thinking is of truth; his feeling is a full recognition of that

which is real and of the purity of its qualities; his every emotion leads both himself and others upward to wholeness of understanding, and this is the acme of health.

Few, perhaps, in this life, ever reach or exhibit this height of life and its action. This fact, however, need not deter the aspirant to higher understanding. There are almost countless degrees of realization and its consequent power that are below this high standard, but that yet are within the pale of a true healing power. All of these degrees of power will be recognized, felt, and received with joy upon the personal plane of earth-life, where people suffer from error and know not how to obtain health. To "but touch the hem of the garment" of the Messiah who knows wholeness and therefore embodies health in every thought and feeling, is the greatest joy and satisfaction to one of these sufferers.

The knowledge of the soul is the real power that heals. The "moving of the spirit upon the waters" is the mode of spiritual healing. This is the emotion of the soul. It never strives for self-satisfaction or becomes distorted in abnormal seeking for independent pleasures, but it remains within the conscious wholeness of understanding, and in entire purity of purpose it leads always to higher ground through the exercise of right feeling. True emotion, therefore, is always a powerful healing influence. Every high emotion contains a healing essence; and however it may be exercised, that application of it becomes a real healing method. But, great care must be exercised here. The mind is altogether too prone to take the bare statement that "emotion" is a healing influence, and so turn to the lower fields of sensuous emoticnal thinking and dream of health to come through copious draughts of selfish gratification. This is a field of the deepest illusion and amidst its darksome delusions no true healing power exists. The soulful emotions abound in health and in healing; but the sensuous emotions lead in exactly an opposite direction. What is commonly considered emotion, therefore, is not desirable to cultivate, for even though it contain a semblance of healing, through temporarily bringing one's desires nearer to a seeming realization, it is a semblance only and ends in delusion deeper than before. That which is not right itself cannot lead to the right. Faith in it can only sink one deeper in illusion. The value of faith rests entirely in the reality of its object.

The mind may bring the full realization of the soul's emotional forces forward onto the plane of mentality, and so develop almost superhuman powers of healing. Commonly it does not do this, but, instead, it tempers what it does bring with it, in the water of personal opinion instead of in the oil of spiritual understanding. Thus the power of the true emotion is lost and the mind supplies its own self-confidence in place thereof. We cannot safely trust these self-assertive but external powers, for they do not contain the essence of true emotion, and all of their feelings mislead us.

Apply, now, these features of understanding to the act of healing. When a case comes for helpful influence, first observe its features of action. In what ways do they deviate from the norm of a well balanced life? Recognition of this will show what law of life is actually misinterpreted, and how it occurs. Note carefully its mental features. What are the emotional phases of thought that are associated with the troublesome conditions that require the healing influence? When these are accurately learned, apply the remedy. First set aside the wrong idea by dealing with it negatively in a way suited to show the nothingness of its seeming reality. Then bring the true idea before the mind, and establish its right feeling in the realizing sense of consciousness. This change of idea will change the entire emotion with regard to the life and its conditions. The false emotions that before were continuing the unbalanced conditions, will be replaced with the true emotions that contain life multiplied in every true feeling. While it is true that the emotion determines the feeling, here, yet the feeling is sustained in an even balance by reason, which is established and maintained under careful judgment. The result is a condition of the mind that embodies health in all its thoughts on the subject.

Not every thought that is based on faith, or which exists in love, so-called, nor yet the one which in the loudest tones asserts the deepest reverence, is either the truest or the most reliable in time of trouble. All depends upon the real nature of the object of faith, love or reverence. For the character of the thought will inevitably partake of the nature of the object of its emotional feeling. Thus the most intense emotion may fall short or fail utterly of accomplishing the desired purpose. The only sure way is to be entirely certain of the ideas at the base of the action planned, determine the

qualities, and regulate all feelings about them according to the actual facts. In this mode of understanding the emotions of sensuous thinking will be set aside, and those of the mind will be so attuned to the qualities of the soul that the mind will act in unison with true feeling, thus establishing and continuing the healing influence of harmony and wholeness.

Each form of sickness can be studied in this way. Both an abnormal feeling and a distorted emotion are always present and will be found exerting some important influence in the mind, else the sickness of the body would not be present. In the spiritual counterpart of that emotion rests absolutely its true remedy. It may be transferred through the understanding and established in the place of the useless illusion of error that contains no substance.

This is a true healing—effective, permanent, and real. It is a substitution of real feeling for emotional sentiment. As the feeling is *real* he who experiences it gains reality in the feeling and is healed. But look well to the object of thought, here, as before suggested, for the fatal mistake is continuously being made of calling every sentiment a true emotion and declaring *all* emotion good and desirable. Too many healing systems of the present time are constructed on this fatal delusion. They are before the world as so-called scientific or religious “cures,” but they are simply emotional curing systems that never heal anyone or anything. They change feelings but often only from one degree to another of the same unreal character.

Emotion is one of the highest curative powers, but it must be understood to be the pure and changeless emotion of RIGHT FEELING TOWARD REALITY, or the statement cannot be true and may be misleading. With every emotion of the soul there is an accompanying feeling that accurately defines the emotion in its nature, character, and purpose. Also with every emotional thought of the mind, a feeling goes into every action; and this shows the nature of the thought, the character of the emotion, and the purpose to which it can be put, in life.

A suitable study of these things will aid in understanding the nature of man, his powers and his abilities, and will help to avoid many of the pitfalls prepared by the sensuous nature.

By virtue of his real nature man is a holy being. He loves truth,

but is so allured by the senses and sense-reasoning that he often passes it by in pursuit of a shining substitute. Nowhere is this exemplified in a more glaring manner than in his estimation and judgment of the emotional nature.

True emotion is the response of the soul and mind to the pure feeling of the Divine heart—the love of God for Man.

LEANDER EDMUND WHIPPLE.

MAN AND NATURE.

What is man in this stupendous universe? An atom in a cosmos; forgotten in his own insignificance, remembered only in God's almightiness.

An idealist is necessarily more or less of a pessimist. His life, his personality, and even his thoughts are inseparably connected with the lives, personalities, and thoughts of his fellow men. And in this association, he sees everything below standard—that standard manifest in the absolute harmony of things. He realizes the inability of man to attune himself to the impersonal world and universe in which he lives.

Only in the consideration of nature unhurt by the activities of man, does the idealist find unalloyed satisfaction. Everywhere in nature he sees harmony. Whether he gaze upon a consummate Eden, or upon a barren moor, he finds no detail at all incongruous with its surroundings. Everything is what it is and all that it seems. There is no superficiality, each quality is, so to speak, a radiation from the center.

Only nature can afford to be elaborate; only in nature do the properties of fulness and simplicity coexist and supplement each other. She is at once inexpressibly intricate and delightfully perceptible. When man elaborates, he confuses. His virtues are half vanities, his ambitions half childishness, and his work is in accordance—not after the eternal order of things, but after his misconstructions, imperfect conceptions, and ignorance. He learns slowly and fails easily; and every step of his advance is followed by a partial retrogression. As a part of nature, he is, like every other part, sublime; but as a factor in the world he is inefficient, inconstant and unreliable.

So we live in a perfect and beautiful world of God's creating, filled with the sorrow of man's making—a world within a world, a hell within a paradise. "Pain is life"; but life,—that is, the way of living,—is the creation of man, his little world, the microcosm for the development of which, he is, at least in part, responsible. What a piece of work he makes of it! The suffering, the poverty, the utter misery—all that is vile and deplorable are the result of his ignorance and perverseness. He it is who spoils it all. He is always and forever reversing the standard form of the equation, always trying to improve upon what is already perfect, continually making his little daubs upon the finished canvas. Even from the example of a God, he has learned little, because of his ineffable conceit.

But soon or later he must submit; and the hope of his perfection lies in what but a progressive reincarnation, a gradual evolution of mind and soul, till by however painful experience, he shall cease to resist the plan of the Omnipotent, and putting himself in harmony with eternal laws, shall at last, like a splendid instrument, ring true to every touch of the Master hand.

H. HUNTER SHERMAN.

THE GOD OF THE VEDANTA.

BY S. C. MUKERJEE, M.A.

There are certain characteristics which distinguish the God of the Vedanta from the deity of every other religion of the world. The extra-cosmic character of the deity is the marked feature of all exoteric religions. As opposed to the above the intra-cosmic character of the Supreme Being is the prominent feature of the Vedanta. "The world is pervaded by Me, my form is not manifested, in Me all beings live although I do not dwell in them," says the Gita, Ch. IX, Sloka 40. Again, as the powerful wind blowing everywhere rests in Akasha (space), know that all beings rest in Me in a like manner," (Ch. IX, 6). "O Arjuna, I afford heat, the rain is restrained and sent forth by Me, I am exemption from and death itself, in Me all exist and exist not." Ch. IX, 19. "I remain sustaining the whole universe by one portion of my divine self." Ch. X, 42. The God of the Vedanta is the spirit, the life, the animating conscious principle of the universe. He is the sustainer, the goal, the lord, the retreat, the witness, the refuge, the source, the indestructible germ of the universe. He is the life of our life; the breath of our breath; the innermost spiritual substance. He becomes manifest as will-power in man and as force in matter.

The material universe has been divided by the ancient Rishis of India into three divisions, viz., gross, subtile, and casual. By means of our gross body we perceive the gross universe, by our subtile body (*Sukhsma Sharira*) we sometimes perceive the subtile universe as, for instance, in the clairvoyant state, and by means of the casual body we perceive the casual universe through the help of the processes laid down in the Yoga philosophy. The exterior of the gross body is visible to us and its interior is brought to light by anatomists. The *Sukhsma Sharira*, or the subtile body consists of the five instruments of *knowledge*, viz., sight, hearing, touch, taste and smell; the five instruments of *action*, viz., speech, hands, feet, anus, and the instrument of generation; the five kinds of vital air into which the breath of life is divided according to its different functions, the mind, and the intellect. These seventeen constitute what is called *Sukhsma Sharira*, or the subtile body. The five in-

struments of knowledge and the five instruments of action should not be identified with the external physical organs through which they act, such as the eye, the ear, the hands, etc., which are located in the gross physical body. The instrument (Indriya) of sight is a subtile power which resides within the eyes, the organ of sight, and which is distinct from the physical organ itself. When dreaming we occasionally get a glimpse of the action of the subtile body, when, for instance, the events perceived in dream actually take place in the future even to their minutest details. In the above case, the event experienced in dream cannot be said to be the result of the memory, of the waking state, for the ordinary waking consciousness has no power whatever to foresee what is going to take place. As everything in nature must have a cause, so the subtile body should have a cause, and the cause or the basis of the subtile body is the casual body, the *Karana Sharira*. This is the innermost sheath of man in which the five instruments of *knowledge*, the five instruments of *action*, the five vitalizers, the mind and the intellect have reached their most subtile form. On the plane of the gross body, a sharp and rigid distinction is visible as regards the various instruments of knowledge and action. In the subtile body, too, the distinction is visible though in a less degree; in the casual body, one instrument of knowledge only, technically known as the *third eye* (Gyan Chakshu) performs the work of the five instruments of knowledge, viz., the sense of sight, touch, taste, smell, and hearing. It is the common factor of the five instruments of knowledge, the origin of separate perception. It is the basis of all such powers as clairvoyance, psychometry, divination, intuition and instinct. This centre or focus of all our mental and intellectual powers, which is located in the casual body has been described as the blissful state of consciousness (Anandamaya Kosha). Not the third eye alone but the most subtile body in which it is located is called the Sheath of bliss. Because it is all-full having no want or desire. The power of the *Gyan Chakshu* or the *third eye* is such that nothing is concealed from its range of vision and the things are very few which it cannot accomplish. The ultimate object of the activity of all our organs of knowledge is the attainment of bliss; our mental and intellectual powers act as 'if with an idea of bliss before them. This idea of bliss is the main-

spring of all our activity. Though it takes two forms, viz., the enjoyment of pleasure and the avoidance of pain, yet both these forms are the aspects of the one main idea, the idea of bliss. This is the cause of our conscious activity. The gross body is only faintly able to realize the above idea on account of its very limited powers; the subtile body is more able to realize the idea of bliss on account of its wider range of powers; and the casual body, the *Karana Sharira* is fully able to realize this idea on account of its almost unlimited powers. The casual body is, therefore, called the blissful sheath as it is devoid of *want* which is another name for *pain*. The casual body is built up by the most subtile psychic ethers. In the Bible mention is made of a "natural body" and a "spiritual body" "The spiritual body" is the *Sukhsma Sharira* or the subtile body. The casual body is more subtile than the "spiritual body" mentioned by St. Paul and is built up by the most subtile psychic ethers. In the casual body matter reaches its perfection. The plane of dreamless sleep is called the plane of the casual body or *Karana Sharira*.

In one sense, man may be regarded as the inhabitant of the three planes, viz., gross, subtile and casual. Special bodies with special organs of sense are required to explore these three regions of the universe. A person when wishing to travel by land uses a carriage; when desirous to travel by water uses a ship; when willing to make an aerial voyage takes the help of a balloon. Similar is the case with the truly enlightened man. He uses the three kinds of bodies mentioned above with their special organs to explore the three regions of the universe. All the bodies or vehicles of consciousness together with the instruments of knowledge and action as well as the mind and the intellect are material. They remain unconscious until they are lighted up by Consciousness.

Consciousness *per se* is one, single, and absolute. It appears various when connected with the innumerable bodies, gross, subtile, or casual, through which it is manifested. When consciousness acts through the physical body in the waking state, it is technically termed *Viswa*; when it works through the subtile body in the dreaming state, it is called *Taijasa*; when it manifests itself through the casual body whose plane is the state of dreamless sleep, it is called *Pragna*. The terms used above denote individual consciousness;

in other words, consciousness conditioned by a particular organism. But there are *universals* composed of *individuals*. In order to gain some idea of the *universal*, the Vedantists quote the instance of "trees" as included in the general name "forest" and of the particles of water as included in the general name "river." They argue that "forest" has no separate existence from "trees" and "river" has no separate existence from particles of water. That the universal is not an idealization of the particular, but a real entity may be proved by taking the following instance from modern Science. In considering the case of "cells" we come to learn that the universal (here the body) is not merely the aggregate of the particular but that it has an independent existence. The following passage from a biological work will make this point more clear: "The cells composing an organism are regarded as individual units and each with a distinct life and function of its own. Every cell of the great colony of cells composing the organism of every animal and plant has thus its special work to perform, the work consisting in the extraction from its immediate environment of those materials which are necessary for its growth and nutrition. But this work is entirely subservient to and indeed is solely performed for the ultimate nutrition and building up of the whole organism of which each individual cell forms a very small yet necessary part."

Though our body is composed of cells, the life or consciousness of each cell is quite distinct from our physical consciousness, yet our physical consciousness in the waking state is not distinct from the consciousness of the cells, for the brain and the body are made up of cells. According to the Vedanta each man is a cell in the body of God. What a cell is to the human body, each individual is to the divine body. The aggregate of the gross physical bodies is called *Virat* (the gross body of God); the aggregate of the subtile bodies in the universe is called *Hiranyagarbha*, the subtile body of God; and the aggregate of the casual bodies is called *Ishwara*, the casual body of God. We have mentioned above that Consciousness *per se* is a prime reality and of a quite distinct nature from unconscious matter. Whatever life or animation we detect in gross or subtile matter is due to the vitalizing presence of consciousness. The gross universe with Consciousness running through it is the physical body, the subtile universe

with consciousness running through it is the subtle body, and the casual universe with consciousness running through it is the Casual body of God. The instruments of action of God when working in the gross universe are the animated gross physical bodies; similarly God works in the higher planes, viz., the casual and subtle universe. The *Jivan-muktas* or those possessed of the knowledge of the highest self though living in the physical body, as well as beings of the highest plane of existence, compose the units of the Casual body or *Karana Sharira* of *Ishwara* (God). They resemble separate and independent cells of the body of God, so to speak. As from the heart, the centre of the physical frame, blood flows through every vein and artery to sustain the whole body, so from *Ishwara* (God) the centre of the universe, streams forth boundless mercy in all directions, through the *Mahatmas* who resemble the veins and arteries of the cosmic body. The *Jivan-mukta* realizes that all the conscious and unconscious forces working within him are the manifestation of the one universal will or force. He has no separate existence from God, the fountain of consciousness, life, and force. He walks upon the earth like the representative of God uniting his individuality in the great cosmic individuality for the good of the universe. The God of the Vedanta is, therefore, no personal God distinct from the universe. As man has three bodies, the gross, the subtle and casual, one within the other, consciousness animating them all, so *Ishwara* (God) has three bodies, the gross (the aggregate of gross bodies), the subtle (the aggregate of subtle bodies), and the Casual. One universal consciousness, the one reality, animates these three divine bodies, whose other name is the universe. The universe animated by consciousness is, therefore, the God of the Vedanta. The individual beings invested with gross, subtle and casual bodies constitute the cells, so to speak, of this cosmic body. As each cell in the human body, according to biology, has a distinct function of its own in addition to its contribution towards the formation of the waking consciousness of man, so each individual being while maintaining his individuality goes to form the cosmic body of God.

The Vedanta also adopts a five-fold psychological division to explain the mystery of man. The first Sheath is the gross body; the second Sheath comprises the five vital airs and the five instruments

of action, such as speech, etc.; the third Sheath includes the mind and the five instruments of knowledge, such as hearing; the fourth Sheath comprises the intellect (Buddhi) and the five instruments of knowledge mentioned above; the fifth Sheath is the receptacle of unalloyed and non-dual bliss. These Sheaths are vitalized by the presence of *Atman* or consciousness. The pentagonal form of *Shivalinga* (the image of Shiva) seen in Hindu temples is symbolical of the five *Koshes* or Sheaths through which *Atman* (Ishwara) shines.

In Hindu logic two kinds of relationship are recognized viz., *Samavaya* (inseparable) and *Samayoga* (dissociated). The first kind of relationship is that which subsists between a man and his limbs, an actor and his actions, substance and its qualities, etc. The second kind of relationship is that which exists between kettle-drums and the stick that beats them. As *Atman* (consciousness *per se*) is not a material object composed of elements, these two kinds of relationship between *Atman* and the five sheaths cannot hold good. The relationship, therefore, between self and *Atman* and the five sheaths is of the nature of *Adhaisa*, illusory relationship, which exists between a rope and a snake for which the rope is mistaken. The illusory relationship between spirit and matter is *reciprocal*, for by its means the notion of activity which is an attribute of matter is transferred to the pure self or *Atman* and the characteristics of *Atman*, viz., *Satchidananda* (existence, consciousness and bliss) are transferred to the sheaths.

The relation between the three-fold division and five-fold division of the principles in man is as follows: The gross body is considered a common principle in both these classifications. The *Sukhsma* (subtile body) of the three-fold division includes the coil of vital air, the mental coil, and the intellectual coil of the five-fold division. The casual body (*Karana Sharira*) of the three-fold division is identical with the *Annandamaya Kosha*, the Sheath of non-dual bliss of the five-fold classification.

The three-fold division is a practical division which means that the subtile body can exist independently of the gross body and the casual body can exist independently of the gross and subtile bodies. At death the physical body becomes insensible and the subtile body lives independently of it. When the Subtile body falls off, the

Casual or *Karana Sharira*, lives and moves in its own plane independent of the subtile body.

The five-fold classification is more of a psychological nature. It has reference to the working of the inner principles of man when those principles remain united in the individual as in life before death. In this classification there is the outward physical group, behind that the group of vital air, still further back the mental group, behind that the intellectual group. The innermost group is the casual group made up of the most subtile forms of matter. Through all these gross, subtile, and Casual Sheaths or bodies either in the individual or in the universe, runs consciousness like a stream of light, animating and giving life to all of them. When consciousness is reflected in the most subtile forms of matter which resemble pure light, it is termed *Ishwara* (God). The purest and highest form of light which is able to reflect consciousness in the highest degree is the omniscient and omnipotent God of the Vedanta. Absolute consciousness is devoid of all attributes and is never affected by the presence and action of material environment. It is absolute and unconditioned consciousness beyond space and time. It is non-dual. Very rightly Plato says, "God is Truth and light is His shadow." The absolute consciousness is termed *Bramh* in the Vedanta. *Ishwara* or God is its highest, purest manifestation in the most subtile and purest form of matter. You may call *Bramh* nature if you like, and then God becomes the highest, subtilest, holiest, purest and greatest ideal of nature, which is equivalent to absolute consciousness.

The intelligence which guides the universe is an inner intelligence. It is the soul of nature. It works in a manner which is akin to clairvoyance. The forms it develops are according to a law similar to "Natural selection." The power which guides matter in its evolutionary course is an ever-acting, ever-present, exhaustless power, immanent in nature. The universe is the body of this power. "The whole tendency of modern Science," says Prof. John Fiske, "is to impress upon us the truth that the entire knowable universe is an immense unit, animated throughout all its parts by a single principle of life." The adaptation of means to end which we invariably find in the working of Nature proves that the power works with an intelli-

gence of the highest order. The facts of evolution prove that the inherent tendency of this power is to direct the course of Nature from the *lower to the higher*. This power, therefore, is a beneficent power. Nowhere in the works of man is displayed more intelligence than we find in the works of nature. What is called evil is but the stepping-stone to higher good.

Let us see what evolution has done for human progress. "We find that the very existence of man, in his first appearance upon earth was the result of that law. That was the infinite power which spoke man into life. That was Mother Nature's womb from which the infant race was born, and science has shown that she has reared her offspring with a mother's care. That law in the early ages of the earth's career, took vegetable and animal life at its lowest and crudest stage; and for millions of years it operated along one continuous and ever-ascending line, from lower to higher, from the simple to the complex, from the homogeneous to the heterogeneous, from animal life with one cell to many cells, climbing up step by step, through countless ways and by-ways, by interminable methods. Expressing itself all along the way in thousands of species, never retreating, ever advancing through struggle and strife, love and hate, till finally its work culminated in man. But it did not rest here. Nature never rests. Taking man as a mere savage, an animal but one remove from the ape, it unfolded and trained and raised him through ten thousand years of discipline till it brought him to his present state of civilization. And even now the work is not done—it will go on as long as man is an inhabitant of the earth. And even then the end is not reached. Rising above the earth this same law lives on in the spirit world. Like man it is immortal. Where man goes it goes. Taking humanity as it empties itself into the spirit worlds, this law continues its refining, unfolding, uplifting, progressive work. It is never turned from its course. Not the animalism of the brute species nor the ignorance, nor errors, nor selfishness of man, thwarts it in its success. It evolves the civilized man out of the savage on earth and in the spirit-world it evolves the second sphere out of the first and the third out of the second. Out of the earth-bound soul it makes an angel of light, out of *hades* it evolves heaven."

S. C. MUKERJEE, M.A.

FIAT LUX.

IX.

BY MRS. EVA BEST.

"It would not be possible for a negative goodness to help a soul to reach great heights, would it, Solas?"

"The merely not doing wrong, you mean? To simply do no ill leaves the world where you found it. To be, to act, to do, to strive; not pompously, but quietly, making gradual and persistent effort to better yourself, and, by your example those with whom you come in daily contact—this, Querant, is to evolve in the best possible way."

"I have often thought about this, Solas. A man may not be an enemy, yet neither is he a friend; and the need of a friend is often a sore need. While he does no one an injury he likewise does no one any good, and so, it seems to me, he counts for little as a factor in the problem of the world's progression."

"Fairly illustrated, Querant."

"But perhaps it would, after all, be better to do no ill—to be negative and make no mistakes rather than to be positive and perpetrate a lot of errors."

"Not doing is *nil*—nothing. To forge ahead purposefully is—something. Suppose in trying to accomplish something one does err? If the endeavorers were infallible the race would no longer need to go to school and learn its lessons. Querant, when the eager birdling tumbles out of its nest it does not fly, at first; but it has made its initial effort to use its wings, and in due time, it will fearlessly arise and lose itself in the soft blue of heaven."

"I see."

"The first choice a child makes between right and wrong may not be a correct one; but the power to reason has been recognized, the maturing human being arriving, in due time, at a stage where a wiser discrimination is possible and a wiser choice is made."

"The first effort of the little child to choose aright is the first beating of its soul wings?"

"So it seems to me, Querant."

"And it is as well not to try to hurry, Solas?"

"'Hurry'? That word always reminds me of a dear old professor at college who was cognizant of the many truths he put in practical use. It was his wont to warn the impetuous youngsters with these words: 'Don't hurry, boys, for we have no time to lose.' If eternity be indeed eternity, and we be immortals, then there is no need for mad rushings at that which a quiet deliberation would far more surely—and speedily—make our own."

"The best workers are the slow-goers always. The artisan who hurries almost invariably wastes both time and material. And not only are his employer's time and materials wasted, but he squanders his own vital forces, taxes his strength by his needless precipitation, and tries his nerves to the utmost both by his effort to work rapidly and his constant anxiety as to whether the work upon which he is employed may turn out faulty, and so prove unacceptable."

"Yes, I have discovered that for myself."

"We even think too fast, our thoughts rushing hither and thither, too usually with no point nor purpose, with no method of concentration, and with never an idea that thinking is a faculty needing much training."

"You mean that our thoughts run riot?"

"Run riot, indeed! I have often likened my mind to a playground, where vagrant fancies, like idle children, ran here and there, accomplishing nothing by their erratic flights after one another, nor allowing any one individual thought time to formulate itself into something forceful and of use."

"Then one can control one's fancies?"

"It is a thing none too easy of accomplishment, but it can be done. The man who is able to control his thoughts is the man who possesses occult power. For thoughts are things, and by them a prodigious force may be brought to bear upon the affairs of the world."

"For good or ill?"

"That is a question you are well able to answer for yourself."

"But upon whom is this force to be exerted, Solas, on the thinker himself, or his fellow-men?"

"Himself, first—and that is going far enough for our practical purposes. When each man succeeds in practising right thinking, it follows as the night the day he will accomplish right living. And

that, Querant, *is all that is needed to better the world.*"

"Just each man for himself?"

"Just each man for himself. The thought must be *his* thought; it must arise in his own consciousness, and be shown forth—manifested in his own act. No other is able to think his thoughts (as they ought to be thought) for him. And if his thoughts so shown forth prove themselves in accordance with the Law, himself and all mankind with him will be benefited thereby; for no man liveth for himself alone."

"But if his thoughts should prove contrary to the Law, Solas, what then?"

"It is one of the dependable rules that works both ways. When man's mind is filled with vicious thoughts is it reasonable to suppose that his acts will show forth a tendency toward that which is good rather than that which is evil?"

"No, Solas, since it is the thought that prompts one's action. What else *could* prompt it?"

"Again let me declare that man does not live for himself alone. Each ignoble thought manifested upon the material plane of existence must, in greater or less degree, affect those with whom he associates."

"I fear that is too true."

"Why fear, Querant? Accept it as a Law, and make wise use of it."

"Make *wise* use of it?"

"Can you not see how this dependable rule must work both ways? But let us keep to the thinker of evil thoughts for a little longer."

"I am deeply interested."

"There is no sin committed that affects simply the individual sinner himself. Each man's life is interwoven first with that of his family, the members of which are the greatest sufferers; those nearest the wrong thinker being the most keenly affected. What the man thinks and does in his home, therefore, has its influence upon the inmates of that home; these, in turn, exert an influence upon the community in his neighborhood; the moral tone of this locality makes itself felt by the town, the town affects the county, the county the state, the state the country, the country the world at large."

"That is a broad statement, Solas."

"Querant, it is said that if a stone be thrown into a lake, no matter what the dimensions of the body of water, the ripples caused by that stone's displacement of liquid particles will travel every way from the central point of contact until it is stopped by the shores."

"I, too, have heard this statement made. Then the evil thought sends its ripples every way from the central point?"

"Does not this sound reasonable to you? Thoughts are as truly things as are stones, and manifested or unmanifested have a power as yet beyond the thinker's conception. Perchance we feel the presence of a baneful influence, but, being ignorant of the Law, we are unable to cope with it. Let it be manifested in act—let it become perceptible, we are enabled to meet its influence as we choose—to negatively accept or to positively reject it."

"I begin to see to what 'wise use' this Law can be put, Solas, and that there can be no real reformation of existing wretched conditions until the minds of men are filled with better thoughts—this alone will help the race."

"Better thoughts are wiser thoughts, Querant, and wisdom routs ignorance, the sole instigating cause of all manifested evil. When we become wiser we become more loving; when we become more loving we become more patient, and patience makes it impossible for us to indulge our impetuous desires to seize this, to be envious of that, or to avenge ourselves for fancied (for most of them are imaginary) wrongs at no matter what cost. We find that the thinking of right thoughts makes us considerate of others, this consideration rendering us so kind that soon no one will any longer be in danger of suffering any harm whatever at our hands."

"Is it so difficult to be kind, Solas?"

"I consider it a natural impulse, Querant, an attribute of the real—the higher—man. It is the unkind individual who is unnatural. This man has allowed himself to become steeped in egoism, and at each offense committed by others against the little set of rules laid down by this selfish and narrow person he is at once up in arms, loses his temper, allows unholy thoughts to master him, and so becomes unkind."

"Tell me, Solas, is it possible for a man to control thoughts that he is sufficiently wise, let us say, to comprehend are pernicious in their nature—thoughts that master and drive him (many, many

times an unwilling driven slave) to perpetrate acts he himself abominates?"

"I am sure of it."

"How, Solas?"

"It may be a tedious process, but I by no means consider it impossible."

"But it will be extremely difficult."

"Not with the WILL to achieve."

"But how does a man proceed when he desires to exert his will?"

"Querant, you look upon the mastery of one's evil thoughts as a gaining of a superior vantage?—a loftier height?"

"Yes, Solas, I do."

"How does a mason go about building a tower?"

"Why, he is obliged to place stone upon stone, of course."

"Is that a difficult task, do you think?"

"No, not for the mason."

"We are all masons—all builders, Querant."

"All builders?"

"All builders of character."

"Only we build with thought material?"

"With thought material."

"There seems to be a plentiful supply of that, be it good, bad, or indifferent."

"The universe is filled with it, Querant; the Silence is supplied with inexhaustible stores of thought material; it is, as you suggest, 'plentiful.' "

"But suppose a man goes to build character and discovers that he doesn't know just how to obtain the right building material; suppose that the only thoughts he can make his own are the bad or indifferent ones."

"Very well, let us suppose this; but let us put it this way: The builder is a mason, and this mason uses faulty (evil) material in constructing that which he desires to raise above the earth's surface and become a landmark. He has a conviction that good material for his building exists somewhere; but, being disinclined to put forth the extra exertion necessary to secure an excellent article, he contents himself with making use of that which lies nearest to his hand.

"Now, this conveniently located material is imperfect. It is full of blemishes, is unhewn, unsightly, and so lacking in that nicety necessary to a perfect building stone that it falls, fragment by fragment, so roughly into its place, that instead of a shapely shaft the result shows forth a mishapen, awkward, unlovely pile."

"Which will someday, perhaps, topple over and fall?"

"Naturally."

"But he *may* select perfect building material?"

"It is his privilege."

"May it not be ignorance instead of indolence that has caused him to fail in his selection?"

"It is a certain sort of ignorance, of course, that allows him to be indolent. Possibly he is one of our too negative brothers to whom the easiest way is the pleasantest way, and, without a thought of the disastrous outcome of his labors, he heedlessly gathers from his unpromising environment such material as it affords."

"But if he be really ignorant of how to reach a better grade of material? He may be cognizant of the fact that it exists (since all around him are standing the 'shapely shafts' of the wiser builders) yet not know where his fellow-masons found the excellent stuff they have used; you surely, therefore, will not blame him for the only selection he has known how to make?"

"We should be sure to blame, should we not, the builder of any tower that toppled over upon us?"

"Yes, I suppose we should. But, Solas, this sort of tower when it falls endangers no one's safety save that of the mason himself."

"Again I say, no one lives nor dies for himself alone. When the mason is sorely wounded his nearest and dearest must suffer also; and the distress of each community adds an additional pang to the woe of the world."

"As long as such towers continue to be insecurely built—as long as such towers continue to fall, always something must be crushed beneath them."

"Always, Querant."

"But he himself is ever the chief victim."

"That is justice."

"But will no natural longing to save himself cause him to wish to build well?"

"The reaching toward better things is born of a selfish desire to save ourselves from suffering the terrible penalties that must be paid by one and all for every breaking of the Law."

"And when he wearies of punishment?"

"When the towers have fallen and he is crushed under the weight of his own ignorance a sufficient number of times (and this may take months, years or life-times), he will begin to ask himself if there may not be some way out of all this suffering—his own, personal suffering, mind you, for his mind is narrow and has room, as yet, for only selfish thoughts.

"In time he comes to a full realization that in himself lies his only real salvation; that by his own acts alone will he be able to bring about or avert terrible punishment for himself. Directly his eyes open to the fact of his ignorance, they become clear to see beyond himself. To his growing dismay he perceives the injury his bad building has done the world at large. Then it is that he begins to make a more careful choice of his thought-material, and to generously offer (too often in vain) to share the treasures of his daily-acquired wisdom with those who are, as he himself was so short a time ago, building in ignorance."

"How, Solas, after so long a period of persisted-in ignorance, was he able to make a wise selection—how could he tell where to find the good?"

"Centuries ago a wise teacher spoke to the people assuring them that that which they sought they should find."

"'For he that seeketh findeth,' he declared?"

"Some there were among his privileged hearers who believed he spoke the truth. These became seekers, and found—even the kingdom of heaven, Querant!"

"Even the kingdom of heaven?"

"It was not difficult to find, Querant, nor had the seekers to go far afield."

"But the seeking must be done each man for himself?"

"Can another think his thoughts for him? His thoughts are the material for his character building—they are not my thoughts, nor your thoughts, nor the thoughts of any other entity—he alone must think them—he alone is able to think them into his structure."

EVA BEST.

AN EQUINOCTIAL DAWN.

BY MARY PEABODY.

It is the time of the autumnal equinox. To one who wakens in the chill stillness, before day, there is given an hour unbroken by voice or stir of life; an hour of solitude distinguished from all others by an atmosphere potential, initiative, revealing.

Set by itself, an interlude between forgetfulness and remembering it is an hour of clearness. Led by its influence deep and still, the spirit of life called back from sleep gently resumes possession of its human habitation and without haste or distraction awaits what, at the verge between soul and mind, may appear to awaken insight and touch the sense of recognition.

Soon from without, "through darkness cometh light." Not light at the window entering broadly to lie diffused and dim, but, finding by the eaves some way to reach us, it comes, a single line shining straight and true—the light of a star; a gleam dropped from some world, some sun or planet far away; an address, a call to us; a sign of companionship in creation.

We watch it; it disappears. We lie in darkness, but the earth is flying eastward and soon, miles upon miles beyond, there falls again a line of light to shine and go, a fleeting sign of the presence and power of some other star set far away in space.

A simple and familiar matter is this gleam of starlight yet by its own character a matter infinite—a shaft unnamed, unknown, unplaced, a traveller of ways unmeasured still having relation to us intimate and assured; a token in arrival of the compact between nature and man, involving laws not yet known as absolute; a word flung from a master-hand, carried through space, caught by a soul also bound eastward on its own celestial journey; a cipher reading—"Good morrow; joy and peace."

Simplicity itself! A way of transmission matchless and unattained. We ponder upon this brilliant message, the wonder of it with us awake, in isolation, at that still hour; then, by that line of light drawn to its cause, our thoughts fly up and out seeking the solar world, the immensity of nature.

Here round about us lie the reaches of space, studded with light, crossed by tracks of worlds; enclosed by one horizon; an environment made up of the farthest lines, the outermost movements, the greatest contrasts of nature. A wide, free range, it yet is none too great. Dwellers ourselves upon a flying sphere this encompassing greatness of earth-darkness and sky-light is to us native and close of kin; an enchantment to the soul, a question and response to the human mind and heart.

For seeking to know where we are, to find our place, we recognize and perceive it to be celestial. As the astronomer tells us, we too "live on a star in the sky," and are a part of the spheric order of this creation, that, free and fair, has all its bodies modelled in "the round."

From our own point of view and all untaught, as we follow this perception, we see that the lines that for us define both earth and sky are circles; circles unmarked indeed, yet related and not unknown, being in truth our lines of life, of boundary, of to-day and to-morrow; a maze of orbits traced by moving light, revealed that we may know, lost that we may remember, remembered that we may prophesy. About us they go, great paths set every one at its own solar inclination, the whole in adjustment perfect serving us as the walls of our human home.

And within this majesty of outline, so far as sight may go we are the center. This at least is as we see things; it is our outlook and by the law and mystery of our presence here, no other is allowed us. Move as we will the circles round about us hold their places. The height of heaven is above, its depths unfailingly below. Poles and equators tend this way and that, suns go and planets follow, but far or near, the paths of stars, the horizon of earth, the way of sunset upon the sea, all circles that define "the void," come to us seeking. For us they revolve; the center is where we are; the human eye, itself a sphere, sees after its own character and whatever the distance the spherical measure remains.

Our heritage it is to be, among all moving things, this fixed, invariable center. A sign of order and relation among things seen and known, it is our way of identity, of recognition, a sign of law born within us to which we respond, acknowledging the place assigned us, apparently central and supreme, yet relating things sur-

rounding none the less to one another because of this the relation of all things to ourselves.

From this point of view, for each man so intimate and personal, our outlook into nature is without confusion. In the universe, as we see it, we are at home; and by this our power of place in the vast open, amid the swiftness incredible, the order, the interlacing movement, the music of these spheres upon their circuits, no distance daunts us, no mechanical compass enforces itself. For set here, the heart apparently of this rhythmic pageant, we comprehend that the law by which we hold our place, "rests, works and rules" not only out and beyond, but here at heart, within us. In this vantage established this law of life and place, of being and existence, impels us to look both without and within and in the height of its service becomes our interpreter—revealing beauty, awakening intuition in the face of nature, inspiring labor and leading thought, like that of Kepler, to clear itself and come to a sense of figure and statement that may in some approximate measure at last express the truth of things celestial.

In this high quest nature presents appearance, while within its varied signs science reveals reality. Not circles wholly are these pathways set by solar law—ellipses rather, are we told; yet do the planes of all our own great planetary orbits pass through the center of the Sun.

And so in spite of seeming do we come to a glimpse at least of knowledge and discover the secret of the play of power—at the center, energy in its unity; and about it form upon form of itself flung outward to be established in action and relation visibly intricate and brilliant, while beneath lies the plan, spheric and controlling, whose results are harmony unailing.

To this great whole the single ray of light has led us. In its vast order we, like Raphael behold creation—"herrlich wie am ersten Tag" and by the appeal of its ways recurrent and steadfast though constant in change, our thoughts, along this oldest of pathways, are led from things visible to a sense of their significance.

We look upon this moving whole. Here, in space, among the stars, upon his spiral way proceeds the Sun and about him encircling go the planets, born of his substance, made in his image, set on their ways to follow him and to reflect his glory.

A solar story, a vision of the law, this, like all recitals of power in nature, comes for conclusion to our human selves. And from nature to life we read it. For here in space are we, children also of the Sun, born of his substance, ruled in our life by laws planetary and solar, yet, as life teaches, born of Being beyond nature, children of Light, the Most High, made in His image. Set upon orbits of life earthly, human and divine, designed and empowered to follow Him and to reflect His glory.

This is the law and because of it we, children of eternity, in nature find ourselves at home. Here birthright is ours—an estate entailed indeed, linked to both past and future, held immutably by the Power that gives; yet for a season is it ours in free possession to discover, to love, to live with—a world of our own. Out then among things immeasurable, forth from the night and sleep, unafraid and free of heart we go to meet the day and find anew the spacious realm of nature.

It is near sunrise and soon will come “the instant of the equinox,” that moment intangible when the Solar Light, holding day and night in balance the world over, stands as if to survey the reach and power of its own dramatic action. Upon its circuit are its gateways passed, the vernal equinox with the breath of spring and the summer solstice, that meridian from which falls earth’s plenitude of life and light. Now in reversal, the north pole inclining away, the Sun to the south, inevitable is winter dark and cold.

But in approach thereto falls yet again this time of the autumnal equinox and with its dawn comes its own call to be abroad—the force and beauty of the early hour, movements of earth and sky, aspects sublime and unfamiliar, influences that awaken and console, too precious for losing.

This is a northern island of the sea. Facing southward before us from east to west lies the zodiacal line, “the track of the planets,” wherein with our lord, the Sun, we travel daily. There since twilight fell to close our yesterday has Libra the wise hung out her golden scales; there Scorpio has passed, brilliant, ominous, his heart Antares a-flame with its own fire, the jewels of his tail laid low on the horizon where, in contrast friendly and re-assuring, above reefs of danger, shine the great lights of land. And there, his back to Scorpio, his face set eastward to the Sun, scornful of danger,

intent upon victory, on the border of that "abode of happy souls," the Milky Way, came Sagittarius the Archer, poised in the air, a presence to challenge the soul, his arrow unerring set upward toward Corona of the south. Next after that proud passage, humbly, though then with Saturn for company, came Capricorn, the little feet catching at any vantage, climbing up and in obedience speeding down the steep to make room for Aquarius. Slowly out of the east, beneficent and mild, with far-away knowledge in his eyes came the great figure, bringing the Water of Life. High above us he hung, protector of the deep watches of the night. Out of his bucket in overflow ran the crystal Water and following came the Fishes to play and vanish in its tide.

So passed the night. Now near to sunrise, with Aries departed, old Taurus goes rampant down the way to seek new pastures westward and the sky awaits the day. Eastward light increases. With movement as of a dissolving view Orion, so clear an hour ago, star by star fades into space before us. Southward over the sea Sirius flashes alone; above the house-top Vega still shines softly, while westward beyond the pointed, concealing firs, is Jupiter, great morning star, lord of the closing night.

We pass a few rods to rocks above the sea. The hour is still; the sky dim but cloudless. In the east, low on the horizon, set as a point of light against the dawn, is the planet Mercury, "swiftling along" on his small arc next the Sun. This solar kinsman seldom do we see. What part is his among the circles of glory wherewith we are invested we do not know, but to greet him on his way is to feel enriched in relationship and on a ridge of rock from which we see more than half a circle of sea and land, we wait to pay him honor due. To the right, westward, the moon, not yet at the full, drops silver pale behind the trees of a neighboring island and overhead in the higher sky is the lessening gleam of Mars.

In the silence dreaming the atmosphere is full of presence, and suggestion. When again in the flying revolutions of nature shall come this self-same placing of the planets, this single phase of light, of dawn and day? The sky, its stars and clouds, vast mural decoration of the Sun's hall of passage; the Sun and his retinue illuminate along the way; the innate, aloof completeness of this grandeur, its nearness and companionship; the allure, the withdrawal of nature in

its own progression and round about, enfolding all changes, the sense of power reaching to the rim of distance, returning to us in quietude—all these are constant as the years of time, yet nature never repeats; her gift is for the hour alone, and freely, at our own instance comes our own loss or gain, to see or to ignore.

In the stillness the tide laps softly at the shore. Eastward with drifts of crocus and rose the dawn signals lightly, the moon across the bay flushes faintly in return, sea-birds in twos and threes like heralds come flying toward us and upward into the sky, a sphere of molten glory pulsating with power, comes the Sun.

At the instant, as we stand, in the wide amphitheatre, day is here. Night with its following has vanished; its mysteries have been recited, prelude and chant processional are done; dawn, poised so fair before the light, has passed, her mission done; an autumn bird sings in the wood a cadence brief and clear and the world is here—wakeful. Sun-lighted and familiar—the world, our home; imperative in its instant demand to be acknowledged, yielded to, obeyed.

To our home then we turn; from silence to speech, from gods to men, from beholding the play to action. The day is for work; and since for a season we have sat in the Court of Light and have seen the way of the law where suns and stars rule and obey, so among sons of men may we take our way as those enlightened and may peace descend and grace and power attend us.

MARY PEABODY.

ONE WOMAN'S THOUGHTS.

II.

What hospitality of mind is indicated by this: "Doubt all you like; question all you like; but beware of arrogance, and beware of pride of opinion; and beware of denying the possibility of things that are as yet incomprehensible; for you may deny yourself a revelation and put away the gift of the Great Giver." It is a liberator, in its way, of encouragement to the mind, questioning, yet timid in its approach to the Pathless Way.

* * *

Some day—when duty is done, when love's promises have all been fulfilled to the uttermost to those connected with my present life—a new epoch will begin, and I shall belong to My Self, with the right to dedicate myself anew to Life.

* * *

I think and feel that my future happiness, usefulness, progress and freedom in the broader sense will be the fruit of to-day, fulfilled by my appreciation of the present.

* * *

I think I am and have been happier, and have had more love than most women. I hardly know why; but for that love I have been deeply grateful. Trouble I have had—sorrow and misfortune; who has not? But it has modified only and not destroyed my happiness.

* * *

All the great tests of life come to us when evolution has made us ready for them, and we cannot evade them. They do not come always in heroic form, but oftenest in the petty irritations that beset the personal self in the simple path of the daily rounds of love's duties and routine work. But it is thus that we learn much, and create character by the perpetual choice of what is or seems right, instead of choosing the more alluring or pleasant.

* * *

Perhaps the great thing—the real lesson of life—is the conversion of all seeming evils of experience into good, through the power of that higher living consciousness that excludes evil and absorbs into essential being only the permanent element of any event.

It is not in our power to eliminate, in the sense of extirpation, any human faculty we possess; but it *is* in our power to transform that energy, to transmute its nature, as from the crude to the refined, the human to the diviner manifestation, and to live continually on the ascending scale.

* * *

The most common form of selfishness is that of making others responsible for our troubles and irritations, and visiting upon them our displeasure in a manner which, in self-defense, we call "simple justice."

* * *

We have only to compare some happy days with other days to realize that mainly the fault lies with self. In fine, high moods, almost nothing matters. We meet adverse things happily—do not strike back, but rather alleviate the circumstance and win gratitude, albeit often unspoken.

* * *

Another day when some cloud obscures the light of the soul, we meet difficulties with irritation and relieve our mind at the expense of another's joy.

* * *

Why do we not speak the simple truth of conditions with courtesy and good nature? Why deal verbal "blows" that hurt both giver and receiver? Why darken any spirit, or why meet evil with evil? Why?

* * *

Chiefly we are taught by our own errors in the pangs of self-reproach.

* * *

There are certain people possessed of a spiritual philanthropy (much criticised and little understood) who feel the obligation of influence, and instinctively acknowledge and respond to those undeveloped and needy natures which are drawn within their sphere through that subtle attraction underlying aspiration, however perverted its manifestation. We sometimes thus see what we call "good" and "evil" so conjoined in a companionship utterly inexplicable to those who do not deeply think—those who refuse to allow that there really exists such a thing as an obligation of influence.

Those who do acknowledge it and must respond, need to have high principle and the courage of their convictions, to realize in their own life-manifestation that innocence is not ignorance, but the triumph of principles; that purity of motive, and not conventional ideas must guide their steps.

* * *

Christ said that when we gave with a hope of return, or even to those able to make a return in kind, that there was no especial merit attached to the deed.

* * *

There is another class of God's poor, although they certainly do not count themselves as such. These are natures impoverished by the lack of training, and not because they are not susceptible of good. Upon some of us God has laid an obligation to meet such requirements as far as lies in our power—and compensation must be found in the doing, and in that alone, for from seed thus sown none can hope to reap in individual profit.

* * *

If we minister only to those who will reflect credit upon us, we have no especial profit, from a spiritual point of view, and the deeper lessons of life that lead us into the freedom that truth gives are full of the unspeakable compensations that fill with sweetness and joy all responsible lives.

* * *

Happily this day is one of the glorious days of the year—and happily, too, my mood is a joyous one. I almost wonder at the brightness of life—*Today*. It is a day of realizations on the impersonal plane, where nothing seems withheld that I desire.

* * *

I need but slight excuse to be happy; if the stress of circumstance be lessened I am quite myself again. I am having a breathing spell and will hold on to the joyous and receptive mood. Oh, truly, life is good!

* * *

One of the hard lessons of life is that of self-control—to be master of self, to have poise, and not be mastered by emotion and violent impulse when justice seems outraged. To be one's best self; to do the *right* thing whether others do or not—to be firm, merciful.

compassionate, with sympathetic warmth of heart, while another's folly is calling out to the rash impulses of one's nature. It is difficult.

* * *

I believe, indeed, I begin to know, to realize, that we grow in knowledge while we sleep. As Grindon says, "Man is captured in sleep by his higher nature." Suddenly it seems a clue to many things. So often I awaken with my heart full of a strange joy, all my being thrilling as if under the spell of some intense and happy experience. But there is no memory—what has happened? Why do I not remember? Will my wonder sometime be changed to comprehension?

* * *

Often in waking hours I seem to have a kind of double consciousness, while applying myself to strictly practical duties. On the subjective side it sometimes seems as though I am being thought, rather than thinking. I call it so because so often it is as though another mind was awakening an echoing response in my own; so much so at times that my very soul seems to take on a listening attitude.

* * *

Then follows the desire to express myself; but how express that strange wordless intelligence that, like a luminous cloud, envelops the mind, and in a certain sense impregnates it with a curious vital consciousness that sheds light upon all subjects that occupy the mind? Yet outwardly I make no sign of progress—nor can I impart my thought.

* * *

So many impressions fill my mind for which I have no language, and fill my heart with a content, let circumstances be what they may.

* * *

The use of any high experience is to make us more intelligently practical in the duty of the hour, and happier in its fulfillment. All inner joys must give quality to the simplest actions; these, in turn, have their own language for those who love but do not understand us.

* * *

Life is full of change, problems, anxieties, unrest and responsibilities. I am not discouraged, but tired in mind and body; and sometimes I long for rest, for the peace of a permanent home. And

this is the ideal of the home which I hope some happy day to realize. Ambitions of various kinds I have given up, but this hope I cling to, of a comfortable, happy home; a home where all my children may come, for days, for weeks, for months, forever—if misfortune assail them. For absolute rest; for re-creation; if but for a short time they seek me.

* * *

And my friends—how welcome, for all the time they will give me! Absolute freedom to go their own ways in rest and pleasure shall be theirs. I shall seek to charm them with that freedom. I shall furnish my house simply and perfectly. It shall be sunny and cheerful. There shall be music and conversation. My library shall contain the standard works of past and present literature; and there shall be books representative of my best friends—shall bear their markings and suggestions. Then when they leave me, my fancy shall bring them to me in their representative books. We shall never be in a hurry; all shall be tranquility and repose. Does any friend need rest, freedom from care, from anxiety to come into self-possession again? My home shall be ready for that happy mission. And Oh, the joy I shall have in moments of inspirational discourse! That is what we never have and enjoy under the ordinary conditions of life. The thing nearest the heart is never spoken. Even when the hungering desire seeks the opportunity, there is always some occurrence to frustrate the expression.

* * *

So I shall have my home remote from disturbing elements and influences, and close to nature's calm and tranquil grace. In silence or in conversation there shall be harmony. I shall put some spell, some inscription on the outer door that shall banish or forbid every sentiment that could mar this harmony.

* * *

When my friends weary of me—or the calm—or the spirit of action is revived, I shall bid my guests "God-speed," nor care for their return until they turn again to my retreat for fresh life.

* * *

That is my idea of a home, a place of harmony, and where we are literally re-created for the active duties of the world. A place to put heart and strength in one, and where we are reinforced in every

portion of our nature. What a delight it would be to me to have my children turn to me in that way; then go to their own homes and duty, strengthened and refreshed, ready for every demand.

* * *

My experience has bred this desire to realize the ideal home, and for that I live and plan. I have no gifts; or, if I have, it is too late to cultivate them; but I can indirectly further the ambition or aspiration of other lives through the instrumentality of the home I desire. A little home; a duty to fulfill, and the independence wrought through my own efforts; this is my idea of happiness.

S. T.

(To be continued.)

THE BODY OF HUMANITY.

BY EVA BEST.

Ho, all ye Members of Humanity,
Can ye not see that each belongs to each?
Can ye not feel the truth of what The Word
Doth ever strive to teach?

Do you not see that all the world of men
Is one great Man, of which ye form a part—
That ye are units—atom-lives—that form
His brain, His limbs, His heart?

And have ye never grasped the mighty truth—
So mighty yet so plain a truth it is—
That none is unimportant, but a drop
Of that warm blood that fills His arteries?

And has none ever viewed himself as one
Who in this Body has a place to fill,
Nor stopped to think he could by his own act
Accomplish good or ill?

Nor that whene'er ye go against the Law
Ye clog the current of a pulsing vein
With that foul poison every evil deed
Brings in its deadly train?

And have ye ne'er divined that every soul
Is as a nerve that answers to the throe
Of this great Body's mighty agony,
Its greivous smart and woe?

And have ye never dreamed that that which brings
This Body anguish must bring pain to you—
That ye must writhe with It upon the rack
Because of what ye do?

That not one Member of you can escape
The dread result fell avarice brings to bear
On brothers whom your grasping hand doth rob
Of their true, rightful share?

And have ye even fancied ye could know
Supreme contentment, bliss without alloy,
If ye have helped no striving, starving soul
To find the path that leads to perfect joy?

Ho, all ye Members of Humanity,
Can ye not see that each belongs to each?
Can ye not feel the truth of what The Word
Doth ever strive to teach?

EVA BESL.

He travels safe and not unpleasantly who is guarded by poverty
and guided by love.—*Sir Philip Sidney.*

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT

AN OLDER "BOOK OF JOB."

The famous Library of King Assurbanipal, of Assyria and Babylon, the Sardanapalus of more modern literature, has given forth the knowledge of another book, closely resembling the book of Job. It is older than the latter, being in existence 2,000 years before the present era. Professor Jastrow of Philadelphia considers it "quite possible that the Babylonian tale was a prototype of the Job story." This is more plausible as the patriarch or Emir represented as Job, could not be a Hebrew, but was evidently described as an Idumean, as were also the three friends. The personage of the Babylonian story, was Tabi-ubul-Bel, a king of Nippur. He was noted for piety. In spite of it he was afflicted with a terrible disease. This, after a usual fashion was attributed to having incurred divine displeasure by some act of wrongdoing. Demons were supposed to be the direct inflictors of disease, but the exorcisms by the priests were of no avail. But with a firm persistence like that of Job, he too will "hold fast his integrity." He suffers from paralysis, involving the faculties of sight and hearing, and the power to walk. He appeals to Bel, the Merodach of the English Bible, describing his complaint, his faithful service of the divinity, and the reward now meted out to him. It may be possible, he admits, that he had, in the endeavor to render some service agreeable to them, have done something offensive. In due time help comes from the gods. One faculty after another is restored, till his strength and cheerfulness have returned.

The Tablets, in good sermonizing style, contain a moral to the tale. "When in despair," they say, "even though the priests acting as

intercessors, fail, do not neglect to bring your complaint directly to Bel, (Mardak) ; and, provided you merit mercy and forgiveness, as did Tabi-ubul-Bel, the pious King of Nippur, your appeal will be answered in due time. The divine anger manifested toward you for some good cause, though you may not be able to fathom it, will be appeased. Your suit will be adjudged; your justification will be ultimately proclaimed. Even from the jaws of death, Bel (Mardak) can save you. Suffering, misery and distress will come to an end. Health and strength will be restored to you, and you will live to sing the praises of your Savior."

Thus after the Creation, the Garden, the Flood, the tale of the infant Moses, we now have the Story of Job all taken from earlier legends. What next?

WICKEDNESS THROUGH TEACHING THE BIBLE.

The Rev. Doctor Selleck, a Universalist divine, has written a book which is likely to create some sensation. "By false methods of interpretation, or absence of all methods," he declares, "the Bible has been made to teach almost every conceivable doctrine, and almost to support many a terrible wickedness—slavery, polygamy and the subjection of women; and the tap-root of all these erroneous teachings, darkening counsels, and unholy sanctions, has been the ideal of the plenary inspiration and infallibility of the Scriptures."

He declares the Bible to be full of inaccuracies historically and scientifically; that the Story of the Creation is unscientific; that nearly any thing can be proved by the Bible; that the real authors of many of the books in the New and Old Testaments are unknown, and that Christ was not quoted till a generation after his death.

TO BE AND DO BUT NOT TO KNOW.

"Religion is generally considered as teaching us how to *be*, and how to *do*. But if rightly taken, it shows us also how to *know*." So writes "Student" in *The New Century*. The writer plainly overlooks the story of the pair in the garden of Eden, who were getting on well enough till they began to *know*. Then they were turned out neck and heels because they had become as divine beings by reason of the new faculty. Ignorance, not knowing, is considered as mother of piety.

A SURE WAY FOR CHEAPER POSTAGE.

A proposition has been suggested by a citizen of Chicago to perform the mail service of the United States, at the rate of one cent an ounce for letters, a parcels post, and reduction on periodical literature, for the revenues of the Department, the Government to receive the surplus over seven per cent. for carrying syndicate. The present service is clumsy, ill paid and not above suspicion. Railway companies obtain a special sum several times over what the service need cost; and there has been much corrupt jobbing and poor management in the matter. Only a cheese-paring economy is suggested by assistant postmasters general, and to demand more from the people. The Chicago man proposes to serve the people and make profit by that.

STARVE THEM TO IT.

"Englishman" writing to the N. Y. *Times* objects to any increase of the compensation of women who are employed as teachers. He protests that if they become pecuniarily independent, they will not marry. We have read much about compulsory marriage, especially in Europe and Asia, where spinsters are articles of traffic and negotiation; but this notion of starving the women to it beats all. The intrinsic virtue of such enforced marrying is hard for any but a theologian to understand.

It is said that the women of the family of President Roosevelt and of the families of the members of the Cabinet are without exception excellent housekeepers, and many of them highly accomplished in the practical departments.

THE ARMENIANS.

The late Dr. Jedediah Morse in his work on Universal Geography described the Armenians as "the Yankees of Asia." President Andrew D. White also declares them to be one of the finest races in the world, physically, morally and intellectually. There are fifty thousand of them in this country, many of them physicians, clergymen, literates and scientists. The Armenians are a very old people, in full power when Styths, Medes, Akkads, and Pelasgians dominated in their respective countries; and after the developing of Christianity, they have had a form of it all their own. While

believing that God the Father is of Eternity, they hold that the Son was his manifestation in Time. This is a form of the aphorism: "The monad became manifest and generated the Duad."

WHY THE CHURCHES ARE DESERTED.

The complaint is becoming common in cities that the people are leaving off attendance at the churches and taking up with some form of "mysticism." There seems to be a law of polarity in the matter. The services of the churches consist of a formal adoration and a harangue on some ethical subject, but stone cold as relating to life. But mysticism, with all its vagaries is a worship of the heart and life—always warming to the affections.

THE DESIRE OF AN ADVANCED WOMAN.

A prominent woman suffragist in England presents as her ideal the time when a woman on trial for her life will be defended by a female lawyer, convicted by a female jury, sentenced by a female judge, consoled by a female chaplain and executed by a female executioner.

She leaves out the clauses "arrested by a female constable, and guarded by a female jailer." If she had attended an old fashioned rural court she might understand the matter better, and learn that men are by no means the severest judges of women.

DOCTOR CARTER AND THE WESTMINSTER CONFESSION.

The Presbytery of Nassau heard the utterances of the Rev. Samuel T. Carter in silence; but this he scorned:

"I spoke my conviction," said he, "that the God of the Confession is an idol like any other, and that the [Grand] Assembly is false to its highest duty of being a true witness for God so long as she retains the Confession."

"The Westminster Confession God and the New Testament God are the whole heavens apart. The old theology would be news, indeed, to the Lord Jesus; and the Westminster Confession is to him an altar with this inscription: 'To the Unknown God.'"

'A world of intelligent men has utterly rejected the idea of endless

torment. Why should not the Church free itself from the shame of perpetuating this remorseless cruelty? The dogma of endless torment is an old rotten derelict that has rolled on the ocean of time far too long, leaving a track of disaster and death behind it. The Church owes it to itself to dynamite this miserable hulk and sink it out of sight forever."

"These views have been of slow growth with me, but have become as my very life. Let no man object to my proclaiming them. Believing them as I do, I should be the most contemptible coward if I did not proclaim them, and as long as life lasts and my reason remains, my voice, however feeble, shall be lifted against the horrors of the old theology and for the infinite love of God."

A LETTER.

FORT ANN, N. Y., Dec. 26th, '06.

EDITOR, METAPHYSICAL MAGAZINE,

Dear Sir:

I have recently had an experience in discovering underground deposits of minerals that was deeply interesting and highly instructive to me.

I employed a man to aid me in finding bodies of iron ore in this immediate vicinity where several small outcrops not large enough to pay to work have long been known.

This man claimed to have the power to detect the presence under ground of hidden minerals by means of sensations experienced in his nervous system.

The first day out while we were looking for iron ore deposits he detected at a distance of a quarter of a mile away radiations of an order with which he was not familiar although he said it was not from iron ore.

We advanced in the direction pointed out and soon reached a deposit of crystallized quartz, a mineral he had no acquaintance with.

The next instance was connected with iron ore the presence of which he detected fully three miles away from where we were standing on the top of a small mountain.

We followed his directions and found an outcrop on the top of a mountain about three miles from our position when he first experienced radiations from it.

Later we visited a small surface outcrop of iron ore which was too small to have value and although no surface indications existed we followed a line his sensations indicated until we came upon a second and a third outcrop on a line leading directly from the first

mentioned ore outcrop to the one discovered the day before on the top of the high mountain.

He asserts that there is a large continuous vein for the whole distance between the third outcrop and the one on the top of the mountain although there are no surface indications to support his assertion.

His sensations vary in character in case of different minerals and in intensity supposed to be in proportion to the extent of the masses sending out radiations which perhaps operate on his nervous organism something as electric waves do on the coherers and other instruments made use of in wireless space or radio-telegraphy.

Do you know of similiar cases?

I have reported my experiences to Professor Elmer Gates.

I have one copy of your METAPHYSICAL MAGAZINE for October, 1896, which I have just read after having it more than ten years, with great interest and approbation, and I am inclined to subscribe for it for the coming year.

I have been handed a number of your leaflets advertising your works several of which I have (small pamphlets) read, and their reception from the hands of my friend L. C. B. of this place is what has called my attention to your publications and caused me to want more of them.

I formerly lived in your city where I was at times a listener to Henry Frank and a student of the occult to a limited extent, also of mental science.

If you can give me any light relative to the peculiarities of the "psychic" alluded to I shall be very glad to have you do so.

Sincerely yours,

WM. R. NORRIS.

We submit the above to our readers for instances and explanations.—Ed.

LINNAEUS AND HIS LAPSE OF MEMORY.

The naturalist Linnæus was one who cut short his time of sleep when young, and expiated the folly in later life. In his periods of wakefulness, he would go to his library, take a book of his own production, and read it as by some other author. Regretfully he would close it with the words:

"How very fine! What would I not give to be able to write a book like this."

AN ANCIENT CYCLOPAEDIA.

Pliny's "History" contained thirty thousand facts collated from two thousand books by a thousand authors.

PROGRESS IN THE CHURCH.

A remarkable change is gradually but surely taking place in the church. This steady and radical change shows the sure sign of actual growth because, in so many places, the growth is beginning with the clergy who direct the church's affairs and theology.

Certain church denominations have always been leaders in the march of progress and have never permitted themselves to be abjectly fettered by the shackles of dogma.

The latest note of interest comes from none of these, however, but from a staunch Congregational church, renowned for its Puritanical conditions; and not from America, the land of change: but from old England, the most conservative country in all Christendom.

The Daily Mail of London recently published an interview with the Rev. R. J. Campbell, pastor of the City Temple which Dr. Parker, the predecessor of Dr. Campbell, made world-famous.

Dr. Campbell is a man of eloquence, of power, of discretion and a remarkably clear and forceful thinker. He carries the hearts of men along with him, not chiefly by his persuasive eloquence, but by his appeal to the common sense of his hearers. He clings to no dogma for tradition's sake, and when he has proved a thing to be true, he is not afraid to say so, in defiance of all criticism.

Dr. Campbell has been accused—we use the word understandingly—in some quarters, of being infected by the New Theology. He does not quibble or deny. In fact, nothing could be plainer or more straightforward than his published statement: “The New Theology believes in the immortality of the soul, but only on the ground that every individual consciousness is but one ray of the universal consciousness, and cannot be destroyed. It believes that there are many stages in the upward progress of the soul in the unseen world before it becomes fully and consciously one with the Infinite Source. We believe that the story of the fall of man, in its literal sense, is untrue. It is literature, not dogma; the romance of an early age used for ethical instruction. The doctrine of sin which holds us to be blameworthy for deeds that we cannot help, we believe to be a false view; and we therefore wholly reject the common inter-

pretation of the doctrine of the Atonement. Sin is simply selfishness. Every sin involves suffering, and suffering which cannot be remitted by any work of another.

"We believe that Jesus is and was divine: but so are we. His mission was to make us realize our divinity and our oneness with God."

Such thinking as this is bound to be felt within the churches which are today rapidly losing support because of the opposite views maintained in their doctrines. We say all hail to real progress in the development of right understanding, whatever its source.

M. P.

THE SECRET OF POWER.

Not all sorts of power are worth striving for but a great number of sorts are possible to man. But whether for good or for evil, all power which a man may wield comes to him through the use of his thinking powers.

The man who commands armies, or controls the destinies of nations, has gained such power of control through concentration of thought in a particular purpose. If his power is worth having, it has come to him directly from the Infinite Source of power. True he may for a time, flourish as wielder of a tyrannical sceptre over his fellowmen, or he may hold them in check by the apparent power which wealth bestows. But power which lasts for a brief season is never real and has no value. The name of Napoleon, of Cæsar or of Alexander the Great has no power over men today, except as it moves them to admiration. The man who would not dare lift his head when great Cæsar passed, might today, if it were possible to bring him to earth again, treat the bones of the dead Cæsar with scorn.

How to obtain the real power, the only power worth having? The directions for such gaining are easily given, easily followed. The only reason why the world is not rich in such power is a lack of real desire for its possession and a lack, also, of appreciation of its value.

The Source of all Power needs not to be urged to give that which at all times is ours for the acceptance. The difficulty is that we so surround ourselves, by false thought, with an uncongenial atmos-

phere that the vibrations from the Central Source cannot reach us. The power is there, as is the Love, the Hope, the Faith, the Courage. We need never to go on our knees to beg them. The evangelist who urges men to shout and sing and pray with fervor in order that God may be graciously moved to give spiritual gifts; or who believes that at special times the Divine Spirit is willing to come to man and at other times, is not willing, makes a very great mistake. He begins his efforts for a revival in exactly the wrong direction. "Prepare ye the way of the Lord," was the direction of The Baptist. It is the thought atmosphere of the man himself that must be reformed and revived. The Absolute is at all times good, at all times giving, at all times regarding each soul with perfect unalterable Love.

H. M. N.

TO PASS THE TIME.

Now and then one hears it said that such and such an occupation serves to pass the time. The aridity of an existence which can make no better use of the glorious hours of a day than to fill them with trifles not worth the doing, in order that they may sooner become yesterdays, is too pitiful for words.

But there come to most of us hours when sadness, repining, doubt, anxiety, perplexity and fear seem almost insistent; hours when material conditions of a seemingly adverse sort, can hardly be ignored and the burdened heart cries out that the days may pass quickly in order that the pain may be forgotten. Certain conditions of bereavement and the presence of what we call the great sorrows of life, refuse to be ignored nor would such dismissal of thought be desirable. I recall an evening in a great summer hotel among the mountains, when a mother lay dying in her chamber, far from her home and familiar conditions, but passing on peacefully and painlessly. Down stairs her daughter denied entrance to the chamber was sitting with tearless eyes and tense face, with a group of tactless friends who were trying to comfort her through the avenues of forgetfulness. One suggested music of a "lively" sort; another proposed cards, but the girl gave no heed, while trivial conversation kindly meant as a diversion, rambled on and on.

A wise-hearted woman whose acquaintance with the girl was but brief, a woman whose years were many and whose experience

of life had enriched a heart naturally noble, ventured, in passing to put her kind old hand on the girl's arm and draw her away from the group out on the broad piazza. The great deep rounded valley lay at their feet; opposite towered a grand mountain range, silent and dark. Above, the deep concave of the summer sky was sparkling with stars and irradiated by the moon's growing crescent.

The woman talked to the girl of the great truths of God's universe: of the Infinite Love ever surrounding and protecting; the Infinite Intelligence ever illumining and directing; of the value and meaning of Life and the impossibility of what is commonly called death. Little by little the younger heart was calmed, then comforted, then strengthened and at last filled with hope and courage. The meaning of life, for herself and her mother, ennobled for both the event which was approaching. The older woman had indeed, in a very wise fashion, helped the other to "pass the time," in such fashion that she met the trial hour in the right spirit.

M. P.

THE REVOLUTION BY SOCRATES.

While reproving the abuse which the Sophists made of the right to doubt, Socrates was still of their school. Like them he rejected the empire of tradition, and believed that the rules of conduct were graven on the human conscience. He differed from them only in this: He studied conscience religiously, and with a firm desire to find there an obligation to be just and to do good. He ranked truth above custom, and justice above the law. He separated morals from religion. Before him men never thought of a duty except as a command of the ancient gods. He showed that the principle of duty is in the human mind. In all this, whether he wished it or not, he made war upon the city worship. In vain he took pains to be present at all the festivals and took part in the sacrifices; this belief and his words contradicted his conduct. He founded a new religion, which was the opposite of the city religion. He was justly accused of not adoring the gods whom the state adored. Men put him to death for having attacked the customs and the beliefs of their ancestors; or, as they expressed it, for having corrupted the present generation. The unpopularity of Socrates and the violent rage of the citizens are explained if we think of the religious parts of that Athenian society where there were so many priests, and they were so powerful.

—*Fastel de Coulanges.*

ORIGIN OF THE BIBLE.

From 250 to 220 B. C. was everywhere a busy Bible compiling and arranging era. In India the pious "Asaka, the Great—the Constantine of Buddhism"—was zealously "compiling his *Biblia* and founding the first Buddhist Empire; and the Bibliophile, King Ptolemy [Philadelphos] of Egypt, was collecting and translating the literature of Asia, amongst which we hear of the Scriptures of Hebrews which fortunately for Jews and Christianity, he discovered, seized and translated into Greek and so formed the oldest Christian Bible—the *Septuagint*. But for Ptolemy, it has been said, all the Hebrew Texts would have been for ever lost; they were fast disappearing and "written mostly on shreds and tatters of half-tanned hides." No Hebrew Bible remains to us except that Hebrewised from the Greek in our Middle Ages, when Europe began to translate its Greek and Latin New Testament into the languages of the peoples. There was then a Renaissance of learning in which Hebrews shared and produced the present Hebrew Scriptures, chiefly from the Alexandrian Septuagint and a few other scanty and questionable sources.—*Pahlavi Texts* by Gen. J. G. R. Forlong.

CONSCIENCE AND UTILITY.

While it is perfectly true that our proper business in life can not be done by Conscience alone, but needs to be supplemented by the rule of Utility, the functions of the two are nevertheless successive and distinct; the one supplies the inner guidance of Obligation, the other the outer guidance of Reason; the latter is needed to give duty a rational direction; the former, to give Reason a moral inspiration; but neither is entitled to usurp the language of the other, or to work what ought to be an amicable partnership as a means for plotting mutual ejection.—*James Martineau*.

"SCIENCE" LARGELY DIALECT FOR SIMPLE IDEAS.

Dinglelots—The oculist charged you \$5 for taking a grain of sand out of your eye. That's pretty steep, is n't it?

Himpsley—I thought so till I looked over his bill. It was for "removing foreign substances from the cornea," and of course that costs more.—*Chicago Tribune*.

A Hindu editor commenting upon political disturbances declared that "many crowned heads were trembling in their shoes."

Many a man who thinks that he was born to command marries a woman who was born to countermand.

A NEW PSYCHOLOGICAL DEPARTURE.

TO THE EDITOR OF THE *Transcript*:

Principles and laws, which in themselves are old, are constantly having fresh recognition and application. As a notable example, there has just been fitted up a "Silence Room" at the Metaphysical Club, Huntington Chambers, Boston, which is at least interesting as an original experiment.

The plan provides for a systematic utilization of a psycho-therapeutic law, which even in a far less effective way has had abundant demonstration. The uplifting influence of intelligent auto-suggestion simply as a mental exercise has been a wonderful help to thousands. The affirmative ideals of the conscious mind are thereby lodged and preserved in the deeper subconscious realm which is in intimate relation with and automatic control of the nerve centres. In the "Silence Room" the usual power of suggestion is vastly augmented by the aid, through the eye, of optimistic ideals, affirmations and suggestions in gold text, combined with appropriate symbolism, color and accessories, towards which the recipient puts himself in a passive state. The apartment becomes a very real sanctum sanctorum, and stillness and concentration generate a felt spiritual atmosphere. The seen suggestions find a deep lodgement, and their mental pictures spring up at will subsequently. Being graphic, even during a wakeful hour at night, they may be brought before the consciousness and stand out like letters of fire to the mind's eye in aid of a desired ability to concentrate.

It is impossible that there should be any alloy of outside personality or hypnotic influence, for all the suggestions are free, and include only the purest and most intelligent aspiration on every plane. When similar sentiments are merely read under ordinary conditions, the effect is superficial and soon fades away. But when mentally photographed through the passive exposure of the sensitive consciousness they take on a living reality. They tend strongly to supplant unrest, inharmony and depression. Even to those who possess the average measure of health they afford a means for spiritual development and attainment of mental poise. The possible profit cannot fully be made known except through a felt experience. The higher forces within are usually latent and need to be awakened.

Sittings in the room briefly described above are absolutely free to all without obligation of any kind, as well as to members of the club. It is believed that the demonstrable value of the principle will lead, in the not distant future, to the introduction of such a room into many asylums and institutions.

HENRY WOOD.

Cambridge.

—*Boston Evening Transcript*.

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ZOROASTER.

BY ALEXANDER WILDER, M.D., F.A.S.

"The few philosophic ideas which may be discovered in his sayings show that he was a great and deep thinker, who stood above his contemporaries, and even the most enlightened men of many subsequent centuries."

Doctor Haug.

The oracular utterances of Zoroaster are remarkable for their sweetness and purity, and by the familiarity, full of reverence, which he always manifests in his communings with the Divine Being. Without assumed humility, yet also without arrogance or vanity, he interrogates Ahura-Mazda respecting himself, his works and will, and also what is beneficial to human beings. The Divinity replies to him as a man talking with his friend, setting forth the good law, the reward of a pure life, and the obligation to right action. Michelet describes it as "a code for man and toiler, not for the idler, Brahman or monk—not abstinence and revery, but active energy, all comprised in this: 'Be pure to be strong; be strong to be creative.'"

General J. G. R. Forlong describes this as the first western Book-faith of man and as that first of Eastern no less than Western heresies which had culminated in the establishment of a splendid religion—Zoroastrianism—to which modern Europe owes most of its early cosmogony and nearly all its faith. Though perhaps the least known and understood of all the earlier Aryan creeds, it is the one which has most vitally influenced the faith and morals of modern Europe.

The Zoroastrian doctrine was explained in full detail in the

Avesta or Book of Wisdom. This originally was a collection of *nasks* or divisions, twenty-one in number, which embodied the learning and ethical system of the great Teacher of archaic Iran. In it were his expositions of religious themes, philosophy, astronomy, the healing art, and moral duty. Unfortunately it was lost in the convulsions and changes ensuing with the overthrow of the Persian dominion. There is a tradition among the Parsis that it was destroyed at the conquest, but this can hardly be correct. Alexander, himself a pupil of Aristotle, was not an iconoclast. The disturbed condition of Persia and neighboring countries, was enough to account for such an occurrence. The Parthian dynasty exhibited no religious intolerance, but as Asiatic religions were intimately interblended with the civil administration, it is more probable that the deprivation of support from the ruling monarchs will account sufficiently for a decline of interest in and the loss of the Zoroastrian literature, without the imputation of harsher procedures.

In the earlier years of the later Persian monarchy, the Sassanid, there were recovered one complete *nask*, the *Vendidad*, and several fragments, also the *Vispered*, the *Yasna*, the *Little Avesta*, and several of the *Gathas* or hymns belonging to the more ancient period. These have all been more or less marred by copyists, as may readily be perceived. It appears to have been the practice of scribes and teachers to interpolate sentences of their own into the writings which they copied, and it is probable that few literary works remain to us from former periods free from such corruptions of the text.

It has been often remarked that the theosophy of the *Avesta* centred around Zoroaster. By this it is not meant that he was the originator of the doctrine, but that it received from him a new form in which the polytheistic features were removed and a purer system promulgated. He was a reformer of the religious faith which then existed. The primeval religion which he inculcated is described by Mohsan Fani in the *Dabistan* as "a firm belief that one Supreme God made the world by his power and continually governed it by his providence; a pious fear, love and adoration of him; a due reverence for parents and aged persons; a fraternal affection for the whole human species, and a compassionate tenderness for the brute creation." The *Gathas* afford us some conception of the personal career of the Great Sage, but the later

books give a more distinct view of the Zoroastrian system as it was afterward developed, declaring it to have been communicated to him by the Supreme Being himself "speaking out of the midst of the fire." The Sacred Law of Ahura-Mazda as proclaimed by the "prophet of Iran" inculcated good thoughts, word and work,—truth in speech and action, industry and kindness to the poor. A lesson so divine, it was conceived, might not be attributed to a man speaking only from his own understanding. Perhaps, therefore, it is not wonderful that in later times a superhuman nature was imputed to Zoroaster as it has also been to the Buddha and others.

Indeed opinion has been widely divergent in respect to his personality. The differences relate to his actual existence which some strongly doubt, to the period in which he lived, and to the true source of the Mazdean doctrines. The view taken by many modern scholars places the period of his ministry about the seventh century before the present era, and this is said to be accepted by eminent members of the Parsi community in India. Professor Jackson of Columbia University dates his career very precisely about two centuries before the rise of the Achæmenian dynasty into historic prominence. General Forlong makes allusion also to "cyclic periods" in history occurring five or more centuries apart, during which there were great changes of populations, and with these corresponding changes of a religious and political character. He also fails to find in Media any trace of Zoroastrianism till the later date assigned. Nevertheless he states that long before the fifteenth century preceding our era, the Vedic Aryans had descended upon India, and infers accordingly that the sister faith and language must have been maturing in Baktria ages previous to this event.

Ancient writers with great unanimity have attributed a large antiquity to the great Teacher. Aristotle and other Greek authors give him a date of about six thousand years before their time, only differing in relation to his rank and nationality. As, however, the religions which are now extant in the world are generally outgrowths from those which existed before them, it is fair to presume that in the seventh century before our era there were not only great invasions and new colonizing of southern countries, but likewise that new beliefs and new forms of philosophy were developed in various parts of the world. There were also great teachers flour-

ishing at this time; among them Lao-tsi, the Buddha, and if we are to accept the theory of scholars, the "prophet of Iran."

The name of Zarathustra has been given in various forms by Parsi authors and others. It is commonly written for convenience, Zoro-Aster which as a Semitic term, means the Son of Istar or Astartê. The primitive name, of which it is an abridged form, appears to denote a spiritual superior. Like Cæsar and some others, it seems to have become an official designation. The successors of the Sage adopted his name, and we find them described in the *Yasna* as having authority respectively in household, clan, confederation and region, with Zarathustrema or the Chief Zoroaster over them. This may explain many of the apparent incongruities which ascribe him to periods widely different, and represent him as a Baktrian, a native of Media, and even as belonging to Babylon. It is more than probable that many of the chapters in the present versions of the Parsi Sacred Scriptures relate to other individuals than the Great Teacher.

Tradition represents him as instituting the Magian worship, and likewise as philosophizing upon the origin of the universe and the evolutions of the planets.*

Another account describes him as having a contest with Ninus, who represents the Semitic religion. He employs the philosophic knowledge or "Wisdom" of the East, and his adversary the Mystic learning of the Chaldeans. This may be an illustration of the allegoric legend of Zohak, the Serpent-king of Bavri, who is represented as having expelled Yima or Jemshid from his Paradise, and as having at the end of a thousand years been himself overcome by Thraetano, the Feridun of later story.

Clement of Alexandria seeks to identify Zoroaster with Eros, whom Plato describes as having been apparently slain in battle, but who revived after some days and gave an account of the spectacle which he had been beholding, in which new careers on the earth were chosen by souls and allotted accordingly. This was probably

*An ingenious writer in India has published a pamphlet, in which he translates the Confession of Faith, the *Ahuna-vairya*, as follows:

"As is the will of the Eternal One,
So through the harmony of perfect thought,
His energy brings forth the visible world,
And his power sustains the revolving spheres."

a tale that was current among the Persians. The Parsis have a book entitled *The Revelation of Ardhi-Viraf*, which gives a description of scenes in heaven and hell as beheld by Ardhi-Viraf during the week which he passed in visiting those regions, his body in the mean while remaining apparently lifeless during that space of time.

Ammianus Marcellinus also remarks that "Plato, that greatest authority upon famous doctrines, states that the Magian religion, known by the mystic name of *Machagistia* is the most uncorrupted form of worship of divine beings, to the philosophy of which Zoroaster, the Baktrian, made many additions drawn from the Mysteries of the Chaldæans."

The Zoroastrian system in its essential character, is a very exalted monotheism. It was such in its inception, it continued such all through the times when evil and persecution overshadowed its fortunes; it is such now as it is professed by the Ghebers and Parsis. An enthusiasm so persistent, a light so extensive, an energy so penetrating must proceed from one fountain. True, there are many utterances of similar tenor in the *Rig-Veda*, and in what remains to us of the lore of the Akkadians, the Assyrians and Egyptians. These, however, have continued chiefly as monuments, while Zoroastrianism is still a faith that inspires a people to virtue, veracity and goodness.

The plurality of good and evil powers which tainted the vulgar worship with Bacchic enthusiasm and even with gross sensuality, was probably a pure concept with those who first described them. "The different gods are members of one soul," says Yaska, when writing twenty-three hundred years ago. "God, though he is one, has nevertheless many names," says Aristotle, and he adds the explanation: "because he is called according to the states into which he always enters anew." To the popular notion the *nomina* became *numina*; the names were regarded as belonging to different divinities; yet, perhaps this sentiment of multiplicity could not easily be avoided. No one term in human speech can express the All of Deity. We ourselves behold the One or the Many, according as we contemplate Godhood from exterior or internal vision.

The episode of Cain and Abel in the book of *Genesis*, if it is not a description of early times that is entirely allegoric, nevertheless presents a curious analogy figuratively to actual history. Cain is

described as a tiller of the soil, and Abel his brother as a keeper of sheep. The Mazdeans of the *Avesta* made a religion of agriculture, and cultivated the arts and industries of civilized life. But the "dævas" or dæva-worshippers, their neighbors, were nomadic shepherds. In history the agriculturist uproots the shepherd as Cain is represented analogously as killing his brother. By a singular coincidence the Achæmenian dynasty in Persia was termed Kainean and the tutelar divinity of the Assyrians was Bel or Abelios.

The conflict of the early ages was at its height when the movement took place which was to affect radically the usages and conditions of the Iranian communities. It can hardly be proper, however, to attribute the origin of the Zoroastrian doctrines absolutely to a single individual. History and tradition seldom preserve accurately the memorials of the beginnings of a faith. Great thoughts are afloat in the spiritual atmosphere, and are apprehended by those who are in the suitable condition of mind. The religions now prominent in the world are more or less derived from older beliefs and differentiated anew by the genius of the peoples and individuals by whom they are embraced. This is illustrated in examples afforded within our own historic period. The faith promulgated by Mohamed had been already brought to view by the Hanyfs, and he himself had professed to be one of their number. After his death men who had opposed him became dominant in Islam and modified his teachings, adding many Persian and Semitic features. The story of Sirat, the Bridge of Judgment, was taken from the *Avesta*. It was also asserted by Augustin that the Christian religion had actually existed many centuries before the time of the Apostles, and the philosophies of the Far East were doubtless older than the teachers to whom they are accredited.

The attempt has been made to show a Buddhistic influence in the origin of the Iranian religion. Ammianus Marcellinus has preserved the account of a journey which was described as having been made into upper India by Hystaspis, the father of Darius, and tells of his discourses with the Brachmanes, a sect of philosophers. "He was instructed by their teaching," the writer declares, "in the knowledge of the motions of the universe, and of the heavenly bodies, and in pure religious rites, and so far as he was able, to collect these he transfused a certain portion into the creed of the Magi." This

story, however, is but a version of an older record. Gustasp or Vistaspa, who was a ruler in Baktria when Zoroaster resided there, was doubtless the person whom the historian described. He is commemorated in the *Avesta* as having promulgated the Mazdean religion in his dominion. Doctor Haug, however, denies the truth of the story, and cites a passage which he has translated from the *Fravardin-yasht*, in which Zoroaster is described as "that ingenious man who spoke such good words, who was the promulgator of wisdom, who was born before Gautama had a revelation."

It has not been satisfactorily established at what period the Great Teacher was born. He appears to have been a Mede, a native of the province of Adarbajan, and to have belonged to the tribe of Magians, which, like the Kenites and Levites of Palestine, exercised sacerdotal and literary offices.* He is represented in the *Yasna* as "famous in the Aryan Home-Country" where the ancestors of the Indians and Iranians dwelt together. He is described in the Sacred Writings as possessing rare spiritual endowments, and as living in intimate communion with the Divine Ahura Mazda himself. His doctrines have been called *Magic*, but only in the ancient sense of the term as being great and exalted. The *Avesta* denounces vehemently the arts of sorcery and the incantations of the *dæva*-worshippers, and the Mazdean was obligated to repudiate them utterly. At that period these appear to have consisted of Aryan families living beside the others, but of unsettled habits, addicted to free-booting, and without permanent abodes. They worshiped the spirits of their ancestors, the *devas* and *pitris*, and had Indra and Varuna as the superior divinities. The Iranians, on the contrary, discarded these as evil demons, worshiping Ahura Mazda alone, and prosecuted the industrial callings with the devotion of religious zeal.

In course of years, whether by conquest or conversion we are not informed, the Mazdean worship was extended over all the countries of ancient Iran. Zoroaster, it is recorded, was received at the Court of the King of Baktria, and held in the highest honor. But during an invasion of the country, Balk the metropolis was captured by the enemy and he was put to death.

*Deuteronomy x, 9; Exodus xviii, 1; Judges i, 16; I Chronicles ii, 55.

The famous inscription at Behistun is esteemed as of great significance, and has given rise to much conjecture. At that point, on the western frontier of Media, in the heart of the Zagros mountains, beside the highway from Babylon to Ekbatana, there stands a precipitous rock seventeen hundred feet high. Upon its front, three hundred feet from the bottom, is an inscription in cuneiform characters, in three languages, the Old Persian, the Assyrian and the Scythic, or Turanian. It was first deciphered in 1845 by Sir Henry C. Rawlinson, and found to be an account of the death of Cambyses, the accession of the Magian, his overthrow by Darius, and the suppression of numerous revolts in the Persian dominions. The several tablets abound with acknowledgments of the aid and guidance of Ahura-Mazda, but not even a remote allusion to Zoroaster. Nor is the Dark Spirit mentioned, but only "the Lie" as being active in the subversion of the Achæmenian government. The monarchs of this dynasty appear to have been always zealous in these matters, yet they were worldly-wise in their administration. They did not interfere with the local worship of subject peoples. The Assyrians had exiled populations, but the new rulers permitted them to return and establish anew their peculiar customs. Cyrus even sacrificed to Bel-Merodach at Babylon and Xerxes to the Trojan Minerva. The Magian King had destroyed temples, but Darius restored them. Nevertheless in the Inscription he vigorously professes his devotion to the Mazdean worship.

Says Darius, the King:

"I have made elsewhere a Book of the Aryan language that formerly did not exist;

And I have made the text of the Divine Law, [the *Avesta*], and a Commentary of the Divine Law and the Prayers and the Translations;

And it was written and I sealed it,

And then the Book was restored by me in all the nations, and the nations followed it."

In this system of worship and ethics, the central principle is righteousness. Every hymn, every prayer, is an acknowledgment of the Divine Goodness and Justice as impersonated in Ahura-Mazda. Too much stress is laid by individuals upon the concept, that as there is Law everywhere, so there is war everywhere. The

apparent conflicts between the Right and Wrong have been observed and depicted accordingly. The Satan of Judaism, Christendom, and Islam, with the accompaniments of gloomy doctrine, came doubtless from the personification of the negative Evil. But the intelligent Mazdean had a more cheerful belief. In his view the *vohu manhi*, the Good Mind, is the leader of the heavenly army, and carries on the Conflict of the Ages against Anramanya, the Dark Impulse, not to hurt, but to save his adversary. The battles are without bloodshed, or any cruel violence. Every act that beautifies the earth, that extends the field of usefulness, that betters the conditions of human beings, is a conquest.

"Let every one this day, both man and woman, choose a governing principle," cries Zoroaster, standing by the Sacred Fire. "In the beginning there were Two—the Good and the Bad in thought, and word, and deed. Choose one of these two; be good, not base. You cannot belong to both. You must choose the originator of the worst actions, or the holy spirit. Some may choose the worse allotment; others worship the Most High by faithful action."

Frances Power Cobbe glowingly praises this appeal. "The clear moral note, prominent through the whole cycle of the Zoroastrian religion, has here been struck," she declares, "'The Choice of Scipio' was offered to the Iranians by their prophet three thousand years ago, even as it is offered to us today. 'Choose one of the two spirits; be good, not base.'"

Zoroaster laid the foundation of his theosophy by proclaiming the Mazda, the One Supremely Wise, as the Chief Ahura, the "Primeval Spirit," the Creator, the Coming Father, "God who is the One that always was, and is, and will be." This Ahura-Mazda is the Source of the two, the Light and Dark Intelligences. "In his wisdom," says the *Yasna*, "he produced the Good and the Negative Impulse. . . . Thou art he O Mazda, in whom the last cause of both these, is hidden."

In every one, Zoroaster declared, there is a good and holy will, a *positive* will of righteousness. The reflection or shadow of this good mind is its negative evil mind, the lower nature led by its instincts, and incapable of choosing aright. The earlier Mazdeans thus included the Positive and Negative principles in their concept of the Divine Being. But this did not impair their percep-

tion of the superior power of the Divine goodness. That which is positive is essentially stronger and nobler than that which is only negative. Mephisto, "the spirit that always denies" is certain to fail in the final issue.

It is not unusual, however, to speak of attributes and qualities as personal beings, and this, doubtless, led the later Zoroasters to treat of them as so many distinct individualities. The seven Amshaspands or Archangels of the Zoroastrian theosophy were but names of divine manifestations—the one Ahura-Mazda represented in seven forms and qualities as Wisdom, Goodness, Veracity, Power, Will, Health and Immortality. The *Rig-Veda* also declares that "the Wise in their hymns represent under many forms the spirit that is but one." Indeed, in later periods it would seem that only two or three of the Amshaspands were regarded as being other than simple attributes treated as individual beings.* An ancient hymn reads accordingly: "He gives us by his most holy spirit the good mind, which springs from good thoughts, words and actions—and also fulness, long life, prosperity and understanding."

In like manner the dævas, or evil demons, though often mentioned as individuate existences, were chiefly regarded as bad moral qualities or conditions. They have their origin, not by first creative act, but by the errant thinking of human beings. "These bad men produce the dævas by their pernicious thoughts," the *Yasna* declares. The upright, on the other hand, destroy them by good action. Especially was this the result when the soil was cultivated. The cultivating of corn was declared in the *Vendidad* to be the cultivating of purity and the Mazdean religion more than by innumerable prayers. "Where there are crops the dævas hiss from pain; where there are shoots, they cough; where there are stalks they weep; where there are thick ears, they fly."

Always before the mind like a beautiful and sublime prospect, was the vision of the Eternal Light. A spiritual and invisible world preceded and remained about this material world, as its prototype, origin and upholding energy. Innumerable myriads of spiritual essences also were distributed throughout the universe. These were

* In *Exodus* iii, and elsewhere in the Bible, the "angel of the Lord" is represented as being the Deity himself. The analogy to the Frohar of Ahura-Mazda is easily perceived.

the Frohars or Fravashis, the ideal or typical forms of all living things in heaven and earth. In the early periods they were regarded as psychic beings, and venerated as tutelary geniuses, ancestral and guardian spirits. "This doctrine, recurring in one shape or another among all nations of antiquity," says Professor Tielé, "received among the Eranians a special development, and in a higher form was adopted into the Zarathustrian system from the very beginning."

Through the Frohar, the hymn declares, the Divine Being upholds the sky, supports the earth, and keeps the waters of pre-existent life pure and vivific. They are the energies in all things, and every thing which exists has its Frohar, or genius which contains the cause and reason of its existing. They are stationed everywhere to keep the universe in order, and to protect it against the potencies of evil. They are allied to every thing in nature. They are ancestral spirits and guardian angels, attracting all human beings to the Right, and seeking to avert from them every deadly peril. They are immortal, living before our birth into this earth, and surviving after death. Thus, as is set forth eloquently in the Mazdean philosophy, the eternal world is an ocean of living intelligence, a milky sea [*vouru kashu*] of very life, from which all mortals are generated, sustained, and made pure from evil.

Thus the Soul coming into this world of time and sense has always its guardian, its own law and spiritual counterpart, in the invisible region. In fact, the two are never considered as really separated. The account of bodily dissolution is impressively stated in a recovered fragment of the *Hadokht-Nask*. When the term of existence on earth is over, the soul of the upright man lingers for three days and nights around the body from which it has withdrawn. It then meets the celestial counterpart in the form of a maiden transcendently beautiful, and is conducted over the Bridge of Judgment to the heavenly paradise, and into the everlasting Light. Conversely to this, the wicked soul also remains three days and nights inhaling the odors of the charnel, and then goes forth into scenes of an opposite character, entering finally into the presence of the Evil Mind in the region of darkness, there to abide till the period of redemption and restoration.

It is predicted in the *Zamyad-Yasht* that the Good Spirit will overpower the Evil.

The later Zoroasters and teachers seem to have enlarged and actually to have transformed the Mazdean theosophy into a more elaborate theurgic system. They were probably led to do this through the influence of the sacerdotal castes of Assyria and Babylon. The analogy of the seven planets afforded the plan for a college of Seven Amshaspands or Celestial Benefactors, of whom Ahura-Mazda was first and chief. Then there was added the assemblage of Yazatas or angels, of whom Mithras, the God of truth and light was lord. The Frohars appear to have been associated with them, and were allotted to habitations in the stars.

In the *Bundahish*, a work produced during the Sassanide period, these were supplemented by personalities of an antagonistic character. There was a Council of Dævas, seven in number, similar or identical with the seven Evil Gods or angels of the lower regions of the sky, as set forth in the Assyrian *Tablets*. They were Aeshma Deva, or Asmodeus, the three Indian gods, Indra, Saurva or Agni, and Nayanhatya, and two others personifying Thirst and Poverty, with Anramanya as their prince. There were also an infinitude of devas of lower grade, and *drujas*, an order of female spirits whose chief pursuit appears to have been the inducing of good men to swerve from rectitude.

This notion of innumerable spiritual essences, is not absurd or unreasonable. When we observe the countless forms and grades of living things in the realm of nature about us, it is hardly rational that we should imagine that there was a total absence of life of all conditions beyond us, about the spiritual region of being. Our plummet may not sound the infinite, and enable us to bring living substances from that ocean, yet we are not authorized on that account to doubt the being and presence of God, or to deny that there are intelligent spiritual beings.

Nevertheless, both the Amshaspands and the Arch-Dævas, the good and bad angels, and other essences, were considered as spiritual qualities, rather than as beings that had an objective existence. At least, during the earlier periods they were regarded as pervading all things as elements in their substance. Hence it was taught that good works drove away the dævas and actually destroyed them, and that the Sacred Utterance, the *Ahuna-vairya*, mastered the Power of Evil itself. Indeed, the essential nature of Evil is simply

opposition; the Dark Impulse only follows the creative operations of Ahura-Mazda, producing whatever may work them injury.

Indeed, the Dualism of the primal Parsi theosophy, of which much account has been made, when it is critically examined as to its intrinsic character, is found to denote simply and purely two aspects of the Divine operation—the interior and exterior, the spiritual and natural, subjective being and objective existence, organisation and dissolution. If we contemplate them as to their respective functions, both have their place, and they are alike necessarily in the order of nature; but when the lesser and ignobler is exalted and esteemed above the other, it is thereby perverted from its office, and becomes morally evil.

Behind this twofold classification the *Bundahish* places the one sole Divine Essence, the *Zeruana*, or “Ancient of Days.” This Divinity is the impersonation of Eternity itself, and is identical with the One God prior to entity and essence, set forth in the *Timæus* and later Platonic writings. His introduction into the Persian theosophic system helped to dispose of hard metaphysical problems which have perplexed thinkers in all centuries.

The Zoroastrian teachings were essentially ethical, and inculcate with a strenuous earnestness, veneration for the Pure Law. By this is denoted homage to the Supreme Being, to the guardian spirits and benefactors, and especially to the personal protector of the worshiper. By prayer was signified the hearty renouncing of evil, and a complete harmony with the Divine will. “To attain prayer,” says the *Yasna*, “is to attain a good conscience. The good seed of prayer is virtuous conscience, virtuous thoughts, and virtuous deeds.”

It is recorded that Zoroaster asked of Ahura-Mazda “what form of invocation expresses every good thing?” He replied: “The prayer *Ashem*.” This is the prayer: “Purity is the highest good; blessed is he who is completely pure.”

Zoroaster asked again: “What prayer equals in greatness, goodness, and fitness all things beneath the heavens, the universe of stars, and all things that are pure?” The Holy One answered him: “That one, O Spitaman* Zarathustra in which all evil thoughts and words and deeds are renounced.”

Every Mazdean was required to follow a useful calling. The one

*The name of the family to which Zoroaster belonged.

which was regarded as most meritorious was the subduing and tilling of the soil. The abundance of corn enabled a generous liberality to the poor and unfortunate, and repelled the evil demons. The telling of lies was considered a shameful enormity, and commercial pursuits were held in low repute, as the owing of debts was looked upon as disgraceful because of the tendency which it created to deception and falsehood. The man must marry, but only a single wife, and by preference she should be of kindred blood.*

To foul a stream of water was considered impious. Individual worthiness was not thought to be solely the profit and advantage of the one possessed of it, but as an addition to the whole power and volume of goodness in the universe.

Such was the rule of conduct left by the Iranian sage as the safe path for human endeavor; "Heroic husbandry, the energetic struggle of Good against Evil, the life of pure light in labor and in justice."

The simple faith of Iran, and the later Kingdom of Anzan, was promulgated by Darius over the whole Persian dominion for all the nations to obey. In the war with Greece it came into direct conflict with the worships of Apollo, Demeter and Bacchus, and its progress was arrested by the defeat of Xerxes at Salamis. But none the less did it lose its influence. The philosophy of Ionia and Greece caught its inspiration from the purer teachings of Zoroaster, and the later Judaism brought from the East its monotheism and doctrine of angels. The *Gnosis* in its various forms was largely derived from similar sources, and was the cause of a purer morality. Of no less significance was Mithraism, which issued from Assyria and after its introduction into the Roman territory, speedily extended to the remoter districts of the empire, disputing the ground with Christianity itself.

This grand religious faith has been little known and studied in later periods. Its magnitude and influence have been underrated. It has survived the torch of Alexander and the cimiter of the Moslem. Millions upon millions have been put to death for their adherence to the "pure religion," yet wherever it has survived it has been manifest as wisdom justified by her children. The leaven of truth which

*Compare *Genesis* xx, 12; xxiv, 3, 40; xxviii, 2, 8, 9; also *Exodus* vi, 20, and *II Samuel* xiii, 13.

it carries has sufficed to preserve it from extinction, and it bids fair to continue for centuries. The moral virtues, truth, chastity, industry, and general beneficence which are inculcated in the earliest parts of the *Avesta*, and which were characteristic of the Persians of the time of Cyrus are even now the virtues of this peculiar people. "No nation," says Miss Cobbe, "no nation deserves better that we should regard their religion with respect, and examine its sacred literature with interest than the 120,000 Parsis of India—the remnant of the once imperial race of Cyrus and Darius."

"The light of Ahura-Mazda is hidden under all that shines," says the hymn. Enough for us that the ethics and philosophy of the Mazdean religion have been wholesome in their influence and a potent leaven to promote the fermentation of thought. Even to our own day we perceive it. "So much is there in this old creed of Persia in harmony with our popular belief of to-day," says Miss Cobbe, "that we inevitably learn to regard it with a sort of hereditary interest, as a step in the pedigree of thought much more direct in our mental ancestry than the actual faith of our Odin-worshipping ancestors according to the flesh."

This conviction has a firm groundwork. Zoroastrianism has mingled with the deepest thought of the centuries, purifying where it was present; the current from that fountain has flowed for thousands of years, fertilising as it went. Everywhere, in whatever form it has appeared, it has always had the same idea at the forefront—the overcoming of evil with good, the triumph of right over wrong.

"The religion of goodness, truth and justice,
Bestowed upon us by Ahura-Mazda
Is the pure faith which Zarathustra taught."

ALEXANDER WILDER.

MENTAL INDOLENCE.

BY CHARLES EDWARD CUMMING.

Every upward step in the evolution of either the race or the individual must have its origin in the perception of a truth, or in the recognition of the fallacy of something that has been heretofore held to be true.

The attainment of these perceptions involves the expenditure of a certain amount of mental energy or thought, and the results of the intelligent exercise of this energy will be as surely proportioned to the effort as are the results of physical energy and industry. The capacity of the mental faculties, as in the case of the physical, increases in proportion to their exercise; but while the physical possibilities are limited by physical laws and conditions and are confined to one life-period, the mental or spiritual powers are as unlimited as is the infinite mind which is their source, and their essence or result may be carried forward from one earth-life to another, moulding the character and influencing the conditions of each succeeding life. Actions are but thoughts in manifestation. True thoughts must result in good and useful actions, erroneous ones in acts that are bad or futile, and as the thoughts and actions of each life fix and govern the conditions of the next, the vital importance of earnest, constant, truth-seeking thought cannot be overestimated.

Every human being who feels an interest in the evolution and welfare of the race, (evolution and welfare are inseparable) realizes that the greatest obstacle to this diffusion of truth and correction of error, which makes for evolution and the amelioration of the condition of man, is *mental indolence*.

In the case of the vast majority of civilized people it is not lack of the intelligence necessary for distinguishing truth from error that holds them and the race of which they are units back from those higher planes of freedom and happiness that lie within reach. The fault lies in that mental indolence—that disinclination to put forth the effort necessary for weighing the evidence pro and con and so arriving at an independent opinion as to what is true or false in theory, right or wrong in action.

It is so much easier to *believe* than to *think*, to take religious opinions all ready-made, sandpapered and varnished, from the lips of the preacher or the pages of the sectarian press, instead of carefully thinking them out in the light of reason and experience and thus formulating a *real belief*.

In politics, also, with all the hate and falsehood and misrepresentation of the "opposite party" and the lavish praise of and jesuitical excuses for "our side," how much mental labor is saved by accepting all this as "my opinion" in lieu of seeking for the truth and justice of the matter and then casting the vote as reason and conscience approve.

Whether the matter in question be one of religion, politics, ethics, or merely some matter of everyday life, be your influence great or small, the influence of *you*, the unit, is cast in the scale by your decision, and to the exact measure of that influence are you responsible to the ALL for its use or abuse.

In the performance of physical labor the indolent man is prone to choose those requiring the least exertion, neglecting more important but more laborious tasks. This is also true in the case of the mentally indolent.

If to A, a man of average intelligence, B relates an incident or series of incidents as matters of contemporary occurrence, A may apply to them the test of his own experience and that of others as known to him, of analogy, of his knowledge of natural laws. Finding the statement to be at variance with these, he disbelieves it, would not repeat it as fact to others, would stigmatize it as false, and perhaps feel a little vexed at B for having so poor an opinion of his intelligence as to have expected credence from him for the story. This too, whether the truth or falsity of the tale would be of little importance as regarded results.

On the following Sunday A hears from the pulpit, or reads in his religious paper, statements parallel to the one he has repudiated, except that they are dated thousands of years ago, have come down through many hands, and been liable to be changed or colored by the views and to suit the interests of many generations of people. Without applying to these statements any of the tests used in the previous case, he either tacitly indorses it by giving adherence to the sect or denomination that promulgates the statement, or goes even

further—aids in its dissemination among others—gives it as truth to his children; this, too, while its truth or falsity is a matter of vital interest to himself and to existing and future races.

Suppose some parties are accused of vices or crimes, or are credited with extraordinary virtue or intelligence. In such case the ordinary man uses his knowledge of the character and reputation of the persons and his experience of men acting under like conditions; he *thinks*—judges of the probabilities—decides and probably expresses his conviction as to the truth, falsity or exaggeration of the statement. But if, during a political campaign, like accusations are made against a candidate of the party he has opposed, like panegyrics bestowed upon that of the party he has been allied with, does he then apply the same thought-effort—use the same discrimination, to arrive at the truth or do justice? Rarely indeed does he do so. He too frequently accepts and probably repeats the statement, although, if he would use his thought-power and sense of justice he would surely realize that the villainies attributed to the one or the virtues credited to the other were wholly dissonant to what he knew of the character of either.

As this trait of mental indolence or lack of cognizance of individual responsibility must constitute a factor in the evolution, retardation or retrogression of the race, the causes of it are a matter of grave consideration.

One cause, and a most potent one, is the desire of the individual to be “one of the majority”—the repugnance to “stand alone,” or with but few others, in the holding or expression of an opinion.

I think it is Oliver Wendell Holmes who portrays at length in one of his books the sensations of a certain clergyman of very liberal views, whose congregation was but small and poor. Whenever he passed the Roman Catholic place of worship and observed the throng that filled the building and knelt in the vestibule and the yard this feeling of loneliness—desire to be “one of the many”—overcame him. The fallacious “*vox populi vox dei*” idea—that the beliefs held by a majority must be truths,—crept into his mind. Here was a code of belief held by millions, all ready for use, requiring no effort of thought for its advocacy, nothing but to abandon thought and “believe.” So enticing was the prospect of this entire mental indolence that he entered the Catholic priesthood and became

a disseminator of the ready-made belief. Had such a man used the thought-power with which he was endowed, and which was also the measure of his individual responsibility, it would have saved him from becoming an agent of retrogression, a hindrance instead of an aid to evolution, an obscurer rather than a transmitter of light. He, like the indolent servant of the parable, "buried his talent," and, like him, will sometime be called to account for his failure to use it.

How many men and women give credence and support to various doctrines or creeds, yet have never given one day's or one hour's serious, questioning examination to the truth or error of the doctrines or their influence upon the present or future welfare of the race. I know that it is often urged that the religious beliefs of men exercise little or no influence upon the actions of their daily lives. This is true; but this is because these creeds are not a *real belief* founded on independent thought and research; they were "taken on trust" from others or were taught them in Sunday school. A child reads or is told "Jack the Giant-Killer" or the stories of the "Arabian Nights" and believes them at the time; but when older recognizes them as fictions; yet the stories he has been taught in childhood about religious matters he adheres to all his life, though their truth or error is a matter of vital importance to himself and mankind. If a man's religion is founded upon what his best reason recognizes as truth it will be to him a law that will govern his actions and his relations with his fellow men.

Every evil that afflicts mankind arises from the ignorance of and consequent violation of the eternal laws, and each one who seeks truth is endeavoring to "know and do the will of the Father" and so becomes an added unit of force to that "Religion of the Law," which when it becomes, as it one day surely will, the religion of the race, will bring about a condition of peace, health, happiness and love.

In politics, whether national, state or local, the same mental indolence—the same desire to be "one of the majority" is equally prevalent. The "party platform" is accepted without thought of its justice or its more remote results, and the citizen casts his ballot and influence in favor of men or measures that his better judgment, if he would use it, would condemn. I have heard men say: "I think the measures advocated or men nominated by a certain party

are good; but they have no chance of success and *I don't want to throw away my vote.*" That such a paltry reason, or lack of reason, influences many voters is proved by the fact that during every campaign the candidates, orators and press of each party make the most solemn and reiterated predictions that they will be victorious by immense majorities.

A majority of men are honest and will not in the transactions of private life defraud, wrong or wilfully injure their fellow men. If the citizen would but use the same sense of justice, the same effort to discriminate between truth and falsehood in public matters, by vote and influence supporting the cause his conscience approved, regardless of whether he stood alone, was in a minority or in a majority, it would result in the confusion of many a corrupt politician and demagogue, remedy much injustice and benefit the race. The man whose convictions are founded on truth and justice may stand alone in his support this year, next year be in a respectable minority, but in due time the majority will embrace the cause he advocated, and though the tongue that declared the truth and the hand that labored in its cause have passed to dust the man will not have lived in vain; his children and his children's children may benefit by the improved conditions he aided in establishing, and he himself enjoy them on his return to earth-life.

Another reason why the individual man often "leaves off his wits and goes in his doublet and hose" is found in the influence exercised by the mind of the mass over the mind of the unit.

Thoughts, desires, passions, emotions are forces—living forces—always seeking to manifest on lines of least resistance. Every act of our lives must of necessity result from some thought, desire or emotion emanating from the mind of the actor or the minds of others. The modes of manifestation of these forces vary, but are, like all else in the universe, subject to immutable law.

The people of a nation may be suffering from dire oppression. In the mind of each victim of such tyranny and in that of each sympathizer such thoughts and desires are constantly being formed. In some it is but an intense desire for liberation, in others a fierce protest against injustice; some feel a devouring hate for the oppressors and a burning desire for revenge, and many, usually a majority, think it best to bear existing conditions with what patience they

may, lest worse befall them. The thought-forces of the latter class are manifested in endurance as soon as formed, as the energy required for endurance is often greater than that expended in action. In the former cases circumstances may render it impossible for the thinker to manifest his thoughts in action. Then the thoughts, being force, are not and cannot be annihilated. They go forth on the astral plane where, under the law of affinities, they combine with like forces, constantly aggregating, as does the cloud from the evaporations going on beneath it. After many days or years the conditions obtain under which these gathered forces can manifest by influencing the minds of men to action. Then comes revolution, upheaval, retribution, the violence of which will be in ratio to the causes by which these thought-forces were stored up on the elemental plane. Then the laws of affinity will again assert themselves. The lover of liberty will be inspired to deeds of valor and self-sacrifice, by thoughts sent forth by patriots of past generations. The just and merciful will give effect to the thought of those who in the long ago pleaded in vain for justice and mercy, while many a thought of hate and revenge finds in the passionate and cruel fit instruments by which to manifest in deeds of cruelty and murder.

Another form of thought-force manifestation occurs when one or a few persons, themselves earnest and enthused, become as it were a storm-center into the vortex of which hundreds or thousands of others are drawn, each added unit increasing the drawing power of the vortex and the "enthusiasm" of the movement.

History records many instances of this nature, some resulting in benefit and others in injury to the race. Instance the first crusade, set in motion by one man as a storm-center and spreading until thousands of men, women and even children became so wildly enthused as to march forth without organization, regular leaders, supplies or means of transportation, only to be destroyed, not by the Saracens they set forth to conquer in pursuance of a mere superstitious idea, but by the nations they plundered on the route for means of subsistence. In later, and supposably more enlightened times, we find outbreaks of enthusiasm or more properly, "epidemic hysteria" resulting in the horrible witchcraft persecutions, a saturnalia of torture and murder; or in frightful massacres, such as those of the Huguenots or the Albigenes.

In our own times these mental epidemics manifest in the form of wars for conquest, financial panics, political upheavals and the like. Again, every grand struggle for civil or religious liberty, every conflict of truth against error, every reform tending to ameliorate the condition of the race, has been initiated by but one or a few persons and spread to the hundreds, thousands or millions that at last give it effect. In all these cases, when a number of people have surrendered to and act in accordance with the infectious influence instead of individual thought-out convictions, then do the forces of the astral plane become potent factors in the result; because when human beings lose control of themselves they are then in fit condition to be used as instruments of manifestation by these forces.

Mental indolence on the part of the units of the race renders deplorable results possible at all times. It is not necessary that any sane human being should be ruled in thought or act by influences emanating from either the astral or terrestrial plane, unless such are sanctioned by his own reason and conscience. Under the complex rules that govern our being no one can escape responsibility for the consequences of his acts upon himself and upon the race, and the individual unit must also enjoy or suffer the results of the good or wrong acts of that whole which is composed of units.

If through the influence of others a human being could be forced to do a wrong act and still be held responsible for and suffer its effect or punishment it would be rank injustice, but injustice has no place in the eternal. Every rational being is provided with a measure of thought and will power to which his responsibility is equal, and by the constant and earnest use of these powers he can surround himself with an invisible armor or aura which is absolutely impenetrable to these exterior influences. If each or even an influencing number of these units would use these powers to the full limit of the individual capacity how vast would be the improvement in the condition of the race. Epidemics of folly and their resulting misery would become impossible. Suppose that when Peter the Hermit was preaching the first crusade *each* of his hearers had thought the matter out thus: "Is there a Holy Sepulchre? If so is there any valid reason that it should pass into our possession? Is it possible that a multitude going forth under such conditions can successfully carry on a campaign in a far distant land against a

powerful and warlike enemy? Is it advisable that I should abandon useful pursuits to join in the movement?" As each thus questioned the higher powers of his nature the protecting aura would have closed round him, and as acting upon *his own conviction*, each withdrew, the thought vortex would have broken up as does a water-spout at the discharge of a cannon and the destruction of thousands been averted.

There were probably but few foolish and still fewer naturally cruel men in the crowds that surrounded the pyres in which the innocent victims of accusations of witchcraft or heresy suffered a torturing death—a release from the still more hideous preceding tortures. The vast majority were people who by refraining from independent thought or diligent search for truth had opened their protecting aura to surrounding influences and so became accessories and shared the responsibility for the crimes.

There are few—very few—Englishmen or Americans who would not recoil from the idea of seizing by force upon the farm, house or other property of their neighbor and murdering him if he resisted. On the contrary, they would, in case of such an outrage being attempted, hasten to assist in his defence. Yet these same people, by active assistance, by indorsing the act, or by silent connivance, become *particeps criminis* in the same outrage against the Boers or the Philippinos. They forget that by this mental indolence and shirking of individual responsibility, they are aiding to build up a condition precedent, and that in the event of some more powerful nation or combination of nations acting upon such precedent and attacking their own, they or their children would be the sufferers.

In today's paper I read the account of the rescue of a workman who had been for fifteen days immured in a caved-in tunnel. During all the time continuous and heroic efforts were put forth to rescue him, and when he finally was drawn up unhurt the report stated that "bells were rung, guns were fired, some people wept for joy and strangers clasped hands in congratulation." This was a noble joy—the joy of saviors. Every man and woman in that camp who spoke words or sent forth thoughts of hope and courage mightily aided the heroes who toiled with pick, shovel and lever in that pit.

Both north and south of "Mason and Dixon's Line" many are yet living who remember hearing "the bells rung, the guns fired,

and seeing strangers clasp each others' hands in congratulation" at the news of a "victory" in which thousands of "our boys" and thousands of the "enemy" had been killed or mangled. The "enemy" were our brothers in blood and language, their fathers and ours had fought side by side for liberty and aided and sympathized with each other in time of trouble. Every one of these fallen thousands was born of the pain and travail of a woman, been the object of more or less care and self-sacrifice to his parents in his tender years, was the object of love, hope, friendship to many or few, sometimes the sole support of a family. If each person who was so "enthused" over the victory had thought of these facts and of his own share of responsibility for them, his joy would have been less abounding, and if the individual units on both sides had given earnest thought to the matter and so kept out of the storm-center created by a few loud-mouthed "enthusiasts" the war and its attendant evils would not have occurred at all.

When men do their own thinking and realize their individual responsibility, then will the robber nation or the quarrelsome nation be restrained by the rest of the nations, as is the robber or the quarrelsome man by the orderly classes.

Whether the question be one of religion, politics, ethics, or of the acts of everyday life, if the individual gives it earnest thought, seeking from all available sources to arrive at the truth, and in his own higher consciousness for a just decision, is governed in that decision not only by its immediate results upon self, but also its more remote results upon others, then acts upon and expresses his convictions, he has done his best, accepted and discharged his responsibility.

It is not meant that one should not seek information from or listen to the views and arguments of others. These are often indispensable factors in forming an opinion; but they should be used as *factors only*, given all due weight in arriving at a decision of the question, but never should be accepted as a ready-made opinion.

Movements which purport to be of good and philanthropic nature should receive the same careful individual thought. If the person concludes that the purpose is a worthy one and manifests his *own thought* by aiding and advocating it, then the merit of the act is his. If he renders the same service, not as resulting

from his own conviction of its merits or necessity but from enthusiasm or in consequence of the influence of others, then is his merit but that of being a tool, perhaps a good tool, but still merely a tool in the hands of others.

When each one of the race thinks and acts for the benefit of the whole, then will the whole race be thinking and acting for the benefit of each of its members.

CHARLES EDWARD CUMMING.

Life only avails, not the having lived. Power ceases in the instant of repose; it resides in the moment of transition from a past to a new state; in the shooting of the gulf; in the darting to an aim. This one fact the world hates, that the soul *becomes*; for, that forever degrades the past; turns all riches to poverty; all reputation to a shame; confounds the saint with the rogue; shoves Jesus and Judas equally aside.

—Emerson.

Put God in your debt. Every stroke shall be repaid. The longer the payment is withholden, the better for you; for compound interest on compound interest is the rate and usage of this exchequer.

—Emerson.

MIND-ACTION IN SLEEP.

Natural sleep has been defined as mental rest produced by an appetite resulting from fatigue. But the idea that mental rest means mental inaction is hardly tenable, inasmuch as it quite frequently happens that the solution of unsolved problems is the first thing to appear in the consciousness on awakening, and thus the mind must have been operative while asleep.

—Harper's Weekly.

Speculation is a parasite that feeds upon values, and creates none.

—Andrew Carnegie.

God is but a great will pervading all things by nature of its intentness.

—The Philosopher.

All creation is permeated through and through and animated by an all-ruling will which is eternally striving to actualise itself in phenomenal life.

—Geo. Ainslie Wright.

FIAT LUX.

X.

BY MRS. EVA BEST.

"But I ask again, Solas, how can a man go to work to do this as it should be done to obtain the best results? Is it possible to achieve a complete sovereignty over this mysterious realm?"

"It is possible, Querant. There live today those who have gained such a mastery, who are able to concentrate their minds upon a single thought with will sufficiently powerful to make that thought a force; but this is too far a cry for those who are yet negatives to think of reaching in the near future."

"But they may begin by doing something, Solas?"

"They may begin by making themselves watchers over the thoughts that (seemingly of their own free will) roam their fields of fancy. Let them guard with increasing and ever stricter scrutiny each vagrant visitor, allowing none save worthy ones to enter.

"Is it possible to do this, Solas? Can a man help what thoughts come to him?"

"He may not for a long time be able to 'help what thoughts come to him'; but he may begin at once to refuse to entertain such thoughts as are unworthy. Querant, if you stood upon your own threshold, and a vicious animal tried to force its way into your sanctuary bringing danger in its wake, would you allow it to pass you?"

"No, Solas, never."

"A vicious thought is a far more dangerous thing; yet men allow them to pass into the inner sanctuary, and wreck their soul's purity and peace."

"Then we must fight to keep them out?"

"We must do battle with these, our foes—our insidious foes!"

"But how, Solas, how?"

"There is a well-known law in physics, Querant, that no two things can occupy the same space at the same time."

"Well?"

• “We have agreed that the universe is full of thoughts, good, bad, and indifferent?”

“Yes.”

“Well, when an evil idea threatens to enter let us block its entrance by a good one. When an ignoble thought approaches the threshold let us check its advance by summoning a noble thought to fill the space the unwelcome visitor proposed to occupy. When a foul suggestion threatens to take up its abode with us let us instantly and effectually stop its progress by filling our minds with that which is pure and good and worthy of our consideration. We can do it, Querant, if we will. WE CAN.”

“And after a while, Solas, may not that which we might, with reason, call a ‘thought-habit’ be formed? May not the good thoughts we persistently call to us come, in time, without the calling? Perhaps we may gain a state where there will be no further need of active warfares.”

“There is no ‘perhaps’ about it, Querant; what you say ‘may’ come to pass *will* come to pass for those who are earnest fighters.”

“And the battle over ‘for good and all,’ the ex-fighter may become the good builder of whom we were speaking; the mason will do such good work, make such wise choice that his tower will stand.”

“Surely. By his acquired strength and wisdom he will be enabled to build for his tower so firm a foundation that the after-storms of life, the after-temptations cannot move it.”

“Then he should, as it were, dig down and make sure of his foundation before he begins to build.”

“Every doing away with any habit that tends to hinder him in his power to make free and wise selection of his building material is a step; it is the digging you mention; it is the pushing the spade into the soil, where, in due time, he will lay a noble foundation.”

“And no evil thought may enter where a good thought abides?”

“Where the light shines there can be no darkness,

“I see, Solas.”

“The thinker of good thoughts is illumined by them. They radiate from him, and make bright the place about them.”

“That may be why artists paint a radiance about the heads—sometimes about the entire forms—of saintly subjects.”

"And they have the right to do so, don't you think? To the vision of those who see with the eyes of the spirit—the truly inspired artist may easily be one of these—the halo exists."

"That which I have heard spoken of as the 'aura,' Solas? I fancied that was all imaginary."

"It is real. Do you remember the story, Querant, which tells of the 'thick darkness which settled down over the land,' and how 'while the people saw not one another, those who had listened to truth had light in their dwellings'?"

"Meaning that they witnessed an illumination that was spiritual in its essence? That they saw with the 'eyes of the spirit'?"

"Yes, Querant. But is not all seeing spiritual in its essence? Were the body of a man untenanted could the fleshly eyes see? It is not the material organs, but the man himself, the living indweller, the immortal pilgrim that sees."

"Why, that is true."

"The more we become spirit the clearer will be our vision; when we have reached a sufficiently high state of evolution the 'light of our brother's countenance' will become visible to us."

"What keeps the world from reaching this 'sufficiently high state of evolution,' Solas? Surely many there are who know (as you know, and have been so patiently explaining to me) that it is a thing which may be accomplished."

"It is always easier not to do a thing than to do it."

"It is just laziness, then? Indolence? Apathy?"

"Think, Querant, how easily one floats down the stream with the current; then think how difficult it is to pull against the stream—the stream of popular opinion, of accepted conventionalisms, let us say. It is perhaps as much an allowing of one's self to be drawn along the lines of least resistance as it is a lack of desire to make life something more worth while."

"It is indolence, then."

"The majority are floating with the stream; no one composing it seems to be especially horrified at the impurity of the flood which bears the multitude on and on—why bother about entertaining ideas that differ from those of the rushing throng? Why be the only one to bend to the oars with straining muscles that may no more than keep one abreast of a certain point?"

"It's a question I, myself, ask, Solas. It is, naturally, easier to make no effort; pleasanter to float with the others down the stream."

"But when one begins to realize that it is 'down'?"

"Does any one of the multitude ever realize this?"

"Often and often, Querant."

"When?"

"When the warning voice within him speaks more loudly than the voices of his ignorant fellow-voyagers; when one truth bubbles up from the awful depths, and makes itself known to him; when one ray from the Shining Light makes apparent to his panic-stricken soul that an eddying whirlpool of superstition is about to seize upon and engulf the misguided masses."

"Then he loses his indolence, arouses from his apathy?"

"He who would try to save himself and others an awful fate. With a cry—a soul-cry that does not fail to impress his fellow men, he seizes the oars, and plunging them to right and left of the muddy tide which has so swiftly and imperceptibly brought him to this pass, he, with all his might, now pulls against the stream."

"His unused muscle must suffer a severe straining as he puts forth tremendous efforts to keep himself from being whirled onward to destruction; but he is able to keep himself from that, Solas? You think he must succeed?"

"Yes, although at first he is roughly jostled by the onward sweep of the motley craft of the Jeerers. At times he is carried a little further down stream by the jolts of downward-bearing bodies; but he learns to right himself speedily, and regain at once his lost vantage."

"Then he really may escape destruction?"

"He may and will do more than that."

"More?"

"What ultimate good were all his efforts if they enabled him simply to keep at a standstill?"

"It's a good deal to accomplish just this, Solas, it seems to me."

"I agree with you here. I appreciate the fact that it was a tremendous thing to do."

"Yet you would have him do more?"

"In time—and it takes time always."

"For what?"

"To become strong—strong enough to make a little headway against the fierce tide of public opinion. You will recognize eternity as a necessary factor here, Querant. To gain a certain place—to reach a certain point in one's progress and to be able to keep it until strength is acquired to win to a little higher vantage—what matters it to the immortal soul if it take years or lives to accomplish this?"

"It matters nothing, Solas. What a comforting fact eternity is, after all!"

"And encouraging, Querant."

"This primal effort—this first tussle with the rushing current—isn't this the most difficult of all the man's achievements?"

"To the man who has up to the hour of peril allowed others to do his thinking for him, yes."

"But if, perchance, it had been right thinking?"

"I will say to you, Querant, that, at the first, I think it *was* right thinking."

"You do, Solas?"

"Once upon a time Love's wise and simple law was learned by those, who, because of this learning and the example of the pure and holy lives they led, were elected guides and teachers of the race. Upon the judgment of these wise ones men at length became dependent. The habit of mental indolence was formed; they preferred to accept the judgment of another rather than take the trouble to form one of their own; finding it easier to follow any caretaker than to exert themselves to assume life's vast responsibilities. This gave to the teachers a power, which, in the hands of their less worthy successors, became a peril to mankind."

"Because their dependence weakened instead of strengthened them, Solas? Was this the 'peril'?"

"That was but one phase of it."

"There were other phases?"

"I leave it to you to judge. The early teachers of truth, the pure and devoted Scholars in Life's School of Law; the true Lovers of the Race who gave their whole lives' service to help their little brothers out of shadow into light; the generous, devoted souls

whose daily living was an inspiration to all with whom they came in contact, these, in due time, passed away leaving the spiritual welfare of the race to the care of those who, with each succession, became less and less divinely splendid in their aims; less and less faultless in their judgments; less and less unselfishly loving to their kind.

"A very different order of religious leaders held, at length, the moral well-being of the race in their keeping. In the hands of these unscrupulous, these selfish, these unloving authorities, upon whose supposed infallibility the common people's age-long belief made it natural for them to depend, the simple became the complex; the true and beautiful meanings of things spiritual were hidden; while with cunning care impenetrable folds were hung about that which was once no 'shrouded mystery,' but given to all as freely as was the air they breathed."

"And religion lost its sweetness and simplicity?"

"Yes, Querant. The temptation to use the power handed down to these clerical authorities became too mighty to be resisted, and today, instead of the 'Knock and it shall be opened unto you' we hear only the grating of the 'keys of heaven and hell' as they are turned in a ponderous lock. Instead of 'Sell all thou hast and distribute unto the poor' we hear in thunderous down-pour the rain of 'pence' that fall not in the lap of the needy but of one whose worldly wealth is already fabulous. Instead of the 'So, then, every one shall give an account of himself to God,' the authorities offer a means of escape from individual punishment, lifting penalties from confessed crimes, suppressing all knowledge of the immutable law of Cause and Effect, and fastening the deadly gyves of superstition upon those who threaten a too swift advance along the golden highways of progression."

"'An account of himself to God'?"

"The divine Self—God—in us, Querant, the Self which, knowing good and evil, demands an accounting for every act we perform."

"Our conscience, Solas? And it becomes quickened the oftener we heed its 'silent clamorings.'"

"So quickened, Querant, that after a while the divine monitor warns before the act rather than manifest itself in useless regrets after the deed is done."

"One would a thousand times rather bring one's self up standing before a 'doing' than be obliged to suffer later the terrible pang of remorse. I have often been able to do this, Solas, and in every instance I have felt a real 'uplift' of soul."

"Describe the feeling."

"I cannot, Solas; it is indescribable."

"It made you happy?"

"'Happy'? Give me a sweeter, stronger word than this that it may more fitly speak the joy one feels at the realization of the possession of such powers in one's own very self."

"You would have me furnish you an objective language that would voice the subjective? A word that would express the inexpressible. I comprehend what you wish, Querant. There are times when the man of the world finds himself so lifted beyond his usual limitations by his deeper and finer emotions that words fail him utterly, and in moments of great grief and great joy he must be speechless."

"A wonderful experience it is, Solas, and——"

"I beg your pardon, Querant, but is the experience a new one?"

"I have known it only since you began explaining things to me. I am no longer the Querant that came to you with a grievance."

"That is well. Now, about this 'wonderful experience.'"

"I was about to speak of the difficulty one finds when one tries to describe so abstract a thing as an emotion. It is as though an artist feeling in his soul the very essence, as it were, of living, quivering color should despairingly try to portray by means of his only medium—lifeless pigments—his sense of the presence of gloriously vibrant tones. Before such transcendent beauty his art is dumb."

"I catch your meaning."

"Do you think we shall ever be able to express ourselves fully, Solas? Do you believe language will become a finer and finer thing until a man may be able to communicate his inner thoughts to another?"

"I have always fancied, Querant, that while language may grow finer and finer we ourselves will be always that much finer than the speech we use. I have a suspicion that by my lack of clarity at this moment I have proved my fancy a verity."

"Since we have been speaking of what is beyond expression, I have been thinking how the word 'inexpressible' applied to the Supreme Being. Few of us there be who do not sense the thought of what is meant to us by the word 'God'; but fewer of us there be—if indeed there be any—who can put such a thought into words. Can you, Solas?"

"Not I, nor any other man. I can speak of the *is*, but I am not able to make it clear to another what my soul recognizes when I utter the word. Possibly the primitive mathematician of the notched stick era found it a less difficult task to make his fellows comprehend the idea of what was symbolized to him in his rudely carved idol than do we who today undertake a like elucidation.

"The same ratio, the same fixed relation obtained then, no doubt, as obtains now. Primitive man made his ideal god manifest to some degree in the image he carved out of wood or stone; but it is quite probable that there was a mysterious Something he sensed—an elusive Something that kept back and beyond the little horror or big monster before which he prostrated himself in worship as sincere as was ever felt by a latter-day devotee.

"Perhaps his devotion was more genuine,"

"At least he was more honest, Querant. When the god to whom he prayed for certain personal blessings failed to work the desired miracle, he fell upon the unresponsive image and destroyed it."

"Because it failed to come up to his ideal as a miracle-worker?"

"Being a human ideation, it naturally failed him in time of need. In this day of partial enlightenment there are those who meet together in the presence of images of metal, wood, plaster and paint—imaginary deities of their own peculiar construction. Of these they demand the performance of all manner of deeds impossible to any right-minded deity."

"Impossible, Solas?"

"Impossible because selfish, be it self of individual or self of nation. Their little narrow needs are laid before their fetich, and, as in the cases of the savage, their god fails them. Now all gods are of human ideation——"

"Solas!"

"One moment, Querant. That is a startling assertion, but let me

make my meaning clear. I do not for a moment wish you to understand that I hold the Absolute to be the Absolute only because the mind of man accorded the Self Existent this, let us call it, Incomparableness. God is. The gods of human ideation are accorded more or less of the divine attributes, the more and the less being always in proportion to the degree of evolution in the ideator—the devotee.

“As ‘the universe grows I’ he no longer kneels before his symbols of plaster and paint. His God has become omnipotent, omnipresent, omniscient.”

“Then it is a man’s own conception of God that he worships?”

“What else?”

“The God of the bigot being a cruel monster who clothes his devotees with an imaginary authority?”

“Again I ask, What else? The cross, the stake, the wild beast’s fangs are the punishments meted out to those who dare

‘To doubt where bigots were content
To wonder and believe?’ ”

“How different in every way was the conception of the Deity in the mind and heart of the Nazarene.”

“His ideation formed for him a Source of Supreme Love, a Divine Principle manifesting consciously in him, ‘The Son.’ More perfectly than any other Lover of his Race has this pure ideator recognized the Father in his God. Where the bigot’s God personified Hate, the Nazarene’s personified Love, the natural characteristics of the ideators showing forth in the differing personifications. Does this explain to you satisfactorily the ‘why’ of my startling assertion?”

“I perfectly understand you now. But there is one other thing I am going to ask you to explain.”

“What’s that, Querant?”

“You said awhile ago that the early man ‘was at least honest’: do you mean in the matter of his treatment of the idol that failed him?”

“I do. He believed in his fetich, yet when he had occasion to try it and found it wanting, he no longer kept up a pretense of faith in an idol which he now knew possessed none of that power he

dimly felt should belong to that mysterious, superior-to-himself thing he was sure existed."

"And he rid himself of it and perhaps tried to achieve a god worthy his homage."

"Which was a far more honest, fearlessly honest, brave thing to do than what is being done by the 'enlightened' people of today. The limited-by-personality, handed-down ideals of a God fail to satisfy them; but they are filled with old fear-inspiring superstitions, and a cowardice that will permit them neither to voice their dissatisfaction nor to question the right of the plaster image to demand the homage that has so long been a lifeless thing."

EVA BEST.

Thought is the process of forming among the conscious activities of mind a mental image or picture of the Idea which at that moment is the object of consciousness. There is no other method or means of thought and no different thought-activity. The mental process of conscious thought as exercised on the material plane, consists in clearly seeing and intelligently understanding the form, shape, size, color, qualities and other characteristics of things or objects, the corresponding ideas of which already exist in universal mind, on the spiritual plane of Being. The detail of the process is mental; but the final intelligent comprehension is a spiritual act of high degree, in which physical sense takes no part. Spiritually the individual recognizes ideas, but mentally he only deals with thought-things, and sensuously with objects.

A true thought is an idea individually recognized. Ideas are founded upon fundamental principles of truth. To become conscious of a real idea is to recognize a fundamental truth—a permanent principle.*

It is in our power to have no opinion about a thing, and not to be disturbed in our soul; for things themselves have no natural power to form our judgment.

—*Marcus Aurelius.*

Do that which is assigned thee, and thou canst not hope too much or dare too much.

—*Emerson.*

* From "Mental Healing" by Leander Edmund Whipple.

A STORY OF AFTER-LIFE.

BY DR. AXEL EMIL GIBSON.

“————— confined to walk in fires
Till the foul crimes done in my days of nature
Are burnt and purged away. But that I am forbid
To tell the secrets of my prison house,
I could a tale unfold whose lightest word
Would harrow up thy soul, freeze thy young blood,
Make thy two eyes like stars, start from their spheres,
Thy knotted and combined locks to part.
But this eternal blazon must not be
To ears of flesh and blood—————”

—*The Ghost in "Hamlet."*

We had met—my deceased friend and myself—under circumstances which the thoughtless would attribute to the empire of chance, but which the philosopher appreciates as integral and law-governed parts in the eternal fitness of things. Though born and raised under antipodal signs of nature and culture, we had yet imbibed the same fundamental aspects of life and destiny, impelled by the same inappeasable passion for knowledge, to pursue, rationally and scientifically, the marvelous trail of the soul.

IN A WORLD OF PHANTOMS.

She died, as we all do, from failure to fully understand, and fully live up to the minutiae of the plan embodied and ensouled in the free, rhythmic throb of the world-life. She died in my arms, sane and hopeful, philosophically not less than intuitively convinced that death would cause no arrest of her evolution, but rather be instrumental in opening up new fields of research and realization.

But before she died she had whispered between the hectic convulsions: "Gerald, if I am to change the theater of existence for some more needed experience, I shall endeavor to communicate with you, and lay before you, phase after phase, the panorama of after-life."

These words alone could console me for the loss of her cherished earthly association. For in the light of that promise her departure became merely nominal. As souls and thinkers we ignored death,

fixing our attention with unquestioning certainty on the conscious continuation of individual identity beyond the threshold.

About a week after her death, while sitting in my library and looking through some of her personal notes with a view of publishing them, I suddenly felt a cold draft of air with great force strike my face, while the room was rapidly filling with the odor of putrid flesh, peculiar to the presence of a corpse. Looking up from my work I beheld in front of me a dark, shrouded form, swaying from side to side, as if exposed to a heavy gale—a form which I instantaneously recognized as belonging to my deceased friend. The drab-colored tunic, covering head and body, parted at the flurry of a gesture, and uncovered a face emaciated and careworn, and overdrawn with deeplaid lines. From two deep, dark sockets I saw the piercing light of her eyes shine with intense but nervous energy.

She articulated syllables with great rapidity, coloring her sentences with German, French and English idioms—languages with which she had been familiar while on earth. But did she really speak? I saw the lips moving, the hands gesticulate, the spare form swinging to and fro—and yet the excitation of my sense of hearing resulting in an intelligible response in my mind to this epiglottic stream of ideas, did certainly not come over the path of the Eighth cranial nerve. The waves of vibratory motion gave rise to verbal utterance without being accompanied by sound. Did a receiver in some of the departments of the vast *Terra incognita* known as “psychic centers” register waves of motion along “wireless” paths, and reflect them over the *Rods of Corti*, into the mediating and interpreting agency of the mind, and there start reactions in terms of audible sensations? Or was the entire process a direct registration of the soul in terms of sympathy and feeling, introducing the descriptive imagery of the mute speaker into my consciousness without involving the cumbersome agency of cerebral machinery.

“Do not grieve,” she articulated with great vehemence, “grief is pain—a missile of agony darting through the soul of those to whom it is directed. Please do not grieve!”

Strange to say, I was neither shocked nor surprised. I listened to her statements with the same interest and philosophical absorption as in former days, when we used to discuss problems of life and destiny. Interrogating her about the effect of grief as a purely

subjective force, I spoke aloud at first, but, startled at the sound of my voice, and with a sudden realization of the inappropriateness as well as needlessness of vocal utterance, I proceeded to formulate the thoughts in my mind, without translating them into words.

She referred to grief as a species of thoughts, and as such possessing qualities characteristic to the latter. Like thought it is a carrier of emotion. And furthermore, as grief stands for the realization of all that we failed in doing or undoing for the departed while they were yet with us—a realization intensified and magnified by the consciousness of our utter helplessness in regaining lost opportunities of demonstrating to them our faith and affection—it follows that the energy with which grief charges its messages carries a tremendous potency, embodying as it does in its impulse all that is dynamic and forceful in our personal nature. If to this we add the fact of common experience that thought has the power of changing the nature of gross, molecular substance, as witnessed in its action on the anatomical and physiological groupings of our body, thereby giving expression to character, it can be readily realized what effect grief must have on the soul itself when the latter is no longer shrouded and protected by a gross physical covering.

"The pain which your grief inflicts on my soul is indeed real, and strikes me as resembling the piercing lancinating sensations experienced by the victims of *Locomotor Ataxia* at a certain crisis in their progressive break-down. I assure you again that these sensations of grief have to me the entire reality of objective touch, streaks of lightning, leaping through and through my quivering substance, crossing and recrossing my sphere of identity until my entire nature feels honeycombed by invisible, trackless, uncontrollable arrows of flame. Ah! I beg you,—don't grieve! . . . If mothers realized the pain their grief inflicts upon the very objects of their love, they would wipe away their tears and replace them with a smiling and hopeful countenance. For sunny, cheerful, hopeful thoughts are like stimulating draughts for a thirsty and tired out body. Oh! ye mourners and grief stricken lovers of the dead, give joy, not grief, strength not——"

The words grew fainter and fainter and finally became inarticulate and lost in a stream of unintelligible mutterings. Simultaneously, changes of dissolution appeared in her features, which began

to lose their lineaments and gradually fade out of objective vision. A moment later the phantom was dissolved, and the four walls of the room which for the time being I had lost sight of, again enclosed me as concrete and impenetrable as ever.

I describe these and the following scenes as minutely and *ad verbatim* as my memory enables me. If an illusion, then I am not less illusionized than the reader. The whole matter stands before me at once, incredible, yet real; a fairy tale, and yet a history.

It is needless to state that I henceforth stopped grieving, and gave to my whole thought-life a higher vital tone, charging every feeling with perennial buoyancy and hopefulness.

About a month after this experience, in the early twilight of a Swedish winter-day—in which country I was sojourning—while sitting in my library, wrapt in memories of the past, and with my eyes resting on a miniature portrait of my dead friend, I suddenly felt the strange, chilling, uncanny touch of a damp, malodorous garment creeping over me. I at once became conscious of the presence of my dead friend, and recognized with no surprise whatever, the appearance immediately in front of me, of her old, dear face, wrapt in the same loose, dark-colored garment as when I last saw her. She seemed to move in a sphere of intense excitement; waves of stirring emotions dashed over me, like breakers in an ocean surf, while her hands and features twitched as under the strain of a tumultuous, though half-suppressed agitation. In her attitude she gave the impression of trying to resist some invisible but overpowering force, against the influence of which every minute of her time had to be bought by unceasing struggle.

She pointed backwards over her shoulder, and as I followed with my eye the direction of her finger I scanned a vast unconfined expanse of space where spectral forms seemed floating along currents of unceasing agitation as if under the resistless action of a mastering force, compelling its ghastly, wreathing, rebellious cargo to assume the definite attitude and momentum of a preconceived plan of adjustment.

Straining my attention I observed that the uncanny creatures of this forbidding habitat were not only shifting their positions, but also forms and characters. Apparently in response to some internal impulse of feeling, their forms, now and again, with lightning-like

rapidity projected some grotesquely exaggerated member of their plastic jelly-like organisms. Lips would all of a sudden swell out into a hideous monstrosity, involving in its formation almost the entire creature. Similar changes occurred in other functions and parts of these constantly shifting forms. Ears, noses, tongues, etc., increased and decreased in size and character, portraying the entire range of progressive or retrogressive changes of moral life, and thus giving rise to a pantomime, at once hideous and interesting, in which every ruling emotion portrayed itself in the size and expression of the projected organ.

This ghostly carnival swept onward in a circling motion without a sound. I shut my eyes to gain a relief from the infernal performance, only however to realize that their objectivisation in my *Optic Thalami* did not depend upon the activity of my organs of vision. They belonged to the great class of, what might be called optical "wireless," which depends on no external sensation for its manifestation, but appears as realities to every mind, attuned to a corresponding key of vibration. Dante and Milton must have been able to sink their minds self-consciously and deliberately, to these depths of existence, with which they seemed to have been as familiar as with the topography and ethnography of their own native countries.

"This is my present home," said my unfortunate friend, "and here is where I experience the fate of Hamlet's dead father, who found himself:—

"——— confined to walk in fires
Till the foul crimes done in my days of nature
Are burnt and purged away. But that I am forbid
To tell the secrets of my prison house,
I could a tale unfold whose lightest word
Would harrow up thy soul, freeze thy young blood,
Make thy two eyes like stars, start from their spheres,
Thy knotted and combined locks to part.
But this eternal blazon must not be
To ears of flesh and blood———"

"I burn," said my friend, resuming her weird tale, "yet the fire which consumes me is not the elemental destroyer which goes under that name on earth. It is a fire of anguish that consumes whatever of my nature that is destructive in this state of life. It is the fire of a fever—a soul fever, weeding out and consuming the

toxic elements of selfishness—the moral corruption, accumulated during a life, lived mostly for self, and inspired by egoistic motives. It seems to divide or dissect the subtlest compound of my nature, as if the very atoms were laid bare and honeycombed. I experience the presence in my nature of a corrosive force, pulsating through my consciousness, and eating away every tendency and desire that connects me with the sense-world. All notions of personal stature and advantage, all inclinations for sensual indulgencies, all fears, ambitions, envies, jealousies—every notion arising in my mind of being a separate, exclusive and self-sufficient being, with interests and hopes, ideals and destinies, which in any way distances me from my fellowmen, are being mercilessly burnt out by these ever-present, inescapable flames of searching, dissecting light.”

She shrunk together, collapsing from the strain under which she seemed to labor, but rallying again, rose up and continued in the somber pathos of the inevitable, at once expressing rebellion and submission :

“Oh, how little mankind realizes the mass of worthless ballast it drags along on the voyage of life, retarding and endangering its progress. Verily, we are sailing with a corpse in our cargo. I look upon my past life with unspeakable disgust. It seems to me almost as if it were void of every redeeming feature of positive unselfishness—of freedom from any taint of personal, self-seeking motive. And when all this final balancing and clearing-up-business is over, how little is worth survival in the larger, eternal life of the liberated soul. All the strain for social benefits and positions, vanities of style, and impressiveness of stature ; literary fame, political power, intellectual domineering, any ambition, any ideal, any hope ; if only aiming at personal advancement in some form or other, constitutes a most horrid and unreasoning waste of life, time and energy. To love humanity in motive and service is the only legitimate expression of life. All the rest of life is forfeited, wanton, hopeless.”

But her storage-batteries of sustaining psychic energy were exhausted, and the stream of her communication seemed lost in the gulf-streams and whirlpools of emotions sweeping through this spectral abode. An invisible force, not unlike the suction at work in a vacuum pump seemed to pull her backwards to the zone of dark phantasms from which she had momentarily escaped.

As her power of resistance weakened the force of suction seemed to increase, until finally, tottering under the overpowering strain of this thousand-armed monster-force, she lost her equipoise, and suddenly, as if caught by a cyclone, was swept headlong away from my field of vision to reënter the dominion of living phantoms.

THE TRAIL BRIGHTENS.

For some time I saw nothing of my departed friend. My business of late had rendered existence somewhat fluidic, and landed me for a season at the extreme end of the Scandinavian peninsula, in the little isolated commonwealth of *Haparanda*, which while the northernmost city of Sweden, nevertheless during its short, two months' long summer season, exhibits all the voluptuousness and fascinations of a tropical vegetation.

One evening in the heart of June, while sitting by myself on a granite boulder a little distance out of town, with an intensely blue dome above me, and a dreamland of verdure, flower and fragrance below me, with the lingering after-glow of a recent sunset illumining the towering mountain-peaks of the majestic Areskutan—the Sierras of Sweden,—gradually my thoughts sank into the events of the past, pursuing in imagination the movements of the strange being, who while dead, still remained to me a living companion. For sometime, however, perhaps three months, I had not seen her, and my interest in her unknown vicissitudes largely absorbed my mind during my leisure hours. All at once a cold shiver crept over me—giving rise to a sensation, which having no basis in the almost tropical temperature of my surroundings, flashed into my mind the idea of its possible association with the presence of my friend.

I mistook not. Before me stood the object of my thoughts. But, ah! how changed. The fear, despair, and agony which at our last meeting were visible in every feature and every gesture, had been displaced by a lofty submissiveness and dignified repose. She looked at me with a full eye expressive of at once tenderness and power, compassion and will. What a noble, superb animation, beaming with interior light, passionate devotion and irrevocable resolve.

"I am out of Inferno," was syllabled in my consciousness. "The grossness of my nature is removed, but my soul is still in the throes of birthgiving. Freed from the noxious weeds of selfishness and impurities in all its hydra-forms of life, I am at present placed

under the action of an environment which compels my purged nature to develop entirely new and unsuspected powers."

She paused for a moment, as if to collect and formulate her thoughts. While waiting for her to continue, I noticed the change in her robe, which from the old shade of dark drab had assumed a color of cream, streaked with light blue.

"My evolution," she continued, "in this posthumous realm has hitherto been largely negative and eliminative, while at present it is passing over into a positive, constructive and organizing phase of consciousness. My soul is budding into self-consciousness, and my mind is beginning to wield a self-sustaining, self-determining power. But I shall try to put before you the factors at work in the process of my unfoldment.

"As a basis to start out from, I will refer to the life of ordinary humanity, where self-consciousness mostly consists in reactions of the mind to external impressions. The minds of the great majority of people are a blank on which gossip, sensations, sightseeings, travels, accidents, stirring vicissitudes, etc., scribble down their incongruous contents. External stimulants in one or another form of sensation lie back of and support the entire structure of what goes to make up most people's actual self-consciousness.

"Now if sensation were suddenly to stop its generative processes, and not a ray of light or life be permitted to enter the mind through the agency of the five senses—what then? Would not the individual find himself in chaos and night, very much like awakening from a sleep when bereft of the powers of hearing, seeing and general sensation—a state of existence which corresponds to my own experience upon awakening from the shock imparted to me by the death of my physical body. I woke up dazed and bewildered, without any power to communicate with the order and expressions of life and consciousness peculiar to this supersensuous plane of existence, where consciousness manifests in terms of life quite different from what I experienced through the function of the senses. Thus being divorced from my sensory vehicle on which I had so largely depended for guidance in my subjective as well as objective existence, I found myself not only inadequate to deal with the intelligences of the new world, but also rendered powerless to reassume my interrupted relation with the old sense-world.

"Yet here are some phases of this subjective after-life to which I have been able to respond—phases related to the emotional forms of imagination with its selfishly passionate and sentimental indulgences so characteristic of sense-life. Hence every notion associated with forms of fear, worry, anxiety, envy, dislike, desire, vanity and unbrotherliness or selfishness, in any of its thousand-tongued expressions, constituted the only stock of my available knowledge responding to my power of recognition—a fact which opened up to me the morbid contents of the awe inspiring *inferno*, which in spite of its hideous dwellers represented in principle the main expression of life with which I had retained familiarity. Everything else was largely a blank, on which I now and then discovered flitting presences of transfigured beings diffusing pulsations of a faintly cognizable zone of holiness.

"For only such stages of consciousness, with which we have the power personally to identify ourselves during earth-life are recognizable during the immediate stages following death. Powers and qualities are not generated through the mere change called death; nor do the eternal laws and principles of the universe suspend their operations because an individual passes over from one state of existence into another.

"‘As below so above,’ said Hermes: In heaven or on Earth—in life or after life—we are that and no more, which we have attained to through self-conscious exertion in the one or other direction.

"And as the character of man is expressed in his form, so the quality and power of his soul can be traced in the influence they exert on his physical evolution expressed in his demeanor and attitude to trials and vicissitudes of general existence.

"I am now developing subjective consciousness, i. e., the power of the mind to reflect and verify life and its meaning in perfect independence of sensory or functional aids. Had I been given less to social functions, less to outer, sensational, transitory and purely personal interests, and in place devoting my time and power to cultivate acquaintance, through meditation and aspirations, with my own soul, I should find fewer obstacles to overcome in my present state of evolution."

Not-with-standing my friend's austere denunciation of the man-

ner in which she had spent her physical life, she was not by far as much "given to social functions" as are the great majority of our society ladies. But she was not without a fondness for gossip, and enjoyed plunging into the social swirl with all the enthusiasm of her sex. It was for the first time, in the after-life, that she learned to appreciate the full meaning and value of time—an appreciation which came out with full force in the ardor of her self disapproval.

"In what way do you develop your subjective powers in your present state?" I queried in my mind.

"Ah, by enforced, absolute solitude and silence. Look at that endless, solitary trail leading on, and on, and on, surrounded by sterile rocks without a spear of vegetation, or a motion or wing-stroke of animated existence. Silence of death every where, or perhaps more correct, the silence of a new, higher, but as yet inexperienced life. I feel compelled, by some resistlessly directing inner power, to pursue this terrible, endless destiny without companionship or semblance of life and consciousness in any form. My sense-nature is absolutely at rest, being bereft of every opportunity to assert itself, and without any means of self-preservation—thus compelling the impersonal, supersensuous soul-nature to unfold its slumbering powers. For it is in the arrest and silence of the animal life that the divine life arises to the surface through channels and media formed by the new and greater demand on life, to yield a higher and purer expression. For like any other force or energy, the stream of life follows the lines of least resistance. Hence, as in my present mode of existence, the pursuit of the purely supersensual—thought and feeling, uncontaminated by sensational representations—offers less resistance to the soul than any other line of advance, it follows that the growth of my divine nature is irresistible even though the process of unfoldment proceeds slowly and under the stress, not to say agony, of a veritable spiritual birth-giving. For what is growth but a series of birth-givings, by which the old modes and expressions of life are giving way to new and higher ones, more adequate to the enhanced and intensified presence of spiritual consciousness.

"Now, Gerald, I ask of you a favor of friendship and faith. Be my conscious and unfaltering companion in this soul-stirring, life-refashioning solitude. Send me thoughts of cheer and hope—

in fact be with me as soul. Form in your mind a strong picture of my situation, and place yourself in thought by my side. Tell our mutual friends to do the same. I almost feel too weak to carry out the task of my glorious evolution. Like a plant removed to unfamiliar environments with which it has to struggle to reestablish its elemental adjustment, so my soul in its new environments feels itself trembling in the balance, between something new, urging its right to live, and an old, refusing to surrender its hold on life."

The last words came to me as if in a faint whisper. The force enabling her to sustain the undoubtedly very severe strain involved in her concrete communications, was exhausted, and with a gesture of parting and a smile of hope she withdrew from the scene, floating away in a sphere of subdued light, evidently to resume her trail of conquest and discovery along avenues of undreamt of realizations.

And this forms my last direct communion with that released soul. Yet twice afterwards I have had glimpses of her presence, though for each time she appears more remote from my own stage of evolution. Each time her garments seemed brighter and more ethereal. The last time I saw her, she appeared to me like a being of light, transfigured and luminous, "trailing clouds of glory," as she floated seraphically in the radiant zone of an indescribable super-spectral azure, seemingly in possession of the "blue flower" of immortality—the imperishable price of spiritual life, for which she had been suffering so much pain with so much patience.

But must we consider this departure of the human soul into new and undreamt of spheres of life as identical with a final closing of the individual's mundane experiences? Shall our lives henceforth be spent under unequal terms of evolution and remain incapable of yielding new opportunities of love and service through personal identification?

With regard to this momentous quest—propounded by every feeling, loving heart during all time and ages—I feel unshakably calm and affirmative. I have her promise of reunion, somewhere, somehow. She has whispered in my heart that such a union may not require for its immediate theater the ethereal beyond, but be reached on this Earth, in the very midst of concrete life. I am inspired with the consciousness that we may meet, and shall meet, in the mutual pursuit of new truths, new ideals, new realizations,

new possessions which may require corporeal conquests for their attainment; face to face, and heart to heart, with the palpitating, surging, rising and falling waves of an ever moving ocean of humanity. For may it not be that the priceless pearl of truth is to be found only at the bottom of life, in the crevices and nooks of personal, concrete, face-to-face experience.

Back of every price is conquest; and there is something in the depths of my consciousness that affirms, that Earth, with all its sadness and sorrow, its tragedy and farce, has possessions—vital and indispensable—which can be won only by a conquest of treasures, bound up and hoarded in the very bosom and vortex of mundane vicissitudes. It is the old legend of Siegfried, the Nibelunger, having to pass over slain dragons and outwitted giants to find his Rheingold. And while earthly existence, even in its highest form of evolution, may never yield opportunities for final perfection, yet it may furnish conditions and modes of existence, without which the towering eminence of spiritual self-consciousness, with its timeless and changeless consummation would only remain airy abstractions.

And furthermore, may it not be, that in the recurring phases of alternating concrete and abstract existence—objective blossoming, subjective fruition, with the soul drawing sap and sustenance from its organic and vital contact with earthly conditions by repeated evolutionary sojourns—is found the *modus operandus* by which the soul is enabled to transmute the crude elements, of human virtues into the imperishable powers and felicities of changeless, timeless, and deathless beings.

AXEL EMIL GIBSON.

That harmony which enables each thing to fulfil its functions among others around it, which makes it appear as if designed to fulfil a purpose—THAT, and not the material composition of its substance, is its true being.

—Geo. Ainslie Wright.

Science now assumes the control of civilisation, as once did theology, and its career will be the same.

—Geo. Ainslie Wright.

Instead of electing business men to purify politics, we ought to set politicians at work reforming business.

—Mr. Dooley.

LIFE'S CURRENT.

A current of life, so strong and true,
Flows straight to the Country of Good—
And our boats might merrily dance on its waves,
Right into the joy and the thought that saves,—
If only every one would !

But the current of life, so right and true,
That flows to the Country of Good,
We struggle to stem and we strive to resist,
While we ought to endeavor our trust to enlist—
If only every one could !

With the current of life so unfalteringly true,
That flows to the Country of Good,
We may drift, as each eddy the way indicates,
And the voyage would be pleasant and safe to its gates,—
If only every one should !

BARNETTA BROWN.

THE CYNIC.

Since I have found my treasures,
Have trod in untried ways,
The world has called me Cynic
And grudged a meed of praise.

But I have sought the riches
Where sages delved of old,
And from their mines of sorrow
Have gathered virgin gold.

The heat of gory battle
Has lightly passed me by,

But I have seen rare beauty
Where others read a sigh.

My soul has learned its mission,
My spirit dwells afar,
I search the nether regions
And gain the farthest star.

Away the puny conflict
That strength of arm can win,
I fight a better battle
Than armor-clashing din.

So men may call me Cynic
And cry my heart is cold,—
I know a rarer treasurer
Than all their wealth of gold.

CHARLES HENRY CHESLEY.

MY MIND TO ME A KINGDOM IS.

My mind to me a Kingdom is
And oft a royal guest
Comes to my side at even-tide
And brings the angel Rest.

What time these heavenly guests abide
I walk as in a dream,
And all the air thrills with the prayer
Of faith and love supreme.

I have no fears of life or death,
I know what is, is best,
The Father holds us in His hands,
What should we do but rest?

Rest in His love the while we strive,
 His will on earth to do,
 That will we learn and toward it turn
 As duty we pursue.

Well may we trust a power supreme,
 That every atom finds,
 And soul to soul in wise control
 Through ways mysterious binds.

Thus find I oft the angel Peace,
 With healing, heavenly balm,
 While dews of love from founts above
 Sift down their deeps of calm,

Till I am calm as seem the stars,
 That light heaven's azure fields,
 While every care and seeming snare,
 Some grace or gladness yields.

And thus my mind a Kingdom is,
 With royal pleasures blest,
 Nor frowns of fate, nor scorn or hate,
 Can rob me of my rest,—

The rest of love that seeks the good,
 In labor or in pain,
 And great or small, sees good in all
 And nothing made in vain.

BELLE BUSH.

In all the affairs of life let it be your great care not to hurt your mind or offend your judgment. And this rule, if observed carefully in all your deportment, will be a mighty security to you in your undertakings.

—*Epictetus*.

Be assured that those will be thy worst enemies not to whom thou hast done evil, but who have done evil to thee. And those will be thy best friends not to whom thou hast done good, but who have done good to thee.

—*Lavater*.

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT

NEW THEOLOGY IN ENGLAND.

At the head of the Non-Conformists of England stands the Rev. Reginald J. Campbell, Minister of the City Temple, in London. He also takes the lead in a radical revision of the theology, and the new doctrine is said to be supplanting the religious beliefs of a century ago. He states his views with great frankness; he that is running can read, and what is more, understand them.

The development of scientific knowledge, the progress of archeology and the study of Comparative religion, he declares, have created uneasiness in the churches, and by this every Church has been affected,—even Rome.

The New Theology begins with the cardinal doctrine of American Transcendentalism, the Immanence of God and the essential oneness of God and man. "We believe man to be a rendition of God," says Mr. Campbell, "and the universe one means to the self-manifestation of God. The word 'God' stands for the infinite reality whence all things proceed. Every one, even the most uncompromising materialist, believes in this reality. The new theology in common with the whole scientific world believes that the finite universe is one aspect or expression of that reality; but it thinks of it or him as consciousness rather than a blind force, thereby differing from some scientists. Believing this we believe that there is no real distinction between humanity and the Deity. Our being is the same as God's although our consciousness of it is limited."

Human nature should be interpreted in terms of its own highest manifestation; therefore the new doctrine reverences Jesus Christ. It looks upon Jesus as a perfect example of what humanity ought to be, the life which perfectly expresses God in our limited

human experience. Every man is a potential Christ, or rather, a manifestation of the eternal Christ—that side of the nature of God from which all humanity has come forth.

Evil is looked upon as a negative rather than a positive term. It is the shadow where light ought to be; it is the perceived privation of good; it belongs only to finiteness. Pain is the effort to break through the limitations which it feels to be evil. The new theology teaches that the only way in which the true nature of good can be manifested either by God or man is by a struggle against this limitation; and therefore it is not appalled by the long story of cosmic suffering. Every body knows this after a fashion. The things that we most admire and reverence in one another are things involving struggle and self-sacrifice.

While recognizing the Bible as a unique record of religious experience, it handles it as freely and critically as it would handle any other book. It teaches that the seat of religious authority is within, not outside of the human soul. Each person individually is so constituted that he is able to recognize, ray by ray, the truth that helps him upward, no matter from what source it comes.

The immortality of the soul is of course fully recognized, but solely on the ground that every individual consciousness is a ray of the universal consciousness and cannot be destroyed. Nevertheless, there are many stages in the progress upward in the unseen world which must be accomplished before the soul becomes fully and consciously one with its Divine source. We make our destiny in the next world by our behavior in this, and ultimately every soul will be perfected.

Many of the dogmas that used to be so familiar in pulpit teaching are swept aside altogether. The Fall of Man is discarded as it has been taught; it is literature, the romance of an earlier age. The vicarious atonement goes with it, and the various notions which accompany it. What has been taught respecting sin is largely a false view. Sin is simply selfishness, and so an offense against the God within us, and a violation of the law and principle of love to the neighbor. The judgment is not a forensic proceeding at the end of things but a process constantly in operation. Every wrong action involves the suffering of its result, which another cannot remit or expiate. The consequences of an action are eternal.

"We believe that Jesus was divine," says Mr. Campbell, "and so are we. His mission was to make us realise our divinity, and oneness with God. We are called to live the life which he lived."

These views are receiving a wide acceptance, and Mr. Campbell has been making a tour of England to proclaim them. There is a kind of spiritual electrolysis in operation, and it is fast eating away those old barbarisms and absurdities of doctrine which have disfigured the profession and worried the endurance of thinking men and women in the past centuries.

A. W.

JURISPRUDENCE AS IT IS, AND WHAT IT WAS.

Justice Brewer, of the Supreme Court of the United States, declares that in the construing of the Federal Constitution, the Court has wandered widely from what that instrument was originally framed to mean. The Civil War seems to have closed up the past history of the Republic and shut it out of men's memory. In the newer period things have changed with the times, and readings have been given to the fundamental law which are wide enough to turn Jefferson over in his coffin, and even alarm Franklin and Washington.

The Justice at the meeting of the Bar Association of Texas and Arkansas, held at Little Rock July, 1906, remarked that during the former period the Constitution and its interpretation by John Marshall, had been sacredly revered. Nothing had been assumed by the Judiciary, and the "constructive jurist" was an unknown element. The rights of the States had been jealously guarded, and the General Government held to the powers granted it.

Since that period, however, a great change has come. The Federal Government has become presumptive. The individual has been made wholly subservient to the national idea. "It is not how much the individual would willingly give to his country, but how much the Nation can take from him," said Judge Brewer.

The colonial policy of the Government he held up as a base travesty on the original intention of our forefathers who themselves fought that they might be free from such conditions. This Government had come to be considered a general dispensatory, and Washington was the Great Lobby Camp of the World. More legislation

had been thrust upon Congress than it could attend to, and the Government has become a matter of Committee Legislation.

"Constructive" judges were clamored for who would stretch and enlarge the meaning of the Constitution. If there were to be Constitutional change, Judge Brewer added, it should come by the properly empowered channel—the people through their representatives. The Federal Government is efficient, but there are things greater than mere efficiency, namely: the protection of the individual and the upbuilding of his sense of individual responsibility.

Judge Brewer condemned in measured terms the extension of Police Powers, the standing outrage of American jurisprudence which, he said, had an omniverous mouth with no aim but to destroy. "We need more Haynes and Patrick Henrys," said he, "and then we may again stand in truth the Land of the Free and the Home of the Brave."

THE SOLITARY LIFE.

In one sense it is true that "No man liveth to himself and no man dieth to himself." Each human life necessarily impinges on the lives of many others in such closeness of relationship that the act of one influences the lives of many. And since thought-action creates the mental atmosphere of every individual, it is an undeniable fact that every thought of every individual has its influence on the lines of all with whom he is brought in contact. This great truth, if thoroughly realized, would prove a very powerful motive for good in the world.

But there is another sense in which a man must live to himself alone and must also pass from this phase of existence alone. No amount of physical strength, no degree of intellectual power can advance the soul, the Real Entity of man, in its progress toward the perfect development of The Christ, save only as the strengthening of intellectual fibre enables one to discipline his thought-action. The growth of the soul, its advancement in realization of its oneness with the Absolute are purely matters of individual choice. Helps may be gained, all along the path of upward striving, from the words and written thoughts of those who are better developed than ourselves. More potent still are those noble actions based

on pure principle which inspire every observer to a higher plane of living.

But after all, the practical application of the principles expressed in speech, by the pen and by actual deed must be made in the recesses of a man's own heart. Without this silent realization and appropriation, the book might as well be left unwritten, the deed undone. In the still depths of each man's real self all growth takes place, all true action centres. Into these hidden recesses no stranger, no friend can possibly penetrate. Here is the true living and here only. It matters not in the actuality, what a man's neighbor or even his most intimate friend may be thinking of his life. That only is real and true which the man himself knows to be true. He may be called generous and kindly hearted by the world and his act may seem to verify the world's estimate; but if policy or self-interest be the governing principle, however carefully concealed from his friends, the man himself knows the truth about himself and knows that no real growth is possible when the roots of his being are not drawing their life from the one Source of all power and goodness.

Real, healthful, constant growth in spiritual power and knowledge, must be attained in secret. The life which is wholly solitary, that of the monk and the recluse who have no dealing with their kind, shuts out some of the most powerful aids to development of spirituality. But a measurable degree of solitude, and time for meditation on the lofty, essential truths of man's Being, are necessary to the soul that would know. Sir Isaac Newton wrote to Collins forbidding the use of his name in connection with a certain problem which he had solved, saying: "It would perhaps increase my acquaintance, the thing which I chiefly study to decline." Great men, men who are great in their accomplishment of works which the world admires and enjoys, are rarely much in the world's company. "Dante was very bad company and was never invited to dinners. Michael Angelo had a sad time of it. The ministers of beauty are rarely beautiful in coaches and saloons. Columbus discovered no isle or key so lonely as himself. . . . If these had been good fellows, we should have had no "Theory of the Sphere" and no "Principia."

But while these men represent intellectual attainment in its highest degree, and none, though inducing lofty aspiration in others, can be called the equal in spiritual attainment of Jesus the Christ,

yet the rules which govern growth on any but a material plane are closely allied. Herein lies one point of distinction. Columbus could not gain his advanced ideas of geography and navigation from another, since no man living was his equal in that particular branch of knowledge. Equally, Newton, Bacon, and Michael Angelo walked firmly in advance of the world of their time and required solitude in which to study the solution of those problems which have given them fame.

While the individual would be great in spiritual things though requiring loneliness and freedom from the friction of the world's restless thought, he needs also that test of his spirit-growth which can be obtained, not in the monk's cell, but in daily intercourse with others, of less or of greater development than himself. Not only must he seek hours of seclusion from all but himself and God; he must equally understand how to be in the world, but not of it; how to carry himself with interest and affection, in the society of others, but also how to preserve his spirit untouched by annoyance, unsullied by impurity. Emerson says:

"The conditions are met if we keep our independence, yet do not lose our sympathy. We require such a solitude as shall hold us to its revelations when we are in the street and in palaces; for most men are cowed in society and say good things to you in private but will not stand to them in public . . . a sound mind will derive its principles from insight, with ever a purer ascent to the sufficient and absolute right, and will accept society as the natural element in which they are to be applied."

H. M. N.

WHAT WILL YOU BUY?

When regarded as a transaction between a man and his aims in life, it is true that every man who sets before himself some ambition to which his energies bend, must also be willing to pay the price which realization of such ambition demands. And the difference between a successful and an unsuccessful man is simply that one has been willing to pay the price demanded by that particular sort of success he is seeking; while the other has not been willing and so has failed of attainment.

To affirm that everything desirable in the world has its price, is a statement which no one can deny. The student of music who would reach the heights of his art, may not dally with society's attractions, with the charms of travel, of other arts than his own, or with the exacting demands of a large circle of friends. His eye must be fixed steadily on the goal and from that he must not waver. If he will be content with half-success, with popularity instead of fame, with fragments of the great treasures which might be won, then he need pay only a part of the price. The laws of nature are so strictly framed that no injustice is possible. She gives that for which her demands are fully met, so much and no more.

This very plain truth is often lost sight of, especially by those who have not attained. No man ever reached the heights by weary struggle and bold climbing without leaving at the foot of the mound a great company of the envious who wonder why "the many fail, the one succeeds." No envy was felt while the man was still climbing. No one longed to share his weary vigils, his days of pain, his hours of bitter discouragement. While they were making merry he was steadily mounting upward, and few stop to find the reason of their failure and the other's success.

One often hears in the social world complaints of being neglected and passed by while others are favored. But he who would win in the social world, poor as the aim is when regarded in its true light, must pay a very high price indeed. He must learn to ignore rebuffs; to overlook slights and injuries; to say no bold word of reproof however merited; to deny his principles when they conflict with popularity; to forget the rights and the comfort of others while steadily regarding what seems to him the main chance.

The world would be a far happier place to live in, and the truly successful far more numerous, if each one stopped to count the cost of his ambition before beginning the struggle to attain it. Is it worth while? What is worth while? Money? Yes, to the degree of comfort but not beyond? Fame? Not for itself alone. Social distinction? Never; as an aim; but when won honestly, in a side path, when a man has struggled for something not only good in itself, but valued by the world, he may claim social distinction among his numerous rewards.

The only true satisfaction resides in the attainment of the real

things of life. Materiality alone never satisfied a human soul. By virtue of its essence, its oneness with the Infinite, merely material possessions cannot give satisfaction to the Real Entity, the undying Ego. But man in general must live to the end of his days and look back, with understanding vision, on the path he has been treading, before he can realize what his aims should have been and the folly of striving for a bauble when a rich and splendid diamond was within his reach.

M. P.

THE SOLITAIRES.

THE FEW IN THE CENTURIES.

BY MAJOR GEN. ETHAN A. HITCHCOCK.*

Can it be thought strange amidst the confusion of the world on the subject of religion, that if self-secluded men should come into existence, the individuals of which, through contemplation, reading and observation—the duties of life being all punctually performed—should reach a satisfactory condition, accompanied with the conviction that others will not attain to it so long as they remain partisan advocates of a more or less externally-formalised creed?

From this class, some of whom may be found in all enlightened countries, there has come a small body of Hermetic philosophers—a very few of whom have written, though very obscurely, of certain principles attained in secret and maintained in secrecy; for if published at all it has always been under a veil.

Many men have sprung up from time to time with the idea that they had reached the secret of this doctrine, and have audaciously and presumptuously written books to publish it to the world, affecting obscurity in imitation of the genuine writers, as though obscurity was the badge of truth, and a virtue in itself. For the most part, these men have known nothing of the secret.

Most of the real adepts have written nothing at all, while those who have published any thing have limited themselves to very small

*Gen. Hitchcock was the nephew of the celebrated Ethan Allen, of Ticonderoga fame. The present Secretary of the Interior is his namesake and nephew.

tracts, published, not so much with the object of making known a doctrine, as to indicate to the initiated their claim to brotherhood, and these works have almost invariably been anonymous.

From the nature of the case, the members,—to call them such,—of this “society,” are scattered both as to time and space,—there being a few in every age, but not many in any age; and from the same necessity, they do not and cannot form an organised body, for this would be to put limitations upon that which in its nature is absolutely limitless. Yet they truly exist, and know each other by signs more infallible than can be made effectual by any organised society whatever. And why? Because they live in the fear of the Lord, and have become the depositors of his secrets (Ps. xxv, 14).

The members of this *society* have in former times communicated with each other by a secret language, which has had many forms, and will have many more, but which can never utterly perish.

—From “*Swedenborg a Hermetic Philosopher.*”

ELECTRICITY THE INCENTIVE OF EARTHQUAKES.

In the Washington *Herald* of January 20, we find the following bit of advanced thought from the pen of Prof. Chas. Hallock, the author of “*Luminous Bodies,*” who is quite devoted to the study of electrical phenomena:

“It is said that there is a magnet in the Edinburgh Museum weighing only three and one-half grains which can lift 445 times its own weight. Assuming the earth to be a magnet, according to the modern ‘Electrical Theory of the Universe,’ an inconceivable amount of its electricity must be evolved in every disturbance of molecular equilibrium; quite sufficient, at least, to move the entire mass of loose material of which its exterior crust is so largely composed. Great masses of rock set in motion, in turn generate electrical currents. Clark Maxwell says: ‘A current of electricity can cause motion in a mass of matter and the movement of a mass of matter can produce an electrical current.’ This electrical hypothesis, which includes light, heat, power, and the divine source itself, has been accepted with reluctance by scientists, though under recent startling manifestations it has won a number of notable adherents like Sir Oliver Dodge, Dr. Rogers, Dr. George F. Wright, Prof. Larkin, Prof. Hitchcock, Dr. Robert Bell, Dr. Paul Carus, and others, who

have given it public indorsement. They have become converts under the evidence multiplied.

"There can be no doubt that this planet is at the present time surcharged with a voltage of electricity quite unprecedented in its life-history, and that this induction is the immediate cause of the seismic disturbances, cataclysms, volcanic eruptions, and terrestrial disturbances now being almost weekly recorded, and recently enumerated by Hugh Clements, the London meteorologist. Were it not so they would not be occurring over all parts of the globe at once, from Norway to Alaska, and from Java to the West Indies, Polynesia, and South America; and not simply in isolated localities, but in geographical groups, as instanced within the week in twelve counties of Pennsylvania on the same day, and in Michigan, Indiana, and Maryland simultaneously. These tremors would not be due to faulting only, as scientists must be willing to admit when they accept the postulate that the whole earth's crust is but the armature of a great dynamo whose potential energy is derived from the sun, as is set forth by Dr. Rogers in his 'New Philosophy of the Sun.' That this force is concentric, diffusive, and centrifugal, operating from the interior to the surface, is capable of scientific demonstration. One striking proof is that all these great catastrophes are antipodal and occur at periods nearly synchronous. For example, the San Francisco earthquake, occurring in April in latitude 38 degrees north, was nearly vis-a-vis, geographically, to Valparaiso, in latitude 32 degrees south, occurring in June. Maps of both hemispheres, indicating where recent seismic phenomena have occurred, will show many like correspondences: Malta in the Mediterranean and Hawaii in the Pacific, Vesuvius in Italy and the breaking up in the west coast of Alaska, the tragedies of the West Indies and the catastrophes in Manila and Polynesia, etc.

"Electricity exhibits itself, when in undisturbed equilibrium, by a circuit movement, so that, while these widely distributed phenomena may not be said to be strictly sympathetic, they are incited by the same initial impulse, which is electricity. While time lasts there will be intervals of interrupted energy and quiescence, but earthquakes are likely to continue so long as the crust is honey-combed, and composed of unstable heterogeneous materials which are constantly settling by the law of adjustment.

"It will be a sorry day when it becomes solid and compact, closing up the underground drainage, and thereby causing inundations to engulf the world."

THE SOUL AND THE BODY.

"Thy faith hath made thee whole." Matt. ix.22.

There are two incidents in the life of Christ which have always puzzled me. Their significance has not been noted by the religious world, or, if noted, has been put aside as of secondary importance, whereas it seems to me they should occupy a very prominent position. They refer to our daily lives, to our attitude toward the ills to which flesh is heir, and to the possibility, under given conditions, of maintaining that physical health on which our happiness so much depends.

A woman touched the hem of His garment, believing that thereby she should be healed. He who saw all things saw her heart, and He told her that it was not the touch of His garment, but her own faith, that had acted as a remedial agency. The touch was only the symbol of her faith, but the faith itself had chased the disease out of her system. It was not He who had worked what we are apt to call a miracle, for she had in herself a miracle-working power.

That there is a law underlying this incident must be apparent to all, but that law has very seldom been recognized and still less seldom put to a practical use. That it may be possible to overcome disease by a thought instead of a drug, and that love of God and confidence in Him have much to do with keeping us whole, or, to use the old English equivalent, hale (as in the phrase "hale and hearty"), is one of the doctrines of Christianity which have been persistently ignored.

But there is something more. A centurion, who also had faith, desired to have his servant healed, and sought the great Physician for that purpose. Christ said to him, "As thou hast believed, so be it unto thee," and the servant was healed in the self-same hour. Our surprise at that statement knows no bounds. The servant, who may or may not have had faith, was made whole through the agency of a man whose faith was undoubted. A second time it is intimated that faith is the miracle-worker, but in this latter case the man who had the faith and who was interested in the patient actually cured the man who perhaps had no faith at all.

The world has been thinking of this subject for a long time. We put a coin into the hand of one who asks such a favour and are not surprised to see his groans of despair give way to smiles of happiness; but if Christ be true, we can put a thought into a sick man's heart as easily as we can put a coin into his palm, and the thought will change the whole current of the recipient's feelings, just as the receipt of the coin did. In other words, it is a literal

fact that we can minister to a mind diseased and that a mind diseased can minister to itself.

We cannot restrain our astonishment at such an assertion, even though it fall from the lips of Christ Himself. For nearly twenty centuries that statement has been in the air, as electricity has been in the clouds. We have at last caught the lightning and harnessed it to our comforts and conveniences, but the fact that faith can make us whole still wings its flight far above our heads without being captured for use in our daily lives.

At long intervals we become startled at the recital of some cure in answer to prayer, but this practical world receives it with a shrug, and it is quickly sent into the darkness of the background. A physical law is perfectly apprehended, but a spiritual law is ignored as inefficient. We know what drugs will do, but we do not yet know what ideas will do. Scientists tell us that a diseased body will twist the soul out of shape, and we nod assent, for the experiment has been tried again and again. But if any one asserts that the converse is true and that a healthy soul will go far toward making a healthy body, sceptics tell us that we are wandering about in a region of mystery, and that sometime, when the race is older, it will not be.

I can see no reason for accepting one portion of Christianity which happens to suit my fancy, and rejecting another portion which runs counter to my prejudices. If Christ was mistaken in one thing He may be in another. So when He says, "Thy faith hath made thee whole," I stoutly assert that faith is the true basis of health. God did not make a diseased world, and if it is diseased it must be contrary to His wishes. A man should be hale to the hour when he starts for heaven, and then fall as the ripe apple drops from the tree. That is the order of nature, without doubt.

When the heart is right, when we love God and have confidence in Him, the soul comes to be stronger than the body, whereas at present the body dominates the soul. The wrong sovereign has been crowned. A faithful spirit, which sees the glory of human life, recognizes its own dignity, and keeps the grandeur of eternity in view—to such a spirit the body owes allegiance.

You cannot meditate on God without feeling the delicious results in your whole physical system, and if men had the faith of the woman in the text, the tendency would be toward physical as well as spiritual health. Religion covers the whole man, his body as well as his soul, and the Christ can heal the one as He can bless the other.

—George H. Hepworth.

A WOMAN SEEKING FOR ADAM.

A cablegram from Berlin to the *New York Times* contains the statement that Mme. Margarete Selenka, a savante of merit, is about to head a scientific mission to Java. Some ten years ago, Eugene Dubois of Holland found a fossil in that island, which he named *Pithecanthropos*, and declared to be the "missing link," which led in the chain from ape to man. Virchow and others vigorously opposed the theory. One of Dubois's assistants was M. Selenka. He died three years ago, and his widow now plans to complete the work. The Dutch Government promises assistance, and the Berlin Academy of Sciences will bear the expenses.

"To exalt a man's soul above his skeleton is now to be behind the age," remarks the irascible Mr. Hardhack.

Mr. Hiram Chellis Brown in his work lately published reminds us that the notion is a very old one. "Almost without exception," says he, "savage man everywhere regards himself as a descendant from a divine animal—the common progenitor of his class and of the animal class his totem represents."

So it would seem that scientific hypothesis is emerging at the point where savagery has already preempted the field. This is called a descent, and as the Irishman remarked—"a divil of a descent." It seems to be a determination to get back into the first condition as quickly as time will permit. Says Mr. Hardhack: "It isn't monkey that rises anatomically into man, but rather man that descends mentally into monkey."

When Mr. Adam Pithecus first met Eve, what may we imagine of his emotions? He is said to have looked at her critically through the corner of his eye.

"Why are you staring at me?" she asked.

"You are the first woman that I ever met," said Adam. "You are indeed a show."

Eve remembered the affair of the rib.

"Gracious!" she cried. "I must be a side-show."

Then both monkeys and apes laughed in concert and chattered approval of the first joke ever uttered.

It is said that Mr. Dickens devised the characters of Dora in "*David Copperfield*," and the talkative Mrs. F. in "*Little Dorrit*" from the same woman at two different periods of her life. The original of Little Dorrit is still alive, a woman of 94. The Rev. McNichols who married Charlotte Brontë (*Currer Bell*) died early in December. He had been living in Ireland.

BOOK REVIEWS

IN THE FIRE OF THE HEART. By Ralph Waldo Trine. Cloth, 336 pp., \$1.00 net. McClure, Phillips & Co., New York.

Under the above suggestive title, Mr. Trine treats of social economics with absorbing interest. The book deals with the vital facts of life concerning the welfare of the people. It is written for the people and the author makes statements, sustained by statistics, that show an appalling condition of oppression engendered by our present social system.

There is a rapidly growing interest in these subjects which is stimulated and increased by the glowing pens of earnest men who are seeing the danger ahead and trying to show the people that the remedy lies with themselves.

Mr. Trine appropriately closes his volume with a chapter on *The Life of the Higher Beauty and Power*, indicating that Infinite Being works through "great systems of definite and immutable law." His object here is, to quote his own words, "to get a basis in religion, in philosophy, in *reality*, for life, for the individual life; and as is the individual life so is the national life, never higher, never lower."

Every humane and thoughtful member of the commonwealth must welcome these torchbearers in a great cause.

THE LAW OF SUGGESTION. By Rev. Stanley Le Fevre Krebs. Cloth, 157 pp., 75 cents, post-paid. Published by the Science Press, The Republic, Chicago.

This little volume contains a good deal of common sense and, so far as it goes, may be placed among the helpers to better conditions in daily life. It earns a place of its own if it succeeds in teaching its readers the value of holding to right thinking. This should be the purpose of all such books.

PRACTICAL ASTROLOGY FOR EVERYBODY. By Llewelyn George. Paper, 82 pp., 50 cents. Issued by the Portland School of Astrology, Portland, Oregon.

An astrological work for the people free from technicalities, especially arranged for a text and guide to those who are anxious to learn somewhat of this interesting science.

PUBLICATIONS RECEIVED.

PLANETARY DAILY GUIDE. By Llewelyn George. Paper, 55 pp., 50 cents. Issued annually by the Portland School of Astrology, Portland, Oregon.

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THE LATER PLATONISTS.

BY ALEXANDER WILDER, M.D., F.A.S.

“Neo-Platonism has enforced the deeper truth—a truth which the older Philosophy missed—that Man shall not live by knowledge alone.

—*Adolf Harnack.*

In the earlier centuries of the present era there rose a school of philosophers at the city of Alexandria whose dogmas and speculations not only controlled the foremost thought of the time, but have continued to influence religious sentiment to our own day. The School and Library which the Ptolemies had established and sustained had made of the Musæum a World's University, and attracted to it thinkers from all the countries of the Far East. Indians, Persians and Chaldæans came and were made welcome. The Jews were permitted to build a temple in some degree rivalling the one at Jerusalem, and became participants in the philosophic spirit that prevailed. Greek, however, was the language of Court and classic, and numbers from the Greek-speaking countries of Europe and Asia thronged Alexandria. All had opportunity to promulgate their peculiar views, and these were enlarged and modified by familiar communication. In the general commingling of thought, there resulted the developing of new types of doctrine, new sects, and new modes of reading and interpreting the old myths and literature. Aristobulus, in the reign of Philometor, began to harmonise Plato with Moses. Philo at a later period interpreted the Hebrew Scriptures as allegoric. The *Wisdom* of the Far East also added its share to the new combinations. Christianity had been taught by Clement and

others under the designation of the *Gnosis*, or superior knowledge, and in such ways many teachers incorporated in one form or another, the newer tenets with the older doctrine.

In the midst of these confusing movements, the endeavor was made to cull a system of philosophy which should include what was true and beneficial in them all. It succeeded for a time and its teachers were distinguished for their probity, learning, and other superior endowments. In the first years of the third century Ammonius Sakkas began to teach in Alexandria. He had been instructed in the cataphetical school in earlier life, but he chose instead the broader field of philosophy. His rare learning, spiritual endowments and mental exaltation won for him the name of *Theodidaktos*, or God-taught, but he followed the modest example of Pythagoras, and only assumed the designation of *Philalethes*, or friend of Truth. His followers were sometimes distinguished as *Analogetists*; probably because they interpreted the Sacred writings, legends, narratives, myths and mystic dramas, by the principle of analogy or correspondence, making events that were described in the external world to relate solely or chiefly to operations and experiences of the soul. They were also termed *Eclectics*, because many of their doctrines had been taken from different philosophic systems. It was the aim of Ammonius to overlook the incongruous elements, regarding them as artificial accretions, and to retain every thing in all faiths and speculations that was really useful. But he committed nothing to writing. He is known to us only through his disciples, in whose utterances we may trace somewhat of his opinions and methods. He appears to have followed the ancient example, inculcating moral truths to his auditors, while he imparted his more recondite doctrines to persons who had been duly initiated and disciplined. What he taught we know partly from a few treatises of his friends that have escaped destruction, but more, perhaps, from the assertions of his adversaries.

This method of dividing all doctrines into public and secret, was formerly universal. An oath was required in the Mysteries from novices and catechumens, not to divulge what they had learned. Pythagoras classified his teachings as exoteric and esoteric. The Essenes are described as making similar distinctions, dividing their adherents into neophytes, the Brothers and the Perfect. It is

recorded of Jesus that he "spoke the word" in parables or allegory to the multitude. "But without a parable," the evangelist declares, "spoke he not unto them; and when they were alone he expounded every thing to his disciples." (Math. iv, 33, 34.)

Among the followers of Ammonius were Plotinus, the Origenes, and Longinus. They were obligated to secrecy, but one of the members, Erennius, dissolved the agreement, and Origen the philosopher disclosed the whole in a pamphlet which was afterward lost.

Plotinus became the expositor of the new philosophy. He was a native of Syout or Lykopolis in Upper Egypt, and like others, came to Alexandria for instruction. He was, however, unsatisfied and discouraged till he became a pupil of Ammonius. He continued eleven years, and afterward resolved to learn the Wisdom of the East at its fountain. With this purpose he accompanied the expedition of Gordian, but the death of the Emperor and the overthrow of the Roman army defeated his expectation. Nevertheless, he appears to have been familiar with the tenets of the Sankhya philosophy and the Yoga of Patanjali; and he lived the life of an ascetic.

Though the Neo-Platonists are always associated with Alexandria, and generally taught in that city, they also were sometimes obliged or persuaded to go to Rome, Athens or some other place. The disturbances that often occurred in the Egyptian metropolis, made it unsafe to teach or to perform any public function. Plotinus opened a school at Rome, and in later years attempted to establish a city after the model set forth in the Platonic Dialogues. In fact Augustin considered him as a Plato reincarnated. His writings are principally an explanation of the works of the great philosopher, somewhat qualified by the prevalent Oriental notions. He did not countenance the decaying polytheism of the time, but recognised the One, the Absolutely Good, as Supreme. Along with this he sets forth the threefold hypothesis which was later fashioned into the Doctrine of the Trinity. The concepts of Divinity, Creation, Immortality, Moral Duty, are expositions like those of the *Dialogues*. The description of Evil is the same as is found in the *Theætetos*. He considered the highest beatitude to be an entheast condition or *henôsis*, an ecstasy of the soul, in which it is in a state of bliss that may not be described, viewing God as he is, and losing consciousness

of all else in the view. This is described as a state which is to be attained by contemplation, apart from external thinking. Plotinus is said to have been often in this state of exaltation.

Of Origen, the philosopher, little is known. Longinus was his pupil for a season, but afterward became a disciple of Ammonius himself. It is hardly right, however, to class him with the others. Unlike them, he devoted himself to the philosophy of Plato without the qualifying accretions from other sources. He was accounted the most erudite scholar of the period, and his diversified knowledge won for him the title of "*the Living Library*." He opened a school of philosophy at Athens, at which Porphyry was a pupil. He afterward became a counsellor of Zenobia, the Queen of the Palmyrenes, and upon her overthrow and capture at Emesa, was put to death on the charge of instigating her hostility to the Romans.

Origen, the son of Leonidas, was both a pupil of Ammonius and a student of the works of Numenius and Plato. But he remained constant to his ancestral faith. He became catechist at Alexandria, and devoted himself to an exegesis of the Hebrew Scriptures. He treated them as substantially allegoric, having a literal sense, a moral meaning and a spiritual sense higher than either. He opposed both the Gnostics and the philosophers, yet endeavored to buttress the Christian edifice with material obtained from their doctrines. Giving less regard to the mysticism and ecstasy so prized by Plotinus, he taught a perfect rest of the soul transcending all evil and trouble. In this condition the individual becomes like God and blessed; and it is attained through contemplation, solitude of spirit and the knowledge which is the true wisdom. "The soul is trained to behold itself as in a mirror," he declared; "it shows the divine spirit, if it should be worthy of such communion, and thus finds the traces of a secret path to participation in the divine nature."

Such doctrine, however, was unacceptable at Alexandria and Origen retired to Palestine, where he opened a school at Cesarea. He travelled much, lecturing in all the countries of western Asia with general approval. After two centuries, however, his doctrines were placed under the ban of the Church.

Porphyry was a native of Tyre. For a time he was under the tutelage of Origen at Alexandria but afterward became a pupil of Longinus at Athens, by whom his name Malech was changed to the

familiar Greek name by which he is familiarly known.* Plotinus having become a resident at Rome, Porphyry repaired to the capital to be his disciple. He remained there five years, leaving for Sicily in the year 268. He was a scholar of rare attainments and was distinguished by his aptitude in philological criticism. He was more a man of the time than Plotinus has been, and he labored to create a literature for the new Platonism. The object to be reached by the philosophic life, he declared to be the saving of the soul. Unlike other teachers he taught that it was in the desires and passions of the soul that evil had its origin. He protested warmly against the sensuality which characterised the popular worship. It was more impious, he affirmed, to accept the ordinary conceptions of divine beings than to despise the images. Nevertheless, he adopted the method of Clement, Athenagoras and Origen, and interpreted them and the legends respecting them allegorically. He sought to promulgate a philosophy of life and to eradicate such notions as he considered erroneous. In short, he gave a form to the doctrines of the later Platonism, more in keeping with the genius of the time, and his influence so pervaded them that they were considered as of his special production, and those who adopted them were known as Porphyrians. He collected the writings of Plotinus, and published them in more orderly form. His own works were numerous, and were read everywhere. But when the persecutions began after the change in the religion of the Empire, the possession of the writings of Porphyry was made a capital offense, unless they should be delivered to the magistrates to be destroyed. A few only have escaped.

Iamblichus, or Iambech, was a Syrian, thoroughly conversant with the Mithraic and Oriental doctrines as well as with the Egyptian mythology. He also became a teacher, and was surrounded by a crowd of students and admirers, many of whom believed him to possess superhuman powers. His lecture-room was thronged by pupils from Greece and Syria, and the Emperor Julian esteemed him as one of the greatest of sages. He blended the instructions of those who had preceded him with the theurgic speculations and observances of the Egyptian priesthood. His work upon the *Mys-*

*The Hebrew term *MLK^h* signifies King; *porphyra* or purple is the color of garments worn by kings.

teries of the Egyptians, Chaldeans and Assyrians gives a very thorough view of the whole Theurgic Doctrine.

Sopator followed Iamblichus as the teacher of philosophy at Alexandria, and was honored by the title of "Successor of Plato." He enjoyed the friendship of the Emperor Constantine, at whose request he performed the rites of consecration of the new Rome. When, however, the Emperor had killed his son, he applied to the philosopher, after the archaic notion, to be purified from blood-guiltiness; Sopator replied that he knew of no rite which could absolve from such an act. The Emperor who had been a "soldier of Mithras," forsook that religion, and put the philosopher to death. The school was then closed for a time by imperial order.

From this time the existence of the school was more or less precarious. Except during the brief reign of the Emperor Julian, it enjoyed no favor at the Imperial Court; and under the Emperor Theodosius it was interdicted outright. The great library at Alexandria was destroyed by the bishop Theophilus. At his death his nephew Cyril obtained the episcopal office by the purchased favor of a woman of the court, followed by a pitched battle in the streets of Alexandria. Hypatia was now the lecturer at the Musæum. She taught a purer Platonic doctrine than her predecessors, and filled ably and worthily the chair of Ammonius and Plotinus. The dominant party was enraged at her popularity, and, with the countenance of the prelate, she was attacked by a mob in the street, dragged to a church and there murdered under circumstances of peculiar atrocity.

Nevertheless, a few more lights appeared in the philosophic constellation. A branch of the school was planted at Athens by Syrianus, where Proklus became its chief luminary. Olympiodorus remained at Alexandria, where he endeavored to substitute the Aristotelian doctrines in place of the Platonic. His treatise on Alchemy is in manuscript in Paris. Proklus was for a long time a student under him but presently removed to Athens and attached himself to Syrianus. He is described by Harnack as the great Schoolman of Neo-Platonism. He made the bold attempt to assimilate the old rites of worship with the later philosophies, and thus to put a new face upon religion. He concentrated the history of philosophy into the aphorism: "What Orpheus delivered in arcane allegories Pytha-

goras learned when he was initiated into the Mysteries; and Plato next received the knowledge of them from the Orphic and Pythagorean writings." This statement harmonises with the declaration of Herodotus: "The Perfective Rites called Orphic and Bacchic are in reality Egyptian and Pythagorean." They doubtless were; but Bacchus was an Oriental divinity and his worship and whatever philosophic notions pertained to them were derived originally from the Far East.

Other teachers of merit and ability taught at Alexandria. Owing to disturbed conditions, however, the School appears to have been removed, at intervals, to other cities, but these were only temporary changes. The conflicts which rent Egyptian Christianity, like the child possessed by a demon, afforded somewhat of a breathing-spell to the men of learning. Nevertheless such immunity was precarious. Hierokles restored Platonic teaching to much of its original character. His zeal and enthusiasm drew upon him the attention of persecutors, and he was sent to Constantinople to be punished. He was cruelly tortured, but bore it with fortitude. He was then scourged and banished, but was able soon afterward to return to Alexandria, and teach openly as before. He is the writer who has made *Scholastikos*, the schoolman, immortal in the character of prince of blunderers, and his *Facetiæ* are still admired. He was a true Neoplatonist, weighing Plato and Aristotle critically, but at the same time esteeming Ammonius Sakkas as their equal. "Paganism* never wears so fair a dress," says Samuel Sharpe, "as in the writings of Hierocles; his *Commentary on the Golden Verses*. Pythagoras is full of the loftiest and purest morality, and not less agreeable are the fragments that remain of his writings upon our duties, and his beautiful chapter on the pleasures of married life." The Emperor Justinian finally closed the schools of Athens and Alexandria. At that time Isodor and Sallust were teachers in the latter city, and Damaskius with Zenodotus at Athens. The philosophers, apprehensive of cruel treatment, withdrew into the Persian dominions, where they received a cordial hospitality. But they were disap-

* This term *paganism*, now almost obsolete, was derived from *pagus*, a rural place. When Christianity was enacted to be the religion of the Roman world, it was first promulgated in the cities. The *pagani* or country people were still attached to the old worship. The designation thus became distinctive.

pointed in the character of religious thought, and Khosru negotiated for their return and future exemption from persecution. It was now the twilight of the Dark Ages in Europe.

For a time in earlier periods, it had appeared as though the doctrines of the philosophers and Eastern sages would dominate liberal thought, and become the permanent belief. The Mithraic cult had been introduced into the Empire about seventy years before the present era, and largely superseded other worship. On the one hand it gave a knowledge of the Persian religion, and on the other it incorporated itself with the Stoic and other philosophy. Emperors from Antoninus and Alexander Severus accepted the new discipline, and many of them down to Diocletian had been initiated into the secret rites. Porphyry and others of the later philosophers had also conformed their teachings to the Mithraic standards. Clement, Justin Martyr, Athenagoras and others now recognised as Christian Fathers, were designated as Gnostics, because of their devotion to the superior learning. Indeed they combined it so intimately with their theology that it has never been completely eliminated. Doctrines most significant, customs and observances peculiar to the rival faiths were incorporated into the machinery of the Church. The birthday of Mithras, the twenty-fifth of December, was set apart also for Christmas; and the divinity himself was declared to be identical with the Christian Son of God,—“the Ray of His Glory and express image of his substance.” (*Epistle to the Hebrews* 1.3; AUGUSTIN: *Discourse on the Gospel of John* I. VII.). The political revolutions of the empire, and the ambition of prelates, however, rendered this harmony impossible. The worship and Perfective Rites were proscribed thenceforth and in the later ages as magic and witchcraft; and the teaching of philosophy was prohibited.

Mr. Robert Brown, Jun., though sincerely admiring Plato, yet very emphatically rejects the Eclectic Neo-Platonism, declaring it “something entirely different from the philosophical idea of Plato and the Hellenes.” After enumerating the several teachers, from Ammonius to Simplicius, he names Thomas Taylor “the last but possibly not the least of the school.” He does not seem to be willing to give the smallest consideration to their methods in the interpreting of the arcane and ancient learning. It is possible that they did carry the practice of allegorising to an extreme. Clement, Origen, and

even the Apostle Paul, did the same thing. The rejecting of them and their methods, however, is as extreme in the other direction. We may not in candor discard them so utterly because their extraordinary spirituality of thought seems so absolutely opposed to the materialistic canons of modern ages.

After a century of persecution and proscription, the Neo-Platonists disappeared from public view. Noble men they were, and worthy of respectful mention. They had grappled with the mightiest problems of being with admirable acuteness and sagacity. They were the leaders of thought, and they hallowed the philosophy of their time by making it religious. Neo-Platonism voiced and represented the purest and noblest aspirations of the time in which it flourished, and neither morally nor intellectually was it a failure.

ALEXANDER WILDER.

(To be continued.)

THE MANIFESTING SOURCE.

BY CHARLES EDWARD CUMMING.

The question often arises: "Is the spiritual essence or life-cause of an evolving entity identical at all periods of its evolution, and when and from what cause had it its beginning?"

A definite answer to this transcends the limits of human knowledge, nor do the limitations of language admit of the expression of the thoughts called up by the question. The following are but offered as suggestions that may serve to awaken thoughts in the minds of others.

Modern Theologians avoid the first grand difficulty by saying "in the beginning." An occultist cannot do this, because he knows that there *never was a "beginning"*; all things being contained in the CAUSE and the cause being beginningless. Again they all assume as a nucleus an individual, personal deity who makes everything out of nothing, and who, after a previous eternity of idleness, was seized with a creative idea at some more or less modern period of time.

The "Chronos" of the Greek and the "Brahm" of the Hindoo are proof that into some minds there has shone gleams of a purer light; but even their thought-horizon seems to have been bounded by the concept of this earth as the center of the universe and of mankind as the most perfect creation and peculiar care of the gods. The Hebrew-Christian theology of the past and present, being based on and largely imbued with these ideas, heredity, early education and influence of other minds make it very difficult to establish a new starting point for truth-seeking thought; because the ideas of a "beginning," a personal God who first made the world and then the sun, moon and stars to give it light, and who governs it and the race of men by "special providences," have become thought-habits. The universe is one. There could be no "beginning." The qualities that constitute everything now existing have always been in being.

The universe is one—because it is the Eternal, Omnipresent, Omniscient cause in manifestation. It is easy to write, read or speak these words, a dictionary gives their definition *in words*; but to the physical or finite mind they convey no meaning; a conscious

realization of what they express can be reached by the spiritual principle only. Yet the absolute reality of the IS and the above attributes, is a logical deduction from known facts. Whether regarded as the "God" of the theists, the "force" of materialists, as "Brahm" or "the Logos," we know that IT IS, and as something cannot come into being from nothing IT must have always been. Space being of its nature, eternal and certain laws such as gravitation and diffusion of light being recognized as universal in their action, it follows that the source of these laws must be omniscient and omnipresent, or rather all-pervading, for omni-present expresses rather a physical idea. Omnipresence and omniscience as attributes of any material or personal being is impossible—absurd in fact. The conclusion therefore is that the CAUSE is an eternal all-pervading Spiritual Essence.

Now let us add to the above attributes one more—omni-consciousness. The ability to be conscious and to think in all extensions of an all-pervading being contemporaneously is, to the finite mind, an idea even more difficult to grasp than that of eternity; yet we must compass it to some extent before we can enter upon the study of the mystery of the manifesting cause.

Let us ideate a case of a person who wished to manifest his thought by the creation of something—a building or a machine for instance. Suppose him to know and to have at his disposal all the necessary materials, and also to be endowed with such instincts as would enable him to know all the methods that would result in success, all obstacles and how to overcome them. In such case would not the method of procedure he should decide upon be a law to himself and those he employed upon the work? To enforce the observance of these necessary laws and assure success he would provide penalties for their infraction and rewards for their faithful observance.

Now let us multiply by infinity such intelligence, power and knowledge as we have attributed to our imaginary man, then add the idea of eternal time for the work and eternal space as the field of operation and we shall arrive at some faint, elusive idea of the *great law* by which the Infinite Spirit manifests in the universe.

This brings us to the consideration of the proposition that all that now is or hereafter may be in existence has always been in being.

The beginning of physical manifestation, or "creation" is often described by metaphysicians and mystics as the "descent of spirit into matter." This seems to convey the idea that spirit and matter are separate, co-existent and consequently co-eternal entities, like the God and devil of the theologians; that spirit could not manifest without the aid of and coalition with the other entity—matter. But if we consider matter to be but *qualities* in endless varieties of combination, the idea of separate entities is eliminated.

The existence of any given object, animate or inanimate, is the manifestation of the qualities that constitute it. If divested of some of these qualities, or of some which it did not previously possess are added to it, its nature is changed, it becomes something else. If all the qualities are abstracted it ceases to *exist*, but does not cease to *be*, as all the qualities that constituted its existence are still in being. Here let us remark that there is no such thing as a *bad* quality, *per se*. In the case of such things as we designate as "bad" it is but the overplus or lack of qualities in themselves good that destroys the balance. A proper quantity of baking powder in the biscuit, of lime in the soil, of caution in the man, result in good bread, productive soil, a careful and reliable man. An overplus of these makes poisonous bread, soil in which "the grain runs to straw," a cowardly man. An entire absence of these qualities results in unpalatable and unwholesome bread, barren soil, careless, foolhardy, dangerous man. The illustrations might be multiplied *ad infinitum*.

In viewing matter as qualities of the spiritual essence thought into combination, the idea of the psychist is, strangely enough, in accord with that of materialistic science. The latter declares matter to be composed of "atoms," particles so infinitely minute as to be invisible even with the aid of the most powerful microscopes, and each atom to be composed of innumerable "electrons." The difference between matter so subdivided and attenuated that the mind can form no conception of it except as a pure essence, and spiritual qualities of which our conception is the same, is an unthinkable difference to me, especially if both principles are alike susceptible of being formed into what we call matter.

All qualities are contained in the First Cause—THE IS. The first, the transcendent one, is life. The gospel of John says: "In him was life and the life was the light of man." If for "man" he had written

“all things” the phrase would have stated the whole truth. All life is light—rays transmitted from the eternal fire, and as the diffusion of light from an earthly fire or lamp in nowise diminishes its flame, so the light of life has been, is, and forever will be diffused during eternal time throughout eternal space without diminution or division of the source. In the realization of the singleness of the source lies the first proof—thought of the oneness of the universe.

We finite beings who are capable of holding but one thought at a time and whose limitations render manifestation of even that one difficult, find it wellnigh impossible to even reverently approach thoughts of the methods of manifestation of an all-pervading being who can think in all the extensions of space at the same time and whose thought is *self*-manifesting—thoughts which are *self-fulfilling laws*, which instantly, or in the fullness of time, will bring into manifest existence the primal thought.

The subject is too unspeakably vast for human thought, so let us confine our ideation to but one manifestation of the Creative Thought, and lead up to it by an illustration from our experience: A man thinks of making a machine. The thought-picture of it is first formed in his mind. In order to construct the machine (manifest the thought) he must combine materials that possess the necessary *qualities*. He selects cast iron for its fluxibility, wrought iron for its ductility, steel for its hardness and strength, spring steel for its flexibility, brass for its non-abrasiveness. By a combination of these, and the use of the qualities inherent in fire, water and in the materials composing the tools of which he makes use, he constructs that which is the manifestation of his original thought.

Let us now raise our thought from the small to the infinitely great, and imagine the creative mind manifesting in a solar system. First would be the thought-emanation, this becoming *the spirit or life of that system*—the omni-conscious mind thinking in that place. Around this are thought into existence all the qualities contained in the nebula, and in the nebula are all the qualities that in their varied combination make up the physical features of a sun and its attendant worlds with all that in them is.

All of those phenomena which we designate “laws,” such as gravitation, evolution, chemical affinity, etc., together with others of which we as yet know nothing, from eternity have had being

in the omniscient mind, and the thought or spirit of the solar system, being an emanation of that mind, is imbued with it and works to its results by and through these laws. Slowly, through æons of time which are but ticks of the clock of eternity, do these qualities separate and combine and form into worlds in which, as the fit conditions obtain, varied life-manifestations appear, not as a result of the combination of the other qualities, but as an emanation from the life-quality of the Source.

The human artist who by the combination of the qualities we call "colors" could produce but repetitions of one picture, or the musician who could combine the qualities of sound into but one melody, would not rank high in our estimation. It is then unthinkable that the Supreme Thought should confine itself to but one mode of expression, or that all the countless worlds that revolve in the realms of eternal space should be of like description or be combinations of the same qualities in like proportions, fitted throughout all their phases of development and decay for the same manifestations of life. On this little earth we see the endlessly different combinations of qualities resulting in ever-varying form and character, and these again adapting themselves to changes of condition and environment by eliminating some qualities and acquiring others. Reasoning by analogy, or by the rule of "as in the microcosm so in the macrocosm," we arrive at the conclusion that the manifestation of the Eternal Thought in the combinations of qualities that result in worlds, and in conditions that are not worlds, yet are fitted for the existence of conscious beings, are as endlessly varied as are the unimaginable powers of thought of the Eternal Mind.

We habitually speak of all sublunary things as being subject to birth, duration, decay and death. In reality these phenomena are but the result of combination and separation of qualities that are eternal in their essence, and these mutations are the provisions of the law by which it is self-fulfilling.

"Evolution" is regarded alike by material scientists, advanced theologians and occultists as being the most powerful agent in producing existing conditions, or by the action of which we hope for improved ones. Yet each step in the evolution of any given thing or group of things, whether it be a solar system, an animal, or a weed, must be accomplished by the addition of some quality or qualities, and

either the elimination of others or their partial neutralization by the influence of the additions.

That sub-law of evolution—"the survival of the fittest," under the action of which plant, animal or man, if placed in conditions unfavorable to existence, either changes by acquisition or elimination of qualities until fitted for the environment, or disappears by disintegration, is but an agency of the self-fulfilling law. If the thing changes—becomes another combination to suit the conditions—then the original thought or intention is fulfilled by its existence in the new form. If (to use the common term) it "dies," the original thought still is in being as also are the manifesting qualities. 'At the time, in the place or world and under the conditions necessary for the manifestation of the eternal thought, plant, animal or man will reappear, to fill the place and perform the duties for which their previous evolution has prepared them.

The emanation of the original life-light must be in everything or it could have no manifest existence. At some indefinite period of evolution the hitherto automatic selection and aggregation brings about a condition in which individual consciousness dawns. No matter how faint this "*I am*" consciousness may be, it is still a degree of recognition of the *source*—the I AM that is the Universe. The increase of this spiritual quality marks the degree of evolution of the being, until he "becomes as Gods, knowing good and evil" and therefore responsible for the selection of his qualities.

The original life-thought, being an emanation of the Universal Spiritual Essence, is not and cannot be confined to *individual* modes of manifestation.

The idea that some appear to hold in regard to evolution is that each separate life-spark remains singly identical throughout all its evolutionary stages—that the stone becomes a plant, the plant an animal, the animal a human being—that the spiritual life-spark expands or grows, as it were, with each step of evolution. The spiritual essence cannot evolve, it being an emanation of the primal spirit, which, being perfect from eternity, is not *subject* to evolution, but is its *source*.

The fallacy of the idea of separate evolution becomes at once apparent when we reflect that the individual living animaculæ in a small pool of stagnant water would, if individually evolved to ani-

mals or human beings, be unable to find standing-room on the globe. But let us regard the life-thought of these animalculæ as being confluent or aggregative, very many uniting in a larger form and greater combination of qualities, and this process repeated again and again, then we find, not an evolution or change of quality of the spiritual essence, but an aggregation or increase of *quantity*, resulting at each upward movement in an infinitesimal approximation to the powers of the original source, and a widening of the ability to select and assimilate qualities for the purpose of manifestation. Thus the vegetable is confined to the selection of such qualities from the earth as are necessary for growth and reproduction. In the evolved human being the approximation of the spiritual essence to the power of its source is sufficient not only for physical manifestation and reproduction, but, in feeble imitation of that source, to select and combine vast numbers of qualities from the mineral, vegetable and animal kingdoms and by means of these to manifest thought in objects of utility and beauty. The savage who builds a rude wigwam, or constructs a bow and arrows, the peasant who substitutes an iron plowshare for a crooked limb, the evolved man who erects a noble edifice, plans a railway system, invents a giant machine, writes a grand poem, are each manifesting degrees of approximation of the spiritual essence to its source. This evolution is also marked by the increasing power of transmitting thought from one to another or to many others, and still further by the higher forms or greater aggregations of thought-force assuming the form of *law* to the lower ones. The savage who first thinks of erecting a shelter may induce or compel another to aid in the work, but the plan of construction ideated by the first becomes in a measure the law governing the other in the construction. The peasant may be obliged to call in the aid of the smith to give form to his plow, but the thought of the inventor must be the law governing the smith in the work, as his thought-force governs the selection of materials to be used and the actions of his unskilled assistant. The architect, by means of plans and specifications, transmits his idea of the projected building to the contractor and it becomes the law governing the latter in relation to that matter. The contractor in turn transmits portions of the thought of the architect to many other sub-contractors, masons, carpenters, iron workers, painters, glaziers, etc., and it becomes a

directing law to them. They in turn subdivide the portion of the thought transmitted to them among their several workmen, each of whom accepts it as the law or rule by which he must be governed in the execution of his portion of the work. The edifice is completed by the thought-power of each agent selecting, *under the law*, the qualities best fitted to give manifestation to the original thought. The architect selects the contractor by the estimate he has formed of the qualities of executive ability and honesty possessed by the latter; the contractor selects the various builders for their promptitude, their knowledge of their several branches of business and the facilities at their command for executing their portions of the work. These master-mechanics select the workmen to execute the different portions of the work from their knowledge of their industry, reliability, and skill (the latter is but thought-power for the selection of qualities for the execution of work), and their laborers because of their industry and strength.

These thought-laws, to the extent in which they are self-fulfilling, partake in an infinitesimal degree of the nature of the Thought-Source and are enforced by "the survival of the fittest." If the architect selects an inefficient contractor, the contractor an incompetent builder, or the builder unskillful workmen, then before the thought of the architect can be fully manifested in the perfected edifice the unfit qualities or their possessors must be eliminated and fit ones take their places. Those so eliminated must either seek modes of manifestation within the limits of their qualities or change their qualities till they become fitted for the work assigned them.

In this illustration the human architect is liable to error in his original plan, the time for the completion of the work is limited, and he cannot supervise all the details of work and materials, as well as the infinite details involved in the use of those materials.

From the consideration of the man's thought manifesting in the erection of a single edifice let us rise to the contemplation of the processes of that all-pervading Spirit that throughout the eternities of time, space and numbers thinks in all places at once, each thought self-manifesting through self-fulfilling law in unthinkable varieties of forms or combinations of qualities, involving infinite difference of conditions adapted to every manifestation of the omniscient, omnipresent, omni-conscious Spirit. Then do we consciously realize the

truth that the universe is *one*, that we, as parts of that ONE are eternal, and that to the evolution which is the result of the assimilation of a greater measure of the eternal spiritual essence, with correspondingly increasing power of selecting and using qualities, there can be neither limit nor ending.

CHARLES EDWARD CUMMING.

THE MIND.

That part of man's being which possesses the power to think, reason, feel and know a principle of action, is more powerful in operation than anything physical. The human mind, acting through spiritual faculties, by virtue of the knowledge gained through evolutionary inheritance, has the power of dominion over every lower order of life or action. This fact has been known in some parts of the world for ages, and used with good effect.

There always prevails with every mind, through all the vicissitudes of life, a full belief that health and happiness are the normal conditions of mankind, and that disease, suffering and unhappiness, in whatever form they may appear, are abnormal and undesirable conditions, to be avoided at every turn. Nothing can shake this inner conviction.

The human mind, acting through its faculties of spiritual intelligence, is the greatest power in the universe of sense-life. Its modes of activity include every variety of action possible to conceive as common to a material universe, and to the experiences of that mode of life. Even more than this—its powers of understanding are capable of grasping intelligently every problem and of knowing every law expressed in its mechanism. With this degree of knowledge goes undeniably the necessary power to deal with and to conquer every seemingly adverse element or action; otherwise knowledge is not power and intelligence does not help one to know even that which is beneath itself.

—From "Mental Healing" by Leander Edmund Whipple.

Purity and simplicity are the two wings with which man soars above the earth and all temporary nature. Simplicity is in the intention, purity in the affection; simplicity turns to God; purity unites with and enjoys Him.

—*Thomas à Kempis.*

THE SCIENTIFIC ASPECTS OF METAPHYSICS.

BY LEANDER EDMUND WHIPPLE.

The opinion is commonly advanced that anything which is metaphysical must necessarily be unscientific, and especially so from the standpoint of worldly thought and calculation. This view is incorrect. It is based upon certain materialistic views and interpretations of life, which are quite opposite to the real metaphysical principles of action upon which the universe rests. When these are understood it is easy to recognize that Metaphysics has a just claim to scientific character.

All knowledge comes through thought, exercised on some one of the planes of intelligence, and intelligence is purely spiritual. All power to know is of the Will, which is divine in nature and spiritual in its substance. Science is knowledge, and a scientific fact is a thing which is actually known. A scientific mind is one which has the capability to understand a fact so demonstrated or illustrated that it may be known. Clearly, then, Science is that which is known; and it may, with equal assurance, be stated that "that which is known," is, in every instance, whatever *has been demonstrated* to the degree of actual knowledge, in the intelligence of man.

There is no rule or law whereby Science must be judged as knowledge based exclusively upon sense-action, or that a scientific fact must appeal only to the external senses; it simply must be KNOWN TO BE SO and that makes it both true and real, while the knowledge of it is scientific information, and a systematic application of it, for practical purposes, is necessarily a Science.

The fact of the illusion of the senses and the consequent ease with which they all can be deceived, shows that if science were materialistic in its nature and character, nothing could be actually known about it, and any of its speculations must forever remain undemonstrated. In order that it may be known, science must have the untrammelled judgment of the intelligent mind, which is not in any sense material in its substance, or physical in its action or in any of its forces; and without the distinctly metaphysical aspects of thought, true knowledge would be impossible.

That a truth which is metaphysical can be demonstrated materially, is one of the easiest statements to prove in metaphysical science; yet the one idea that the materialist seems most sure of, is that this is impossible and that metaphysics is incapable of demonstration.

While the metaphysical and spiritual faculties of the mind must be employed in any process of thought having for its object the demonstration of a fact, yet, the phases of materiality involved in its inverted action, may be intelligently employed by the mind to illustrate the fact to those minds which keep only *one open door* to their self-bound habitation, and that one the avenue of the senses. In all such cases, the minds are reached with ideas that are true, only through subconscious action and by metaphysical means, because their *conscious* thought-processes are wedded to sense-action and will receive no other evidence; therefore, the "material demonstration" is easiest for them to comprehend. But, while a metaphysical truth may be materially demonstrated, to an extent sufficient for the purposes of the external consciousness in its first reasonings about higher things, the *whole truth* of its nature cannot be made clear by physical means; because, matter is not ULTIMATE, physical laws are not ABSOLUTE and sense-action is never WHOLE in any of its operations. These qualities are all inviolable attributes of every "Truth," and without them truth is absent.

In a physical reproduction of a spiritual mode of activity, there is always a residuum of spirituality that will not materialize. This part is invariably the finest in substance, the highest in action and the most powerful in operation;—matter cannot manifest its substance, sense-action cannot reproduce its activities, and the senses, unaided by spiritual intelligence, cannot recognize its forceful energies; therefore, the sense-bound mind goes blindly through the universe of reality, conscious only of the coarser parts of the materialized inversion of real laws of action and power, but entirely unconscious of the eternal presence of those energies which quicken, and those forces which control all real operations of the intelligence of man.

It is an established fact in metaphysics, therefore, that the real truth of any material thing, object, or problem, can only be understood after a conscientious examination of its *idea*, through concep-

tion of its unchanging identity. This is necessarily a metaphysical process of intelligent understanding; but the laws of action are so far-reaching in conception and so all-inclusive in comprehension, that all of the inverted processes on the external plane also become clear, and are readily understood in their true light, as useful physical operations for the benefit of the body in material life; but these processes are not ultimate or eternal within themselves. The real forces of the inner nature contain the essence and motive power of everything. The only means of acquiring this kind of knowledge, is Thought, the operations of which are distinctly metaphysical.

Thus, metaphysics may be employed with the greatest force to destroy the views of the materialist and to batter down his self-built wall of obstructive reasonings; for unless he should *think*, he could know nothing, and would have nothing to be demonstrated; and if he does think, even to the least extent, he performs a scientific act too fine for hands, too intricate for instruments or tools, and too abstruse for physical control. And if he trust the evidence of his five senses, alone, he does not really think about anything, but falls into the easy and indolent habit of believing what his external senses present to his vision, and accepting the limited opinions of others who are also deluded by sense. Truth is absolute, and only that which is actually true can be demonstrated in knowledge. As a matter of fact, nothing absolute can be known through sense-evidence; therefore, any Science worthy of the name, must strike deeper than materiality for a firm foundation on which to rest. Such action would be more "scientific" than to assail the unseen, and condemn it as unreal because intangible to the senses.

A still deeper and more serious aspect of the case, is the fact that all sense-evidence or action is inverted rather than direct, and that no permanent evidence of truth ever appears in it until it is again turned back upon itself, and the inversion of its outward action recognized. This inverted nature may be illustrated in several ways:

(a) The fact that the intelligent mind can invert the evidence offered by sense, and think back along all the lines of action suggested, thereby losing none of its powers. If sense-action were direct and conclusive within itself, this could not be accomplished.

(b) The still more forceful fact that in every instance where the intelligence does rightly invert the evidence presented by sense.

the reasoning leads at once to higher realization, whereby deeper knowledge is gained and greater powers for action are generated. This illustrates the higher nature of the operations of intelligence.

(c) The certainty that every object of sense constantly changes—in body, form, and substance, as well as in action and in power. This fact soon convinces the honest investigator that “reality” is not a genuine constituent of the thing; and if it is unreal, itself, its action must necessarily be the reverse of real activity. Then the test described at “(b)” proves the inverted nature of the appearance as first recognized. While it answers for use by the senses in external life, it is both purposeless and valueless for the exercise of intelligence with regard to spiritual ideas.

(d) The operative action of formative matter, always leads through condensation and stagnation, to crystallization, the ultimate being total lethargy of movement, so far as sense can recognize action. This is the exact reverse of all the operations of intelligence; and, when the mind follows the seeming condensation of forces and particles, establishing its beliefs in accordance therewith, it stagnates in mentality, loses its forcefulness of original thought, and becomes bigoted in belief instead of remaining intelligent through knowledge of facts. This is the opposite of every natural activity and it expresses no spiritual principle, although it follows, to the letter, all the dictates of sense, and appears to have full and accurate sense-evidence of the correctness of its theories. It clearly illustrates the fact that sense-action is the inversion of the activity of intelligence. When this external evidence is directly inverted in the understanding, and the mental faculties are used to examine the statement or thing by itself, the falsity of the one evidence and the ultimate truth of the other, soon become established.

(e) In forming theories of life and of law, the more closely one follows the evidence of sense the more confusing become his studies, and the more changes of hypothesis become necessary. In such a course no ultimate conclusions can be established. Change is the perpetual order of his progression toward the anticipated “final knowledge.” On the contrary, however, when sense-evidence is considered in the light of an external physical inversion of the spiritual evidences of those things and laws which are real, and the intelligence is made the basis of the mental processes, the mind pro-

gresses steadily in the direction of definite knowledge of the actual facts, and permanent understanding becomes established in ways that perpetually prove themselves and demonstrate fundamental principles as unchanging truth. No such results are ever obtained through confidence in sense-action.

The only possible course to pursue, in order that one who still entertains a belief in sense-evidence may reach these heights, begins in the unconditioned reversal of every point of evidence that seems to be submitted by the external senses. There is no other path by which we may reach the elevation of true understanding of that which is permanently real, or attain the heights where wisdom may be found unmixed with the foolishness of self-conceit.

The chief difficulty in following any of the paths of the higher wisdom, lies always in the disinclination of the mind to disregard sense-evidence. In fact, with a very large number of persons this is the only impediment. It is not easy, at first, to admit that sense-evidence is not correct; still less so to pronounce it *entirely* wrong—a decision which the mind must make, in order that it may take even the first step toward reversing its action with regard to an idea. This step once taken and its fundamental accuracy determined, the act becomes easier at every attempt, and soon the mind can think unhampered by the illusions which so readily beguile the intellect.

Everyone is familiar with the supposedly incontrovertible assertions so confidently made by the average man-of-the-world; for example: "Surely, I can believe my own senses!" "What I see I know!" etc. And the self-styled "Infidel" is never so certain that he speaks wisdom and shows superiority of intellect as when he assures his hearers that he never believes anything which he cannot see. But "Wisdom resteth in the heart of him that hath understanding." When the individual begins to think and to analyze the ideas with which he deals, all of these self-confident opinions are soon demolished. To each deluded believer in the reality of sense-evidence, we would emphatically say: No! my friend; you cannot, safely, trust any of your five external senses, or believe the things which you see physically, unless you first understand their nature, their source of action and power, their office and their limitations. These things are objects of observation and study and they can be known. Those who once learn the facts about them

never again uphold the senses as means for the acquirement of actual knowledge.

These facts, however, when proved to our doubting intelligence, need not disconcert us. The injunction is not entirely negative, *i. e.*, to doubt or to deny the existence of the senses themselves; but it has a vital positive action in its urgent appeal to the intelligent examination of both faculty and function, for the purpose of determining the actual facts, independent of any opinion, and of establishing the literal truth as proved by demonstration in universal ways. This is all that is asked, here, with regard to the sense-nature of man, and no fair-minded student of Reality can object to the examination being made along these lines.

In the investigation of unknown elements or problems, the rule must necessarily be: first theory, then adequate test on fair grounds that may lead to demonstration. This proves or disproves the correctness of the statement, after which the demonstrated fact takes the place of the theory, or, a new theory may be formed for further investigation. In this way it is possible to examine, with perfect fairness, any proposition made, and to render judgment in absolute justice to all concerned. By these rules, the senses and their operative powers in human life may be studied with interest and with value; and each investigator can satisfy himself, by use of his own faculties and through experiments which will for all time determine every similar question.

The senses are instruments for external action, in objective life. They relate entirely to material action, and matter is their basis of being. They are adapted to personal existence, in physical action, and are gauged entirely for that plane of life. Even then, their limitations are great; and they are always confined to crust or shell, as it were, the vital forces or energies being entirely beyond their reach. They are circumscribed in action and limited in power of operation, by the personal beliefs of the mind using them. They expand and contract within the range of that mind's possibilities of belief, just as its beliefs and opinions vary. Every fluctuation of thought-action with regard to physical life, is closely followed by a corresponding variation of the report made by the sense involved in that phase of life. In fact, each one of the senses reports as present, whatever the mind fixes upon as the measure of its action

in a given line or at a given time. This is true, either in the state known as consciousness of personal life, or in the subconscious state of hypnotic influence.

As the mind thinks, so the corresponding sense reports; and in the hypnotic state the sense of the Subject reports whatever the mind of the Operator wilfully thinks. Sense has no power of choice, of its own, and cannot do otherwise than respond to the influence given it by thought. For these reasons, the operative action of sense is under the control of thought and may be used by the mind at will, for any purpose; consequently, when properly understood, and their powers for action correctly interpreted, the senses may be rightly used by the mind for purposes as high as external life can produce; but, under self-reign confusion soon takes possession of every faculty.

All sense-evidence is rendered upon the supposition that whatever appeals to the sense faculties, is real, and its statements true. But, as a matter of fact, that which is real, in the true meaning of the word, never can be recognized through the use of any of the external senses, because they are so unlike reality that none of their modes of action respond to its activities and it passes unrecognized, as might an object in total darkness. Nothing whatever that man can deal with directly, through the senses, will stand the test of the pure definition of the word, "reality."

In the experience of man on this earth, the elements of action known as sensation, mentality, and intelligence, are present in every transaction. Through the various modes and movements of Sensation, he deals with physical objects—the *things* of earth-life. Through Mentality, he deals with thought, and employs its numerous powers in gaining and using knowledge. By means of Intelligence he recognizes ideas, understands problems, conceives truth, determines moral questions, exercises judgment and discretion, defines justice and exemplifies wisdom.

There is always a definite relation existing between each material object and the mode of thought with which it is associated. There cannot be an object in the world, in no way associated with thought. If this were possible, the object would be unknown and must pass unrecognized, because, there would be nothing connected with it to think about, and no action to attract attention from the mind. Every

object has its accompanying thought in the mind of the race.

Every thought that is true, is also real, and refers to some definite idea. Without the idea there could not be a real thought, because there would be nothing about which to think. A thought without any idea is inconceivable, and an object without any thought behind it is impossible in the universe. At most, it could be only an undefined sensation in the external realm of the mind—the inversion of true thought; having no substance it would soon fade and disappear from even external notice.

The order in which the mind views the relation and interaction of these three stages of recognition, is: the Object, the Thought and the Idea. But, the true course of procedure of the activities themselves, is: the Idea, the Thought and the Object. First, there *must be* the idea: a permanent entity composed of real substance—living, active and capable of being understood. Next, comes understanding of the Idea and comprehensive recognition of its principles; then, a thought is formed. This becomes a “Thing” in the mental universe, or thought-world; and if it be a true comprehension of the nature of the Idea, it remains a permanent thing in the mentality of the race. If, however, the individual personifies his thought about the Idea, an inverse action is temporarily established in the mind, and, in time, may become a race belief. This inverse mental action externalizes itself in an inverted thing, called an object, and appears in the realm of sense as a reality. In its external appearance it is the reverse of the “idea,” which always remains intact in its own realm of Ideal Reality.

The external object is always the result of *inverted thought-action*, which has been indulged by the race for unknown ages. There must have been something to invert; consequently, there was originally a true and pure conception, quite the reverse of the seeming qualities of the objective appearance. Likewise there must have been an Idea to be conceived, comprising all the pure and real qualities originally comprehended in the true thought-realization. All these qualities are permanent, therefore they had no beginning. They are eternal reality. The infinite realization of them is what formed the Idea.

The Idea necessarily came first; next, the conceptive recognition; then, the realizing thought which formed the true image or real

thought-thing in the universal realm of mind. Following this, comes the reversal of thought-observation, which reversal occurs through self-desire and its consequent separateness; and, ultimately, to the now separated mentality of the self-man, comes the assertion made by its own notion of self-being, which he calls "Sense," that the imagined separate thing is present, and, in its plurality, constitutes a universe of objective things, all substantial and real—and Sense is crowned King in the now thoroughly illusionized mind of the self-deceived man.

The one fundamental reality involved in all these transactions, is the Idea; and the only other reality included is the true thought-conception of it. All the rest is of an opposite nature and equally as unreal as the first is real. Inversion is the foundation of its action, change is the order of its progression in seeming life, and illusion its chief characteristic. Nevertheless, if we clearly understand these facts, we can safely deal with the object and with the inverted thought-action from which it proceeds. Then we may become familiar with the real nature of the original thought, or the mental conception in the universal mind of man, where the truth of being has its first conscious manifestation direct from Being itself—MAN'S IDEAL EXISTENCE. In this way we may come into conscious contact with the Idea itself, which, while occupied in the limited state of consciousness known as external thought or sensuous observation, was non-existent to our comprehension.

The state of mind in which either one of these extreme views appears as real, will render the other unreal, by virtue of the opposite character involved; consequently, to the mind which is absorbed in the evidence of "reality in sense objects," spiritual Ideas are either shadowy and unreal, or non-existent; while to him who sees, feels and understands the presence and nature of Ideas, objects of sense are necessarily unreal, illusive and unreliable. His understanding of the substantial and changeless identity of all those things which are exactly the reverse of these, renders this judgment imperative.

This is not speculation, alone, neither can it be shelved as a mere matter of opinion depending upon the point of view taken by each, and equally substantial for both. The statements can be examined, and the spiritual or metaphysical can be tested and proved, exactly

as any problem in physics: *e. g.*, chemistry or mathematics. The mind possesses the faculties necessary for both lines of investigation and can think from either base. It is, however, a significant fact that while with the spiritual faculties of reason it can, through analysis, thoroughly examine and judge every sense-faculty and sense-object, it cannot, with its sense-faculties, examine any Idea or principle—it can only deny their presence because nothing is seen. In dealing with spiritual activities, the greatest and most intricate power of the mind is invariably realized on the metaphysical side. If the physical were the real, this would be impossible.

Under examination, the material object immediately begins to change in appearance. The closer the examination the greater the changes and the more rapidly do they take place. The same holds good with all the phases of external and personal thought. On the contrary, however, the closer the examination of the real phases of thought on the inner plane, the stronger each stands forth as truth; and, the more carefully and earnestly the Idea is studied through the exercise of the metaphysical forces of the mind, in pure intelligence, the more real it becomes in our comprehension. Its unchanging qualities prove permanence, which can never be found with the external object.

It is an established fact with all investigators of spiritual matters, that in every such problem, the Idea comes first. That which is first, must necessarily be considered real, because the manifestation cannot be more or better than its principle; the effect cannot be more than its cause.

In each step of outward manifestation the residuum that remains with the principle, is the measure of the difference that exists between the two. This is especially marked between the real thought-activity and its inverted, separate thought-action; the first is greater, more enduring, more powerful, and more active, hence real. It is man's only real thought, and is purely metaphysical in every operation, and at every step. It does not even relate to matter, and material things do not occupy any of its attention. It is concerned with vital questions of soul-life and it examines principles and laws through reason, judgment, discernment, intuition, and inspiration, even more directly, as well as more minutely, than sense appears to examine objects.

Honest, impartial examination, if thorough and complete, causes the sense-object to lose significance and soon to vanish from the problem of Reality. Even the test that the sense-mind gives to material things and problems, includes the metaphysical processes of thought and action, in mathematics, the higher chemistry, and reason. All the power of these is distinctly metaphysical, because they employ the mental faculties through spiritual activities and invariably progress upward in a continuous increase of power, which could not occur on a downward path. It is not in the nature of things, either spiritual or material, that a downward course should generate an increase of power.

The conception, by the soul, of an Idea of genuine reality, and its reproduction through mental realization, is the most mighty power for action that ever comes to man; it operates always upon the metaphysical plane of spiritual activity, never on the physical, and is unknown in sensuous action.

The test of these statements may be made by anyone who will acquaint himself with the methods of using the powers of thought so as mentally to realize the activities of permanent reality; for, although experience and habit of thought in this life have made it easier for us to comprehend sense-action and its evidences, yet every mind is spiritual in its nature and has the full power of realization of principles and the consequent understanding of law, through which knowledge of reality may be certainly acquired. Cause and effect must always be equal; and the nature of any thought may be clearly shown by its result in human life.

Apply your thought, clearly defined and thoroughly formed for a definite purpose, along the lines of any hypothesis, leaving all self-wishes, desires and influences out of the transaction, and carefully note the results to both yourself and those included. If the sub-conscious influence of the thought-action thus generated and transferred to another, simply prompts him to the further indulgence of self-propensities, with himself or with others, or if, *after properly formed and transferred*, it only results in indifference, bringing no response and no change from a selfish and personal line of action, its source can safely be judged as external and personal. Unreal results can proceed only from unreal thinking.

When applied to healing, the physical results of mental action

will determine the nature of the principles evolved in the thought which has been applied. Health is Wholeness, and a true healing power of thought is whole and sound, both in its philosophy and its action. A thought which carries the semblance of unwholeness, will never produce healing results. Thoughts of separateness are necessarily unwhole, and there is no soundness in them. This is the reason why belief in materiality as the substance of the world, and in personality as the life of man, is always mixed with sickness, suffering, and seeming death, no matter how much it may be tempered by moral intention, especially if unaccompanied by consciousness of unity in reality.

True morality is based upon at least a subconscious recognition of unity, which prompts the responsive action of the outer nature to the consciousness of equal rights for all, and establishes moral responsibility as a duty with each individual; but, that sort of morality that judges "rights" by material measure, alone, is based as much upon separateness as if the moral thought were absent; and unwhole conditions, physical, mental and moral, are equally as common as the separate thoughts.

The physical body, in its organic and functional action, reproduces the kind and quality of activity evolved in thought by the individual, and the character of the thought-action indulged may be judged by the physical results. Thought based upon principles which are real, cannot produce results that are unreal, neither can unwhole conditions follow the conscious realization of their activities. The action of the result proves the character of the cause; and thus any theory may be tested. Science must rest upon knowledge of the actual facts of life before its acts will be exact, or universal in operation.

LEANDER EDMUND WHIPPLE.

FIAT LUX.

XI.

BY MRS. EVA BEST.

"Solas, has no one of the great writers or thinkers put his idea of the deity into words that satisfy you?"

"Yes, one has done so. It is the poet, Alexander Pope. Many have tried to do what this writer has succeeded in doing, but such efforts have usually ended in their making use of comparisons or similes. To me Pope's worded thought has seemed the most nearly satisfactory of any I have met. You remember he expressed himself in these words:

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

"It seems to me that is as near as one might expect to get to a definition of this tremendous Mystery."

"Yes, Querant; and if only the full meaning and truth of Pope's words could become part of the consciousness of the human mind, this great fact, like the particle of yeast which leavens the whole lump, would permeate the heart, mind and soul of man, and a rapid growth and expansion of all three would follow."

"But what is to hinder the intellect, the mind of man from grasping this fact, Solas?"

"The intellect of man is capable of grasping it, Querant; but merely an intellectual grasping of the fact will avail him little. It must be made a soul-knowledge before to us it can become a truth of which we are *conscious*."

"And once it is no longer words but consciousness, what then, Solas?"

"A gradual comprehension, I hold, of what it means to us must follow, the processes of Nature before one's observant eyes suggesting this."

"You mean that the mind of man may be likened to an unopened rose, which, impelled by the soul-intelligence within, opens, petal by petal, until its very heart is exposed to the rays of the golden sun—

which in the case of the human being would be the Sun of Truth."

"You have expressed my thought perfectly, Querant."

"What comes to us when we do begin to be really conscious of truth?"

"One of the first conditions gained for the human mind by its apperception of the truth is that of confidence; that sweet and sure and strong reliance upon a known verity, that calm, glad assurance that routs fear."

"And after that?"

"Following fear goes superstition; while self-respect, that genuine appreciation of self in its divine relation to the Infinite—that self-respect which relegates humility (an emotion which should have no part in the soul grateful to the Most High for its being) to its proper sphere, takes its really necessary place."

"If once we were to become truly conscious in our very souls of the truth of Pope's magnificently expressed idea, we could as never before be able to comprehend the declaration of the Nazarene—"The Father and I are one?" "

"And, acting upon this knowledge, we should be able to perform many things which He performed."

"Would such knowledge give us power, Solas?"

"As surely as it gave power to Him."

"Will you kindly make it clearer to me what the poet meant by the words 'one stupendous whole?' "

"The 'whole'—why, all that is, Querant, viewed as *one essence*; the ONE being, unthinkably manifold in manifestation."

"That idea is a difficult one to grasp."

"It is difficult because here we leave the plane of manifestation, and, entering the domain of spirit, find ourselves trying to probe the mystery of the primal Cause—God—THAT which pervades eternal space through eternal time."

"But *one*, Solas, just one All Pervading Spirit?"

"Just ONE—that which *wills*."

"In us?"

"In all things. The ONE ALONE whose thoughts possess the power to make themselves manifest in form—to create a material universe."

"ALONE?"

"Yes; for there is nothing else. In the words of the ancient occult hymn:

'The ONE ALONE breathed breathless by himself;
Nor has aught else existed ever since.'

"Might one not also name this ONE the ONLY, Solas?"

"One might, indeed, and with excellent reason."

"You have spoken of the 'Law,' calling it 'immutable,' 'changeless.' Tell me more concerning it, Solas. Is it an attribute of that which wills?"

"Not an attribute, but the very essence of that which wills. I fear I shall not be able to make my meaning clear to you, Querant. But if you will ponder upon what I tell you now the truth of the words I utter will disclose itself to your soul.

"To an Infinite Mind to which even the most remote consequence of a cause is clearly known, the manifestation of *Will in Creation* must take the form of Law."

"And this Law-created manifestation of the one Will is what is known to us as 'Nature'?"

"It is what is known to us as Nature. And all things in Nature conform to the Law of their being. There can be no 'supernatural' thing; nothing outside the Law that causes these activities we name natural phenomena."

"How past all our human comprehension is the Infinite Mind, Solas!"

"And yet its divine working is all around us and about us and in us. What else can there be?"

"It is true, the visible result is before us all the time; but we long for more than the out-showing. Shall our longings ever be appeased?"

"The things of the spirit are discerned only with the eyes of the spirit; and the eyes of the spirit open for those who look with that love which sees into the very heart of things."

"I can grasp your idea in part, Solas, but only in part. Tell me more of Nature—of the 'body' of the whole."

"Everything in manifestation in the universe, from a blade of grass to a vast solar system, *must* have its origin, *its life*, in this Law-Thought. And whether it be a potent spirit, a world, an insect or a plant, its manifested form, its nature and its results are

consequences of its aggregation and assimilation of *qualities*."

"'Qualities,' Solas? How can form, how can *substance* be or possess qualities?"

"I shall help you to answer that question yourself, Querant. Do you see this stone?"

"I do."

"As you look upon it what do you think about first?"

"That it is hard, Solas."

"And if you ascribe hardness to the stone, Querant, can you still believe that it has no quality?"

"No, Solas, I can not."

"Well, then, first of all, it is hard; that is one of its qualities. What is another?"

"It is heavy."

"And what else?"

"And brittle."

"Three qualities. Do you observe any others?"

"It is granular."

"Four."

"And opaque."

"Five. By these qualities in combination you have come by experience to recognize it as a stone. Nor do its qualities end here."

"True, Solas; it has also color, laminations, peculiar grain and specific gravity. How densely ignorant I must have seemed to you a moment ago!"

"And how quickly you have acquired knowledge that, had you given it a thought, a chance, would have come to you long ago."

"And it is by those qualities which I would not believe the stone possessed that I may easily decide what sort of stone it is—limestone, sandstone, granite, igneous or metamorphic rock."

"Divest them of these qualities, Querant, and what have you?"

"A something I should not be able to think of at all—in other words, a nothing."

"Here is a piece of window glass. It is said to be melted stone. It possesses, indeed, many of the same qualities we find in the stone."

"But it has other qualities the stone has not."

"True. By means of his own experience (and that of others he

is glad to accept) the glass manufacturer has come to know something of the Law governing Nature, and, by an intelligent exercise of wisdom and will, he has made it possible for him to cause it *under the Law*, to be divested of some of its qualities—name one of these, Querant.”

“To me the most important and remarkable quality of which it has been bereft is its opacity. It is no longer opaque, but is transparent—a change that might well be looked upon as something miraculous.”

“It is a *good* miracle, Querant; a *real miracle*; for no ‘miracle’ ever was or ever will be ‘worked’ except under the Law.

“By his wisdom and will, therefore, the manufacturer could, as I have said, cause the substance to assume or combine with itself other qualities by which you at once recognize it as glass.”

“And in accordance with the worker’s intelligent plan, we distinguish it in its many varieties—as window glass, bottle glass, table glass, decorative glass, watch crystal and thermometer tubes.”

“But stop and think, Querant, of this greatest wonder of it all: *The qualities that constitute this stone must have existed when the stone was formed.*”

“When the stone was formed?”

“It is an astonishing fact. The quality of a thing is that which was in the Infinite Mind before it was made manifest in substance.

“When, under the Law, certain qualities are eliminated to form glass; or when the stone is destroyed by attrition or solution, the qualities that were in the stone and those that were absorbed and eliminated in the process of conversion of the stone into glass *must still exist*, and are ready to form parts of such other bodies as owe their manifested existence to a combination of such qualities.”

“It would seem that the quality of a thing may be likened to the soul of it. The thing itself may be transformed, disintegrated, yet its quality still abides.”

“It is quality that makes character, and character persists. Man is spirit manifesting by the aggregation and assimilation of certain qualities which he aggregates and assimilates for that purpose. As the plant, the insect, or the animal can aggregate or assimilate only such qualities as are necessary to each for the purpose of manifesting a certain degree of evolution, so the degree or phase of evolution of

the human ego governs his assimilation of qualities and his power of attracting them."

"These qualities being already in existence and ready for his wisdom and his will?"

"That is it, Querant. From what we call the material plane he selects such qualities as will build up and nourish the body, assimilating or aggregating the fit and eliminating the unfit. Animals in a low sphere of evolution are governed by what we designate 'instinct,' and use only such articles of food as this faculty teaches them is requisite for the purpose.

"As the evolution of the ego advances through the different grades of humanity, the faculty (and with it the responsibility) of selection obtains, his choice of food becoming more complex. As he grows wiser he wills to eliminate or to add qualities (by mixture, by preparation, and by cooking), so that he is enabled to make use of many things which in their original state or nature were unfit for food."

"I now understand what you mean by 'responsibility,' Solas. I was about to question you in regard to your use of the word. Upon the man's wise selection depends the health, strength and other qualities which compose the physical body?"

"Yes, Querant. And often he is not so 'wise' and errs in his selection; and often, knowing better, he deliberately makes use of what to his senses is pleasant at the moment, choosing rather to suffer the harmful effect (which must follow as the night the day, since the Law is the Law) that is sure to be its ultimate result. Thus he wisely or unwisely makes his selection, or, let us say borrows that which he thinks he needs from the so-called material plane."

"'Borrows,' Solas?"

"Surely the word is appropriate, since every particle or quality of which he makes use must, soon or later, be returned to that plane."

"It's *all* a 'borrowing,' then—no one can ever hope to hold anything as his very own 'for good and all,' as the saying goes? It is his only to use and return?"

"Only to use and return, Querant. This simple yet tremendous fact, were it once to become a man's soul-knowledge, would loosen

the clutching grasp of those who foolishly think to *own* that which generous Nature simply lends them for their present use."

"So, then, while we live upon the earth and our terrestrial beings have need of things material, it is to the 'Body of the Universe' we owe all that we are, materially, and must, because the Law compels us, pay off our indebtedness when we leave the earth plane—return all we have borrowed?"

"Nothing unfair about that, is there, Querant?"

"And the evolving ego borrows even his qualities?"

"Even his qualities. They 'are but parts of one stupendous whole', you recollect."

"But the qualities already manifesting in a million million other things are not to be made use of by man. There must be a 'latent supply,' let us call it, a vast store-house filled with all the 'parts' he needs—the non-destructible qualities he is allowed to use as he wills to use them."

"Your idea is a correct one, Querant. Your 'vast store-house' is but another name for the infinite domain called by students of the occult the astral plane.

"It contains all the principles or qualities that in any and every variety of combination make up what is called and recognized as character—all those qualities that make what we call a good or bad or useful or worthless or foolish or wise man or woman or race; the intangible, imponderable collection or aggregation of qualities we perceive in our fellow-beings."

"Then there are the bad, foolish and worthless qualities as well as the excellent ones?"

"You are as quick to recognize injustice, selfishness, malice, pride, impurity and hatred as you are to perceive the presence of love, justice, purity, altruism, compassion and sympathy."

"Surely, Solas."

"All these recognizable qualities are to be found there—all the combinations that go to make up the character of angel or demon, a good man, a bad man, or the gentle or vicious 'nature' of an animal.

"Nor are these 'parts' of a negative nature; rather are they living, sentient principles eternally desiring manifestation, eternally seeking affinities."

"Living, sentient principles *in action?*"

"Ever and always in action."

"Trying to manifest in *us*, Solas?"

"Trying to manifest in us and all other living beings."

"But surely they are not real things! They are just abstractions."

"They are real; so real, Querant, that we may think of them as being, in a manner, fluidic in their nature, since like qualities can combine into united and gigantic forces; but (again we recognize their fluidic nature) they are also capable of divisibility into separate manifesting entities."

"You astonish me, Solas. But these 'forces' are never perceived as entities?"

"There live those who are able to perceive them, and to these perceivers (since all forms are but representations of one cognizance of qualities) they possess evanescent forms which are repulsive or attractive accordingly as their character or quality is agreeable or repulsive to the beholder.

"The power of selection and the responsibility, therefore, is in the ratio of the entity whose character is formed from these principles. As in the selection of food for the body, the lower forms of evolution can assimilate only such of these principles as is necessary for maintenance on that plane of evolution."

"If I rightly comprehend you, Solas, you wish me to understand that while the evolving being manifesting upon lower planes of existence is able (by means of that mysterious something called instinct) to use simply that which is necessary for his well-being, those who have won to higher planes may and do make conscious choice of both material and spiritual foods?"

"That is exactly my meaning, Querant."

"And the more evolved being may make deliberate choice of the qualities you tell me have always and must always exist—may call to himself those that he has come to realize by his very own experience may be helpful or harmful to the welfare of his soul—may hinder or help his progression?"

"He may demand or he may accept that which will lift him up or draw him down."

"But how may he accomplish this?"

"He may accomplish it by a simple mode of procedure. First he

must *demand with will*. To obtain results from the making of such a demand, he must inform his being with a strength of purpose; must endeavor with all his soul's might to do and to be to the best of his present ability the thing he demands."

"The will to do and to be is possible to him?"

"The will to do and to be to the best of his present ability is possible to any man. No more is asked or expected of him."

"To do that and to do it *really*, Solas, would be, I think, a masterly achievement."

"It is the putting his foot determinedly upon the first rung of the ladder he *in very truth* desires to climb. He is not asked to set his foot upon the tenth round in his first effort."

"And it is possible for him."

"It is possible for him to so do and so be, that he becomes attuned to that which he desires. Under the Law of attraction, of affinity, he can not fail to draw to himself that which he has chosen to become. The living forces on the astral plane eternally alert and eternally seeking the means of manifestation respond to the welcome call and rush to him as swiftly and as surely as light rushes into an opened door."

"Flooding the 'demander' with spiritual light and adding to his soul-strength? But the 'accepter,' Solas, what of him?"

"By his attitude of acceptance he haplessly renders himself a prey to whatsoever forces may attack him. Unprotected by the shield of a wholesome, dominant purpose, he is unable to successfully meet and master the insidious foes of the astral plane."

"And he becomes, perhaps, one of those very individuals I have often so wondered about—people who apparently are the victims of powers over which they seem to have no control. But can so terrible a condition as this be overcome, Solas?"

"It can. When a man's longing to change his condition becomes *genuine*, Querant, he has made his first move toward bringing about a change. The demand (which is the true prayer that is always answered) for better conditions—the *sincere* longing to reach a higher, better, finer estate brings with it that which helps to strengthen the will to do and to be—in other words to put the aspirer in tune with all that is excellent."

"How ignorant people are upon this great and vital subject."

"Alas!"

"I would have wisdom, Solas."

"Then begin at once to be wise. Choose to become informed. Admit the light. Do away with the soul-clogging idea of personality; of separateness. Become conscious in fact that you are one with the 'Stupendous Whole.' Realize yourself a part of all that is supernally splendid in life. Realize that nothing is too fine, too high, too good for you (who are already one with all that is fine and high and good) to show forth in your being. Conscious of your oneness with the Father, do you, Querant, with that self-same, divine power which first cried '*Fiat lux!*' speak the Word, and **THAT** which was then, is now, and ever shall be, will let there be light!"

EVA BEST.

WHY?

You ask why April laughs and cries
All in one fleeting hour—
With weeping clouds and laughing skies—
Now sunshine and now shower.

The reason why is plain enough.
You see, she comes between
The months of Spring—one, wild and rough,
And one of merry mien.

When scowling March with angry frown
Asserts his stormy sway,
The tears of April patter down—
Until consoled by May.

No sooner doth sweet May beguile
Poor April by her grace,
Than wild March frightens every smile
From off her pretty face.

She's made to laugh with merry May,
To weep when March is rude—
No wonder April can not stay
In one unchanging mood!

HELGA S. B.

THE REALITY OF THE HIGHER LIFE.

The traditions of past generations have more influence over us in the molding of character than perhaps we are aware or would like to admit; and it is the exceptional individual among us who has advanced far enough to assert his independence in these matters and think for himself.

The race-thought holds the mind enthralled with a power from which escape seems impossible. But, like all delusion from which the first realization of truth sets free, this seeming power is easily broken when freedom is realized. The power is all contained in the knowing. To acquire a permanent state of realization we should discard every error as soon as recognized, and make the truth which is to replace it our very own—a living part of our being. In this way development goes steadily on, and we emerge from the fog of illusion into the clear atmosphere of reality where every energy may be stimulated in the right direction. When this new and higher plane is reached we begin to recognize the oneness of those realities which under limited comprehension may have seemed to be so many. A realization of this oneness resolves the fluctuations of developing thought into the steadiness of permanent knowledge, where character and soul are developed upon an eternal foundation.

Error, or illusion, often assumes the aspect of truth, and under this disguise insinuates itself into the unguarded mind. If harbored there it will cause much suffering, for its false counsel always leads the mind astray. In order to return again to the path of wholeness, truth must be recognized and followed with an unswerving devotion through which no error is allowed to penetrate.

If mankind would but hold to truth as loyally as it often clings to error, the difficulties of this life would vanish. Instead of bending under the stress of "things" which are but illusions at the best we would then walk upright, sustained by the genuine power of divine reality.

Close companionship with truth strengthens the character until it attains a quality of power that is irresistible and impregnable. Lacking this quality there is no foundation upon which to stand,

and one is like a straw blown hither and thither by every wandering breeze. There is nothing more fatal to the well-being of the individual than to dally with error, for such a course begets a moral weakness which must lead to every kind of trouble. This weakness engenders a condition of unrest which makes life a burden. The earnest mind will recognize that it is only by the sacrifice of self-desires that this unrest can be banished, and peace, the solace of every ill, become its companion, to remain so long as the individual is faithful to principle, without which no one can live the higher life. Only the higher life can enable one to make real progress toward the All-Good, the culmination of which means the soul's freedom and ultimate rest. Each life that we live carries us nearer to that divine goal, if we but act rightly and so accumulate the results of right action for future progress. For what else are we here at all, if not for the purpose of regaining our divine birthright of spiritual inheritance?

In its progression every human soul comes to recognize that the things of the world are "but shadows of the real," and this realization brings it face to face with its own divinity. The struggle seems very hard at times, and the only thing that makes it in the least worth while is this recognition, with the added resolution to persevere in the right path, inbreathing only the higher influences, through which strength to endure, strength to progress, and a calm poise unknown to the sensuous personality, surely will come.

The turmoil of the world, moreover, wearies both mind and soul, sometimes to the limit of endurance. For self-preservation the sensitive individual is obliged to retire from it at times, into the silence, which is God's atmosphere, where he may renew his forces and where the weary mind may be reinvigorated and refreshed for further advance. Otherwise he could not bear the continuous strain of unchecked worldly influences. These are endured only when the higher aspirations are stifled until the soul seems dead, for where the sensuous so predominates there is nothing to which it can respond. While man thus sleeps to his higher life, his spiritual progress is at a standstill. The influence that awakens him is his savior. And so it is imperative for salvation's sake that we make ourselves receptive to the higher influences which are always at the door eager to enter if we will but open to them. This is a sacred duty from

which none is exempted. In order that each one may follow it, it only needs to be made plain to him, for goodness is natural to man. Beneath his worldly beliefs and deep within his heart Love lies sleeping, ready to awaken at the genuine touch of the soul. "The soul of man is a mirror of the mind of God." As such its potentialities are unlimited.

ELIZABETH F. STEPHENSON.

In the midst of the sun is the light, in the midst of the light is the truth, and in the midst of the truth is the imperishable being.
—*The Vedas.*

Spirit of Nature!
The pure diffusion of thy essence throbs
Alike in every human heart.
Thou aye erectest there
Thy throne of power unappealable;
Thou art the judge beneath whose nod
Man's brief and frail authority
Is powerless as the wind
That passeth idly by.
Thine the tribunal which surpasseth
The show of human justice,
As God surpasseth man.

—*Schelling.*

Live thou! and of the grain and husk, the grape,
And ivyberry, choose; and still depart
From death to death thro' life and life, and find
Nearer and ever nearer Him, who wrought
Not Matter, nor the finite-infinite,
But this main miracle, that thou art thou,
With power on thine own act and on the world.

—*Alfred Tennyson.*

Like the hand which ends a dream,
Death, with the might of his sun-beam,
Touches the flesh and the soul awakes.

—*Browning.*

Knowledge becomes evil if the aim be not virtuous.

ONE WOMAN'S THOUGHTS.

III.

The unspoken side of life—how few come into comprehension of the silent world in which most of our consciousness is absorbed. How precious are they to whom a glance, a vibration conveys all that is wordless yet most expressive of the inner depths of our lives.

* * *

What a difference between one person's giving and that of another! The one gives in such a simple, direct way, so evidently shunning effusive appreciation on your part that delicacy forbids you to offend; but you feel your gratitude, and you look it.

The instinctive generosity of two natures is aroused, and they seem to shake hands on common ground of delight. There is no hint of self-sacrifice to reproach you for acceptance; no delicately conveyed suggestion of intrinsic value or the liberality of the giver to create a self-imposed obligation to make a suitable return; no intimation that you should feel yourself honored by the compliment. Only a bestowal and an acceptance; a mutual obligation for pure pleasure too subtle for speech. That is the giving loved of God and man. The other—perhaps the least said about it the better.

* * *

A busy friend says: "I console myself that it is better to wear out than to rust out. Also when I look at others seemingly more favored, I do not find them happier than the busier ones. Strange, is it not, how we strive day after day for an object, which when possessed is not valued. As long as there is a goal beyond it gives us pleasure; but when reached we are not content."

It mostly depends upon the view and the personal interpretation of life. If we look upon life as development, and upon experience as simply a means to an end and not as an end in itself then the result is different.

If we look upon life as a development then all conscious growth obtained through experience both painful and joyous gives us compensating pleasure in the upper sphere of being, because we recognize all experiences as a means to an end, and that end the develop-

ment of faculty, the power of soul to be and do ; in short, character.

This expanding consciousness absorbs within itself the essential germ of each and every event of life, increasing the capacity for joy by feeding that element through perception of spiritual truths in material forms. We are defeated in our hope when we look for joy in a certain performance as the end in view. It reacts in a sense of pain and the futility of life.

When, however, we feel and realize in any effort small or great an increase of power or of insight into the truths of life and being—of life in the universal sense—then even apparent defeat may be interpreted as a spiritual success, and we continue to find added hope and joy in existence where to another we have seemed to fail.

It is this which keeps some souls serene under the most trying circumstances. They cannot be robbed, and are continually enriched by any kind of experience.

* * *

I am very content. I seem to have entered a new cycle tending toward better things. I do not get so tired ; my nerves are quiet, and self-control is greater. This is good if it lasts but a day.

If I am thrown out of balance I become sleepless and lose strength ; but I *will not* think the thoughts that trouble me beyond the point necessary for clear-seeing and a reasonable conclusion. I read, read, read until away in the morning hours or weariness overcomes me. But this seldom happens. Since my first deep sorrow in life it has been my habit to change my thought on retiring. To read some helpful paragraph, or repeat some formula that could engage my mind until quiet in sleep.

If I read I take some well-loved book that has fed and nourished my mind. If I use a formula, I repeat this in reverent desire :

“God is Infinite Love. I realize my oneness with this God of Infinite Love.

“Impress upon me as I sleep this conviction.

“Impress upon me that I have within me forces which will lift me to higher levels of knowledge and usefulness. Open my soul to divine influence.

“Put in operation those spiritual powers that I may lose myself in acceptable service to others, and therein taste the perfect fruits of faith, aspiration and helpful love.”

It often happens that when we say a person is not "practical" we mean that this person does not consider "self-interest."

* * *

That individual alone is happy who has in his own life passed beyond the line of self into that more spiritual condition which says of all things disagreeable, "no matter," and remains content, well knowing that no misfortune save that of willfulness can do him an injury.

* * *

This from a personal letter so aptly expresses what so many of us feel (the writer is a man) :

"Yes, I am now—so many years—old, and no wiser than of yore. Have not been able to learn enough to control myself at all times, though I've been fighting hard enough to do it. I wonder if people who take us for weak ever have an idea how good a fight we make before we fall. Others only see our weakness, not dreaming of the strength it took to hide it so long. . . . When I was working in the yard sometime ago, an acquaintance passing by remarked, 'Lots of weeds.' I took him back to the refuse heap and showed him the pile I had taken out. But you will not take the trouble to show it to everybody."

* * *

Intuition divines a truth, but uses reason to analyze facts. Thus the soul through reason assimilates wisdom, wisdom being the essence of knowledge logically digested. It is thus that reason and intuition should be united, reason being the servitor.

* * *

Now and then we meet with certain mentalities that seem to double our own powers, and so are helpful to us. They put us in possession of ourselves. We are under no obligation to them, for in the same sense we have involuntarily been helpful to them. This exchange of service is a mutuality of pleasure too subtle for analysis or speech. It may be brief or long in duration, but there is no obligation. We claim past possessions and extend our boundaries, growing in self-knowledge reflected upon us through the influence of another mind too wise to seek to bind us to "his way," but whose wisdom consists in helping us to grow our own way and in conformity to our own nature.

There is no meddling. We remain free, and that freedom is

precious. Our faults even are methods of growth, and are discarded when we come into the fuller understanding of life and the clearer practical possession of the faculty "to do."

The lower conforms to the higher, and we rise through the strength and the knowledge impressed upon the mind and soul in the endeavor to replace fault by perfection.

It is the highest form of friendship known to earth, and only high natures can attain to it. It is the stimulation of force in mentality that makes to the thinker a necessity of a real companionship. It raises the fact of friendship out of the domain of sentiment into utility on the highest plane of development.

* * *

Happiness consists in the full exercise of our nature; not in any one possession, either personal or material.

* * *

We behold evil according as evil exists in our own natures for the most part. I can understand that God can not behold evil. To Him there is no evil. All is good, climbing through degrees of better up to best ending in perfection. Evil is of man's creation in so far as it exists. It is crude man, from which he must emerge into higher planes of being.

Evil as error gives us experience, and our faults fall from us as soul develops. Though in the ascent they assume protean disguises, they are helpers—all of them.

* * *

All developed souls work for harmony. Harmony is the result of love-prompted efforts. Wisdom is born of love; the intellect gives knowledge but heart and mind produce wisdom.

No risen soul harbors resentments; they are banished as soon as they appear. Resentments cherished are signs of undevelopment; such things react in pain; for we ourselves have created and are creating the conditions that give us pain. . . . We are slow to learn life's lessons. How dare we repeat the Lord's prayer unless we forgive and love.

* * *

The idea of mental growth and freedom in hours of sleep was once more curiously impressed upon my mind by a strange dream-vision last night. I seldom dream. Usually I am not even conscious of drowsiness but suddenly fall asleep and as suddenly awaken

in later hours refreshed, but unconscious of either dream or experience. This was the dream (if dream it was):

I was standing at the foot of the white iron bed whereon I sleep, clad in soft, filmy drapery. So standing I looked down upon a sleeping face slightly turned on the pillow.

As I looked, I said within myself, "*I* am here, yet surely that is myself lying there. *Surely* it is I—yet how can it be?" I glanced at myself standing, and wondered vaguely at the flowing outlines, a deepening consciousness of difference and of a singular lightness coming over me. Again I looked upon the sleeping face so quiet, and with a serenity and certain indefinable something in it that made me wonder yet more. I noticed the lashes on the cheeks, the wave of the hair that was in slight confusion, and then at the outlined form. Again I said: "It surely is myself, and yet I stand here," and all the while a growing sense of power and that singular lightness of being was filling me with delight. Then I awakened, and without moving realized the vision. Just as, it seems to me, might the soul regard the body.

Perhaps the night of sleep is the soul's day time.

* * *

Sometimes we think and feel upon one plane, sometimes upon another; and to-day find ourselves inconsistent with the thought of yesterday; yet both expressions are true though apparently unrelated. Perhaps we, in one case, think abstractly, uninfluenced by emotion; while again we speak just as truly, but from the emotional and personal point of view.

Often I wonder at my own inconsistency of expression; yet either challenging statement was true at the time. Then, too, sometimes one speaks in protest and rebellion, and again from the philosophy wrested from pain and defeat.

Back of the mood is the Real Self undisturbed.

* * *

I think, whatever our philosophy, we are never quite reconciled to the death of those we love; for we are human and personal in our affections, longing for the touch and caress that made our sweetest joy.

But when we are bereft, brought face to face with the inevitable, the soul urges its claim, and we begin to search for possible com-

pensation through a deeper consciousness. But we suffer, suffer throughout our whole being, and the deeps are broken up in waves and surges of pain. Yet in these moments some new element may be blended with our nature, and remould the whole being to some finer issue.

Sometimes the change is like a new incarnation of the soul. One does not forget, but one grows tranquil. Sometimes this consciousness absorbs that other consciousness, doubling its own powers, and there is a sense of restoration difficult to express.

We permit other influences to come into our lives, yet we do not forget the absent. The life we really live is not what we are taught to believe it, or that which most of us assume it to be; nor can we, when wiser, translate our wisdom into terms for the yet unknowing.

Nor can life be defined in a phrase; but as consciousness deepens a strange wordless wisdom comes to replace the conventional idea of youthful years, and all who have been reborn while yet in the flesh into their own interior realm of being by some mystic sign within the eyes discern their kindred, and speak the indicative language of their degree.

As for life or death, what is ours is still ours so long as there is mutual need, and I am persuaded that death does not necessarily separate those whose inner consciousness is awakened and active on the same plane.

* * *

"It has been ordered so for me:
Oft times a veiled figure waits
My entrance at joy's gates,
And I the face of Grief must see.

And it was ordered so for me;
That oft times in Grief's citadel
The stars shine through my low-built cell,
The door swings wide—and I am free!"

S. T.

RESURRECTION LILIES.

As in the mire of earth God placed the seed
Of waxen lilies, sweet and fair and pure
As purity itself—so marvelous
Each blossom seems a living, tender thought
Of that GREAT LOVE which whispers to our hearts
The holy truth, that, as in grime and muck
The seeds of what we dimly recognize
As thoughts of God, may wait the Sun of Love
To start them into life as radiant
As fragrant lilies of an earthly field ;
So in the hearts of each and all of us
A something lives that links us to the Lord.
And with Him mortals suffer martyrdom ;
Are crucified, die, and are buried ; then
From our old selves that put away their sins
As lilies push aside the soil of earth,
We rise toward the glory of the Light
That beams upon us from the Sun of Love,
Whose source is hidden from our mortal eyes.
Yet whose effulgence warms and blesses us,
And brings to full and perfect blossoming
The humblest, lowest being of us all,
Thus touched and wakened and redeemed by love
That teacheth wisdom, although rooted deep
In earth's dark soil, will one day grow and bloom
In an immortal beauty, spreading far
The sweetness of our lives, as lilies do.
For, taught by God's own parable, we know
That Mighty Love itself hath thought of us,
And placed us in the garden of the world
That we may in His own good time become
God's resurrection lilies.

EVA BEST.

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT

HENRY STEEL OLCOTT.

The death of Colonel Henry S. Olcott at Adyar, Madras, on the 17th of January last, removes the last of the original Theosophical Circle. His vital forces had evidently been failing for several months; and a fall received on the steamer when returning from America compelled him to remain in a hospital at Genoa. He recovered sufficiently to make his way by slow stages to India. His death is attributed to exhausted vital force.

My own acquaintance began with Colonel Olcott in 1877. I was alone at home one afternoon in the early autumn when he was announced. He recognized me at once, but I had no recollection of him. I had been for thirteen years on the staff of *The Evening Post*, while he had been in the service of the Government, and part of his duties brought him into peculiar relations with some of the managers. Probably he saw and conversed with me. It was not my habit to exhibit my beliefs on subjects beyond our common life, and he hardly expected to find me familiar with such matters. He soon told his errand. Mr. J. W. Bouton, the bookseller, had referred him to me to examine the manuscript of Mme. Blavatsky. I had barely heard of her before, and had been told of a Theosophical Society in New York, but had been too busy to give the matter further attention. It seemed curious that Mr. Bouton should send him to me in such a way. I had edited four treatises which he had published, and visited him several times during the season. He had just sailed for England, and I went to New York on the morning that he left, to wish him the *bon voyage*. But not a word had he said of Col. Olcott or Madame Blavatsky. He often seemed to me to do business in a somewhat erratic manner, though I found him always mindful of the main chance.

At his pressing invitation, I visited Col. Olcott's abode on 47th street. There he introduced me to Madame Blavatsky. As they have taken a wide though good-natured liberty in describing me, I will recount some of the impressions which I received. Mme. B. was portly, large-chested, broad of abdomen—in short, what I conceive to be a Tartar figure. Her hair was golden like that of the goddess Aphrodité, her head large, the brow full, and other features well filled out. She knew well how to adapt her conversation to every one's humor, but she did not scruple to denounce, or to speak contemptuously to individuals. No man was more devoted or considerate of her than Col. Olcott, who executed faithfully her every wish, yet she would sometimes lash him, calling him "flapdoodle" and deriding his acts. He smarted severely; that I could see, yet he did not resent it as most persons would. He was respectful to her always.

When he first introduced me to her he spoke as if he thought that I was to enjoy a grand privilege. He treasured her utterances and treated them as a prophet would receive revelations.

To myself, Mme. Blavatsky was always courteous and even deferential. At times the maid was commanded to turn off all callers; but no sooner was my voice heard, than I was admitted. Among those resolutely excluded was the late Professor Joseph R. Buchanan. I know not why. Prof. Buchanan had hobbies and philosophic views of his own, and perhaps did not brook contradiction. Leaders are almost always adversaries, even when in the same field, and my own experience has led me to keep free of the "Boss." Mme. Blavatsky was widely intelligent; she could converse upon almost any subject freely. At her instance Col. Olcott did me a service for which I had abundant cause to be grateful.

He brought me the manuscript to read and report upon. Regarding it as a matter of honor, I acted with no regard to the wishes of the writer, but solely to the pecuniary interest of the publisher. I thought it too long for a single volume, and sometimes unnecessarily verbose. I reported this, adding that there was material for revolution in the work. The next that I heard of it was that Mr. Bouton handed the sheets to me and asked me to cut it down all that it would bear. This I did as I best could judge, careful to remove no expression or sentiment of the author, or to mar the

congruity of the work. It was my purpose to reduce the manuscript to the dimensions of a single volume. Mme. B. accepted my effort with a good grace. All that I had discarded, some two hundred pages of manuscript, she said was "flapdoodle." But after Mr. Bouton undertook the publication, she added enough to make two volumes. But I have no cause to find fault. My vanity was appeased. She procured such essays and papers of mine as were obtainable and used what she found suitable, giving me abundant credit. Mr. Bouton, however, took pains to provide for himself. He gave me nothing for what I did, and took out the copyright in his own name, refusing every proposition for its purchase. I have suggested to several Theosophists to purchase the plates, but they replied that these are too much battered to be desirable. But, more probably, the finances are too low; besides sects and parties in the second generation often differ widely from what they had been at first.

The original Theosophical Society had been organised in 1875, with the following officers: President, Henry S. Olcott; Vice-Presidents, Dr. Seth Pancoast of Philadelphia, George H. Felt; Recording Secretary, John S. Cobb; Corresponding Secretary, Helene P. Blavatsky; Treasurer, Henry S. Newton; Librarian, Charles Sotheman; Councillors, Rev. J. H. Wiggin, Wm. H. Britton, Richard B. Westbrook, C. E. Simnas, H. D. Monachesi; Counsel, W. Q. Judge.

There are several significant facts connected with this organisation. I have heard the members given as two hundred and fifty. Many of them had been avowed Spiritualists, and the foremost desire seemed to be the acquiring of power to control the elements. Mr. Newton was a leading spiritualist, and soon became unfriendly to the organisation. Others followed, till the number became only a handful. Mrs. Britton, also a spiritualist, gave up her connection and published a volume of her own which was regarded as in violation of the pledges. Dr. Pancoast prepared a manuscript but died before publishing. So, when I became acquainted with the party, the most of them had returned to their former relations.

One thing occurred which both brought the society into notice, and proved the starting point of another movement. Baron de Palm, an impoverished nobleman of Germany, had affiliated with the Theosophists. He was in low health. Col. Olcott gave him kind attention, and he in return bequeathed his belongings, with the condition

that his body should be cremated. Dr. Le Moyne, an old-time abolitionist and candidate for vice-president, had built a crematory furnace at Washington, in Western Pennsylvania, and thither in early winter the body was taken. Col. Olcott had been a "newspaper man," and took pains that the matter should be duly published. He was always conscious that printer's ink was serviceable, and that it was better to be criticised and even made sport of than not to be noticed at all.

In due time Mme. Blavatsky's work was published, and at Mr. Bouton's suggestion it was named "Isis Unveiled." That season she seemed to be collecting herself for a change. The rooms on 47th street were gayer than ever. That autumn the trees in the woods exhibited more variagated colors in the leafage than has since been the case, and the woman who kept their place in order constructed some characteristic devices with the leaves. The eastern side of the dining room was decorated with the double triangle or six-pointed star, and there was a long array of tropical animals, the tiger, elephant, and other creatures, and likewise a man, all were represented in solemn procession. I have seen this several times described, and the writers drew somewhat upon their imagination. When the establishment was broken up, I carried these away and placed them in the hall-way beside my bed-chamber. The wind played sad havoc with the leaves. Years afterward I presented it to Miss C. G. Hancock, a cousin, in Sacramento, and she presented it to Theosophists in San Francisco.

That fall, Madame Blavatsky announced that "the Brothers" had directed her to remove the Theosophical Society to India. I had repeatedly advised her to write of the arcane and superhuman acts of these personages, but she always professed to be not permitted. The place in 47th street was dismantled, and a short time later, not far from New Year's day, the group were under way.

Up to the inception of the Theosophical Society, Col. Olcott had been known as a spiritualist. He had lectured, he had written books about what he had seen. In this capacity he first met with Madame Blavatsky in Vermont, and she certainly had been familiar with spiritualists. Judge Edmonds, who stood high in that department, greatly admired her mediumistic powers.

Setting sail from New York, December 17th, 1878, Col. Olcott

and his party arrived at Bombay, February 16th, 1879. Here they established themselves, and in October the first number of *The Theosophist* was issued. It purported in its title to be "a monthly journal devoted to Oriental Philosophy, Art, Literature, and Occultism: Embracing Mesmerism, Spiritualism and Other Secret Sciences." It also announced that the Society was in alliance with the Indian Arya Samaj, headed by the pandit Dayanand Saraswati, and with the Buddhists of Ceylon. Col. Olcott possessed rare ability as an organiser, and branch societies soon began to be formed in various parts of the world. Many Hindus of rank also became identified with them. But a year or more afterward the Pandit refused longer to approve the Society, and it continued after that to work solely on its own lines. Four years later the headquarters were removed to Adyar in the Presidency of Madras, and have remained there ever since.

About this time the movement was assailed by various adversaries, apparently resolved to destroy or perish in the attempt. The Rev. Joseph Cook, always spoiling for a fight, began. The Coulombs followed. Rev. Moncure Conway also visited the place and gave his account. It fell upon Col. Olcott to conduct the movement and especially to champion Mme. Blavatsky. This he did with a zeal and positiveness inspired by his extraordinary devotion and confidence in her.

In 1884 both Col. Olcott and Mme. Blavatsky visited London, accompanied by several Hindu scholars of distinction. Here they were visited by Mr. Gladstone, Prof. Crookes, Alfred Russel Wallace, Lord Rayleigh, Professor Sidgwick.

The Society for Psychic Research appointed a committee to go to Adyar and investigate the charges of trickery made by the couple against Mme. Blavatsky. Professor Hodgson made a report stating that she had in concert with the Coulombs produced fraudulent phenomena. Col. Olcott promptly came to her defense and showed himself not only sincere in his convictions, but a man hard to overcome. The Theosophical Society did not suffer from this assault.

Mme. Blavatsky's health was broken, and she spent her time thenceforth mostly in Europe in endeavors for its restoration. She died in London in 1898. The management of the Society devolved upon Col. Olcott. It proved a rugged duty. A controversy arose

with Mr. William Q. Judge, who had resuscitated the movement in New York, and it resulted in the separation of a large part of the Societies in America and their reorganisation as a separate body, with Mr. Judge as the leader. His death was followed by a further division, and the new movement fell under the lead of Mrs. Katherine Tingley, now of Point Loma, San Diego County, California.

Col. Olcott continued to direct the Society at Adyar, and the various branches affiliated with it. He travelled much, and every where made friends. His unselfishness astonished every one. A disciple in Australia having made him heir, he repaired to the place, and surrendered the estate. He was a philanthropist and strove to benefit the people of Southern India and Ceylon. He founded schools and colleges which have rendered services of untold value. His affection for India was evinced by his passionate desire to get back there before he died. He had lived there thirty years; a great religious movement had come forth under his hand; and however it may culminate, its past history is one to do him honor.

The last time that I saw him he delivered an address at the Scottish Rite Hall in New York. I rode with him to Orange and he appointed a time for an interview; but he went west instead.

Of rumored wonderful phenomena, I never saw any that he had anything to do with. I am willing to believe much, but I dread being humbugged. He was rather fond of using expressions to signify superior communication, but I always kept close to "hard pan." I do not mean to intimate that they ever dealt with any hocus-pocus, and I hardly think that they did. Every thing that I ever saw was rational, inside the bounds of common sense, and they were persons, as every body knows, of superior intelligence.

Col. Olcott was a native of Orange, New Jersey, and a brother of his has been prominent many years in business and political matters. He has also other kindred there. He was born August 2, 1832, and was a somewhat precocious student. He had superior qualifications for business, was of inflexible probity, and if he had devoted himself to the acquiring of wealth, he might have realised a fortune. Whether he chose the more excellent part, others must judge. He followed his convictions, and devoted himself to the resuscitation of the "Wisdom Religion." The results are by no means discreditable. The professed Theosophists number at least fifteen thousand, scat-

tered, however, into rival camps. But his death leaves his organisation without a head. Whether it will merge with rival bodies is not probable. But it may be a question whether an equal will succeed to him. I remember him for his kindness, his suavity, his sincerity. Let those who knew him better praise him accordingly. A. W.

WEIGHING HUMAN SOULS.

Doctor Duncan Macdougall, of Haverhill, Mass., affirms that the soul is a ponderable substance, and that it has a weight that can be ascertained. He is president of a Society for Psychical Research, and several other physicians are associated with him in his investigations. The method employed consisted in placing a dying person upon the platform of a pair of scales, which had been so constructed as to be sensitive to a weight of less than the tenth of an ounce. Dr. Macdougall tells of five experiments of the kind, and in each case the instant that the heart ceased beating there was a loss of weight of a full ounce. There appears to be no reasonable doubt of the accurateness of the tests.

It is too serious a topic to jest upon, but we are reminded of the vehement utterance of a man who was greatly disgusted at the mean action of another, that a thousand such souls could dance on the point of a cambric needle and have as much room as a mouse in a two-story house. But taking the matter seriously, it appears as an argument that the soul is little or nothing else than a material substance of a sublimated character, and nothing beyond. Logic and philosophy both assume that the spiritual substance being alive is first in order as a cause and that the body proceeds from it as an effect, and is therefore subject to it. Dr. Oliver Wendell Holmes states that he had seemed to perceive at the moment of dying a something luminous passing from the body of the individual. We instinctively speak of a dead body as "it," recognising that the personal distinction has left it, hardly thinking of it as man or woman. May it not be probable that the loss of weight apparent at the moment of dying is due to the expiring of breath from the collapsing of the lungs?

All life passes over from being to being. There is no step in Nature into non-being.

—*Liedge.*

TWO PROMINENT FAMILIES EXTINGUISHED.

On the 25th of January the death took place at Hartford, Connecticut, of Mrs. Isabella Beecher Hooker. She was the last survivor of the eleven children of the Rev. Dr. Lyman Beecher. It was a remarkable group; few of them adopted the beliefs of their father, and not more than two or three seem to have agreed together. They were strong, in the highest sense intellectual, and in their respective spheres each exercised a powerful influence.

The same day died the Rev. Henry Martyn Field, late editor of the New York *Evangelist*. He was the last of the seven sons of the Rev. David Field of Stockbridge, Massachusetts. Prominent as a writer and conductor of a Presbyterian journal of the advanced character, he was rivalled by his brothers, David Dudley Field the jurist, Stephen J. Field of the U. S. Supreme Court, and Cyrus M. Field who laid the first Atlantic cable. They all served their generation as they were most fit and capable, and with their death passes the active generation of an old New England family.

CHINESE OFFICIAL VIEW OF RELIGIONS.

A publication of the Government of China, contains a comparison of the Chinese and Christian Religions which cuts very close to disagreeable historic fact. It says:

"The religion of China has for its general aim the practice of morality in relation to the family and the state, so that it is not concerned with the miraculous and the supernatural, but is confined to matters of daily use. Christianity, on the other hand, relies largely on spiritual aid for its establishment, and condemns all who differ from it as heretics, thus its rules are too narrow. Confucianism is broad and liberal, does not compel faith nor forbid doubt. It is willing to tolerate all other religions; for example, Buddhism and Mahomedanism can both be welcomed by it without stirring up strife. Chinese history can show nothing comparable to the religious wars of Europe, in which armies have taken the fields for years and myriads of lives have been lost; and the first instance of religious animosity was on the introduction of Christianity."

THE REAL THEME OF "PARADISE LOST."

Mr. Paul Elmer More is of opinion that the true theme of Milton's great poem is not commonly understood. It is not sin and man's disobedience and fall, he declares. "These are but the tragic shadows cast about the central light. Justification of the ways of God to man is not the true moral of the plot. This, and the whole divine drama are merely the poet's means of raising his conception to the highest generalisation. The true theme is Paradise itself, not Paradise lost but the reality of that 'happy rural seat' where two errant tempters beheld * * 'A heaven on earth.'"

Though of the Puritan party and himself the Secretary of Oliver Cromwell, Milton was not a Trinitarian. In his later years he did not attend meetings on Sunday or employ religious worship in his own household. Critics have accounted it an evidence of mental deterioration that he esteemed his poem "Paradise Regained" as superior to the other, losing sight of the great fact that the successful resistance to temptation which is there set forth is the sublimer achievement. As paradise with its supernal excellence was his theme, its recovery was the most glorious achievement. So the poet viewed it; the critics did not.

SCIENCE COMING FROM THE FAR EAST.

Every now and then a vagrant paragraph appears in which the assertion is made of some branch of knowledge in one of the older countries, and at some remote date. Thus alchemy seems to have been cultivated in China long before any thing of the kind is chronicled in the Occidental world. That there is something in it, and perhaps much has been a surmise of deep thinkers. Only shallow reasoners talk differently, such as consider what they do not themselves know is not science, or worth the knowing. Algebra, which is named the Arabian knowledge, has been shown to be an Indian science. The following paragraph from a Chicago paper indicates as much for geometry, and we submit it for consideration:

GEOMETRY FROM THE FAR EAST.

"Did we learn our rule of three and our Euclid from India? Re-

searches have brought to light astronomical tables in India which must have been constructed by the principles of geometry. Some are of the opinion that they have been framed from observations made not less than 3,000 years before the Christian era ; and if this opinion be well founded the science of geometry must have been cultivated in India to a considerable extent long before the period assigned to its origin in the west, so that many of the elementary propositions may have been brought from India to Greece. The Indians have a treatise called the 'Surya Sidhanta,' which professes to be a revelation from heaven communicated to Meya, a man of great sanctity, *about four millions of years ago*. This book contains a rational system of trigonometry which differs entirely from the first known in Greece and Arabia. In fact it is founded on a geometrical theorem which was not known to the geometricians of Europe before the time of Vicia, about two hundred years ago. And it employs methods of demonstration unknown to the Greeks, who used others. The former have been attributed to the Arabs, but it is possible they have received this improvement in trigonometry, as well as the numerical characters, from India."

RELIGIONS CONSIDERED APART FROM HISTORY.

Professor Arthur O. Lovejoy, of St. Louis, has propounded the doctrine that religion has really nothing to do with the credibility or authenticity of a document, or any actual occurrences. Writing for the *Hibbert Journal*, London, he deplores the fact that the simplest of the creeds of Orthodox Christendom contains no less than six statements concerning the happening of certain incidents at a particular time, and a large part of the time of theologians is devoted to technical enquiries of a historic character. He remarks that "in the large space which has been given to historical elements" in its traditional creed, Christianity stands unique among religions.

Religion, he insists, is merely a matter of personal experience. "A man's religious and moral convictions—his thoughts and feelings about the world in which he lives, about God, about himself and his right relations to other men—are, in the last analysis, the result of the total experience and reflection of his life—a vital reaction, a final expression of his personality and character. While men differ in these convictions, it is reasonable to believe that through the

widening of their physical and the deepening of their moral experience, and especially through the mind's progressive classification of its own fundamental ideas and categories, all men will gradually and naturally tend to reach for themselves, the same general beliefs upon the more essential principles of life."

Of the soundness of these views there hardly seems to be room for two different opinions. Yet it is notorious that the principal distinction between Christianity and some of the beliefs otherwise classified, exists in postulates of a historic nature. The Roman Church bases its authority on an historic legend, making subjective character subordinate. The evangelic bodies generally deduce their dogmas from the stories of the Fall of Man, the Birth, Death, Resurrection and Mission of Jesus Christ, and the essential verity of the writings from which these are derived. To all of them the declaration will come like a shock of an earthquake that religious belief will naturally affirm only truths of a universal and cosmic bearing, dealing exclusively with the eternal verities and ignoring contingent and temporal matters of fact. Accordingly "it will come into relation with the particular facts of each man's experience, by giving to them a universal interpretation, and by correlating them with a larger meaning; but it will not make the belief in the occurrence or non-occurrence of specific local and temporal events any part of its essence."

WHAT FUNERAL SERVICES ONCE MEANT.

Death was formerly looked upon as an opening of the way to a diviner light. Before the interring or cremation of the body, the kindred and others assembled to cheer it on its passage. It was believed that their co-operation in funeral services would facilitate the passing of the soul to the future home. But the signs of grief now so general and especially the wearing of black, can only suggest a transition entirely undesirable, except to the individual who hated the departed one.

The Rev. James Woodrow, who died recently, was condemned for heresy twenty-three years ago. He had taught in the University and Theological Seminary at Columbia, S. C., that the human body was the outcome of evolution, while the soul was joined to it by the

Creator. This was too much for the Presbyterian bodies,—he was condemned and compelled to vacate his office of professor. Since that changes have taken place slowly in the ranks of his adversaries, and he was thereby becoming orthodox.

COLLEGE STUDENTS IGNORANT OF THE BIBLE.

The ignorance of college students of Biblical literature is universal, profound, complete. The students at Harvard and Yale, different as they are from their brothers in small colleges, resemble them closely here. If all the undergraduates in America could be placed in one room, and tested by a common examination on the supposedly familiar stories of the Old Testament, I mean on such instances as Adam, Eve and the Garden of Eden, Noah, Samson, David and Goliath, Moses and Pharaoh, the results would be a magnificent contribution to American humor. The experience of other teachers with other books is almost never the same in institutions of learning; but ask any teacher in the United States what luck he has with the Bible, and he throws up his hands in despair. I enquired of one fine young specimen of American manhood what he thought Shakspeare meant by the phrase "Here feel we not the penalty of Adam," and he replied: "It was the mark put on Adam for having slain his brother." To another lad who was every inch a gentleman, I put the question: "Explain the line

'Or memorise another Golgotha.'"

His face "became a blank," I came to his relief with the remark: "Golgotha is a New-Testament reference." A light of intelligence illuminated his handsome face. He replied: "It was Goliath."

Instances like these two are of constant and almost daily occurrence in the work of American College teachers. It is certainly unfortunate that the best book ever printed should be so little known, and that the frequent references to it in practically every English author should be meaningless.

—*Wm. Lyon Phelps.*

MEMORY.

"What is memory?" was enquired of Lord Roseberry.

"Memory," replied his lordship, "is the feeling that steals over us when we listen to our friend's original stories."

STILL ANOTHER LANGUAGE.

Dr. Frazier of Berkeley College has constructed a new language from the Latin, Greek and Anglo-Saxon. He calls it "Trinitati." In it is no term to express anger, ill will or other unpleasant emotion. Medical essays and advertisements are also published in a kind of Alwato made up from the same three languages, but it is a dialect quite different from this of Dr. Frazier, and equally as obscure.

VACCINATION NOT COMPULSORY IN SCHOOLS.

At a meeting of the School Board in Chicago, a resolution was introduced to permit no pupil to attend school except on condition of having been vaccinated. Several opposed it on the ground that the Board had no authority to make such a distinction; others declared vaccination utterly useless and liable to be hurtful. The usual story was told of "thousands of cases" which were not followed by injury. When put to vote, only the mover answered in the affirmative.

HOW WORDS ARE MADE.

Saint Martin is said to have divided his cape with a beggar at the gate of the city of Amiens. The torn cape was preserved in an oratory which was accordingly termed a "chapelle" and the custodian received the designation of "chaplain." The two words passed over into the English language.

The city of Damascus has the credit of giving us the word "damask" to denote a peculiar color, "damson" from Damascene, a variety of plum imported from the region.

FEARED CONSULTING PHYSICIANS.

Senator Pettus of Alabama, was seized with vertigo while at work in his office at home. His clerk proposed a physician.

"All right," said the Senator, "but have only one."

When the doctor appeared the Senator demanded to make sure that there was only one. "I am sure," said he, "that I shall be well if there is only one of you, but I could never survive a consultation."

BOOK REVIEWS.

THE PSYCHIC RIDDLE. By Isaak K. Funk, D.D., LL.D. Cloth, 243 pp., \$1.00 net. Funk & Wagnalls Co., N. Y. and London.

Dr. Funk's new book is a fair minded reasonable and level-headed exposition of psychic phenomena, written from a conservative viewpoint. His object is to help to make the path of investigation into these interesting subjects more easy and clearer. He does not accept the Spiritualistic solution. He carefully explains his attitude to Spiritualism, reiterating that he is not a spiritualist, but that he is deeply interested in psychic research. He says: "Psychic research at its present stage is a wanderer in a vast wilderness that has in it wild beasts and fiery serpents in plenty. It is still in its experimental stages. Let us not err on either side, that of extreme credulity and recklessness, nor that of extreme cautious skepticism." Speaking of Spiritualism he says: "Now understand me. I do not say that Spiritualism has been scientifically demonstrated. I say exactly the contrary, believing that we are many miles distant from such a demonstration." Again: "What are called Spiritualistic manifestations are, so far as my experience goes, in large part due to fraud and in large part are traceable to certain psychic powers within us—powers which are more or less active but which psychologists have not as yet clearly defined, in some cases not even really classified—some possibly, which they have not as yet recognized.

But aside from these there are, in my judgment, whole classes of phenomena which point clearly to the operation of intelligent forces that exist outside of what we know as human bodies.

These foreign forces manifest at times intelligence—indisputably so. This intelligence is a chief element in the psychic problem or problems to be solved. Whence and what is this intelligence?"

This book is the most sensible work yet published on this subject.

THE WILL TO BE WELL. By Charles Brodie Patterson. Fifth revised edition, \$1.20 net. Funk & Wagnalls Co., New York.

Admirers of Mr. Patterson's works will welcome this book, which is enlarged and revised, and as he says: "gives his latest thought on the all-important subject of mental and physical health."

FREEDOM TALKS. By Julia Seton Sears, M.D. Paper, 114 pp., \$1.00. The Sears Investment Co., Boston.

Dr. Sears is President of the School of Mento-Psychology of Boston. She has pursued her studies along metaphysical lines as well as physical, for years. This book is composed of "New Thought" lectures delivered by her before the New Thought Church audiences, and the reader will find them most interesting.

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DECEMBER, 1906

No. 2

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