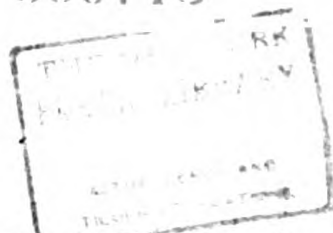


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# THE METAPHYSICAL MAGAZINE

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THE OCCULT SCIENCES AND  
METAPHYSICAL PHILOSOPHY

A Study of  
PRINCIPLES PHENOMENA  
AND THEIR PRACTICAL USES

A MAGAZINE OF LIFE,  
HEALTH AND CHARACTER

LEANDER EDMUND WHIPPLE, Editor

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SIXTEENTH YEAR

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LEANDER EDMUND WHIPPLE, Editor.

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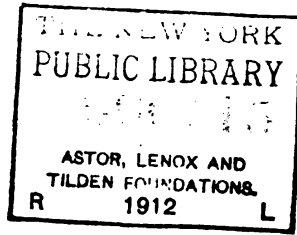
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# THE METAPHYSICAL MAGAZINE

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## THE EGYPTIAN MYSTERIES

BY IAMBlichOS.

TRANSLATED AND ANNOTATED  
BY ALEXANDER WILDER, M.D., F.A.S.

### NINTH ARTICLE

## NOTIONS OF THE EGYPTIAN PRIESTS CRITICIZED

The same absurdities occur, however, if any of these things are considered as causes of what is effected at the Sacred Rites, namely: Certain numbers that are still regarded among us, as in regard to the crocodile, sixty as akin to the Sun;\* or terms expressive of natural objects, as the powers and energies of animals, such as the dog, the baboon, the field-

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\*The Pythagoreans, who are supposed to have adopted their principal philosophic notions from Egypt, attached special honor to certain numbers and geometric figures. Plutarch affirms that they designated these as divinities, calling the equilateral triangle Athena or Wisdom; the unit, Apollo, as denoting "not many" (a-pollôn); the duad or two, courage and conflict; the triad, justice; and the four, the universe; and also thirty-six as being the sum of the first four odd and the first four even numbers (36). The crocodile was described as producing sixty eggs and occupying sixty days in their hatching. It was venerated anciently in the country of the Fayum in Middle Egypt, and was the Symbol of Râ, the Sun-God, and also of Osiris, as the Sun-God of Amenti, the region of the dead.

mouse, which are assigned to the Moon,\* or material forms, such as are beheld in the sacred animals, according to the colors and shapes of the body;† or some other of the animals in relation to their bodies, or whatever else may be brought into notice; or an organ, like the heart of the cock,‡ or other things of similar character, which are regarded in respect to the world of nature as causes of successful results in the Sacrifices. For not one of the gods is shown from these things to be the cause beyond the realm of nature; nor is he as such set in activity by the sacrifices. But as a natural cause held fast by matter and physically encompassed by the bodies it is aroused by them, and put to rest again. Indeed, these things are essentials in the region of nature. If, then, anything of such a character is at the Sacred Rites, it accompanies them as a joint cause and as having the consideration of being indispensable, and in this way it is allied to the anterior causes.

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\*The goddess Isis, the sister and consort of Osiris, the Egyptian Bacchus, was sometimes considered to represent the Moon. When seeking for the body of her murdered husband, a dog was said to have accompanied her. A dog is also included in the Parsi ceremonies. Anubis, who was symbolized by the dog and the dog-headed baboon, was always commemorated in the Secret Rites. The male baboon is melancholy when the moon is hidden, and the female exhibits peculiarities common to women.

† Sacred animals were numerous in Egypt, every nome or district having its own. The bulls Apis and Men were selected for their color and peculiarities of body. There were also the sacred bat, ram, cat, river-horse, wolf, serpent, hawk, ibis, etc. They were considered as representing qualities indicative of soul, emotion and moral sense, qualities produced by nature and Divinity. "We worship God through them," says Plutarch.

‡ The cock was anciently venerated in many countries as sacred to the Sun and at the sacrifices it was customary for the divines to inspect his heart for auguries. Porphyry has recorded similar facts in relation to the heart of the crow, the mole and the hawk. Indeed, every ancient people had its sacred bird. The eagle and the cock seem to have continued to modern time, and even with peoples where the primitive mystic purport is not known.



## THREE GRADES OF ARCHETYPES

It is better, therefore, to assign as the cause of efficacy an attraction and affinity, and likewise an inter-relation such as allies workmen to the things which they have wrought and parents to offspring. When, therefore, this common principle being the anterior cause, we take some animal or thing growing upon the earth that has preserved the purpose of the Creator intact and pure, then through such an object, we deal familiarly with the Demiurgic Cause which is over it unmingled with anything else.

These causes (or categories), however, are numerous. Some of them, as, for example, the demonian, are closely joined together; and others, for instance the divine, are ranked after a manner higher than these; and then still beyond there is their Leader, the One Most Ancient Cause. All the categories act together at the perfect Sacrifice.\* Every one is adapted to it generally according to the rank which is possessed.

If, however, any sacrifice chances to be defective, it goes forward to a certain extent, but it is not possible to go still further. Hence many think that sacrifices are to be presented to the beneficent demons; many to the final powers of the gods; and many to the pericosmian or to the terrestrial† powers of demons or of divinities. These things, being a part in regard to the sacrifices, are not told guilefully, but they by no means afford us a view of the whole of the virtue of the rite and all the benefits and the divineness which extends through all.

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\*This appears to be a conceding that the Supreme Divinity is influenced by these sacrifices and similarly by the Magian Rites. This, however, many of the Platonists, as well as the Aristotelians, Stoics and Epikureans, strenuously denied.

†The term "powers" is used by Abammon in the Aristotelian sense, denoting inherent faculties as prior to the exercise of force and the producing of effects.

## DEMONS AND NOT GODS INFLUENCED BY SACRIFICES

We admit, then, all these statements.\* We say that the beings that belong to the realm of nature act in concert together according to convenience, or sympathy, or antipathy; and in other respects are subject and follow and are subservient to the superior being, and cause of the efficacy of sacrifices. But the demons, and also the terrestrial and pericoshmian powers as being principals, are associated together according to rank as is the case with us. Nevertheless, the most effective highest-ranking of the causes of efficacy in the sacrifices are united with the Demiurgic and absolutely perfect powers.

But since these comprehend themselves all the causes, however many they are, we affirm that all the active operators are moved together with these causes at the same moment; and that from them all there descends a common beneficial influence into the whole realm of generated existence. Sometimes this help is imparted according to cities and districts, or to various nations, or to greater or smaller divisions of these. At other times, the benefits are given with an ungrudging willingness to households, or to every individual, and the distribution of them is made freely and without feeling; and with an unimpassioned mind according to relationship and affiliation, as it is right and proper to give; one affection meanwhile holding all together and forming this bond through an unutterable communion.

These things are much more true, and happen to be more correct in relation to the essence and power of the gods, than what thou dost conjecture, namely: "*that they themselves are allured most of all by the fumes of the sacrifices of animals.*" For if there is in any sense a body to the demons which some

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\* Our author here refers, as will be observed, to the declarations of Porphyry, which are quoted in the First Chapter, but are not found in the present text of the Letter to the Expounder Anebo. Porphyry had questioned the utility and actual effect of the sacrificial rites upon the general order of the universe and the purposes of the gods, and likewise whether they were performed in a proper manner as related to the gods, or really procured any advantage to the worshipers themselves.

imagine to be nourished from the sacrifices, this body must be unchangeable and impassive, and likewise luminous and in want of nothing. Hence there is neither need for anything to flow from it nor of an inflow from without. If, however, any one remains still of opinion that this is the case, yet the world and the atmosphere in it have an incessant exhalation from the region about the earth. What need, then, have they of the sacrifices?\*

On the other hand, the substances which are thus received do not supply to an equivalent amount in proportion to the deficiency created by what has been cast forth, so that neither an excess may predominate nor a deficiency occur, but that there shall exist in like manner in every way, equality and a uniform condition of the bodies of the demons. For the Creator (Demiurgos) does not by any means set food abundant and in reach for all living things in the earth and sea, but has implanted want of the same in the races superior to us. Nor has he furnished to the other living things a natural abundance of the necessities of life. But to the demons he gives food of a quality adapted to their nature, which is contributed by us human beings. Hence, if we, through laziness or some other pretext, as is likely, should neglect such contributions, the bodies of the demons will be in want of food, and will experience both privation and disorder.†

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\*It was held that these sacrifices to the demons were more acceptable than exhalations from other things, because that in the fumes there were more vivid traces of the living soul, and so a greater relationship. Hence in invocations to the demons and to the manes or shades of the dead, victims were immolated in order that a nourishing exhalation might be obtained from the flowing blood. See *Odyssey*, Book XI.

† Plato, in the *Timæos*, treats of junior divinities, whose bodies were derived from the elements, and were to be dissolved. Proklos also describes the gods of the cosmian universe as both of indissoluble nature and such as are to be dissolved. Plutarch and Hesiod describes demons as a distant race from the gods, and as the inspirers of oracles, but as actually mortal. If they commit any fault they are thrust down to earth, fall into the sphere of generated existence, and are fastened to human bodies.

Why, then, do not they who make these assertions overturn the whole order of things so as to establish us in a better and more powerful arrangement? For if they make us agents to supply nourishment to the demons, we shall be of a category superior to the demons. For every thing receives food and what it requires from the source by which it came into existence. This may be seen in the visible world of created beings, and it is also perceivable in the universal order. For they who are living upon the earth are nourished from the celestial regions. But it becomes more distinctly manifest with the invisible causes. For soul is sustained from mind, and physical nature from soul; and other things are also nourished in like manner from their originators.

If, then, it is impossible for us to be the ones who brought the demons into existence, by the same reasoning it is demonstrated that we are not the sources from which they derive their support.

#### HOW SACRIFICES ARE BENEFICIAL

It seems to me, moreover, that the question now being considered goes astray in another particular. For it ignores the bringing of the sacrifices through fire, as it is rather a consuming and destroying of the matter of which they consist, and likewise an assimilating of it to itself, while in no sense does it become itself assimilated to the matter. It is also a bringing upward to the divine, celestial and non-material fire, but by no means a moving downward to the region of matter and generated existence. For if the enjoying of the fumes of matter in the sacrifices "allured" the Superior races, it is proper that the matter shall be pure from contamination, for in this way there will be a greater exhalation from it to those that partake. Now, however, all is burned and utterly consumed, and is changed into the pure and tenuous substance of fire, which is itself clear proof to the contrary to what thou affirmest. For the superior races are impassive and it is a delight to them to extirpate the matter by means of the fire and to render us impassive. The characteristics in us become like the gods in the same manner

as fire transforms all hard and refractory materials to luminant and tenuous bodies.\* They likewise lead us upward, by the sacrifices and sacrificial fire to the fire of the gods in the same way that fire rises to fire, by leading and drawing upward those qualities which drag downward and are opposed to the divine and celestial essences.

#### SACRIFICIAL FIRE A PURIFIER

To speak without disguise, it is neither from the matter of which the sacrifices consist, nor from the elements, nor from any other of the bodies known to us, that the demons have the vehicle serving as bodies and resembling them.† What fruition, then, can ever take place from an essence of one kind to a different one, or what enjoyment can be imparted by alien natures to those that are alien to them? There is none, but rather it is far the other way. As the gods cut the matter away with the electric fire and separate from it whatever things are non-material in their essence, but yet are held firmly and fettered by it, and as they likewise evolve impassive natures from the impassible—so also the fire that is with us, imitating the operation of the divine fire, destroys everything in the sacrifices that is constituted of

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\*Marsilio Ficino, the Italian Platonist, remarks that the fire which is kindled by us is more like heaven than like what is left behind. It is made participant of light, which is a something incorporeal, the most powerful of all things, and as if alive, perpetually moving, dividing everything, yet not itself divisible, absorbing all things into itself, yet evading every alien mixture; and suddenly, when it is fully set free, flying back to the celestial fire which is latent everywhere.

†The demons may be described as having vehicles of a substance different from that of bodies, and accorded to the different orders. The demons of the sky are described as having such vehicles composed not of elementary and natural principles, but those of the water and earth were so endowed, and to these the sacrifices were offered. The former were of the number not nourished from the fumes of the sacrifices, but the latter acquire growth from external sources. Yet as the vehicles were not derived from the elements, nor from bodies known to us, our author would have done a favor by telling whence they came. This, however, was no easy thing to do, if modern "materialization" of spiritual beings seems not to have been imagined. Plato, in the *Timæos*, seems to regard the vehicle as self-created, or the production of the "junior gods."

matter. It purifies the things that are brought to the fire, releases them from their bonds in matter, and likewise renders them, through its purity of nature, fit for the commonalty of gods. It also, through these changes, releases us from the bonds of generated existence, makes us like the gods, and likewise renders us fit for their friendship, and our material nature near to the non-material essence.\*

#### THE TRUE CONCEPTS

Having thus refuted the absurd opinions generally in regard to Sacred Rites, we will introduce in their place the true conceptions. As it belongs to another subject, we omit the explanation in detail in respect to each form of sacrifices which the peculiar reason in respect to the rites requires. Nevertheless, any person who is well endowed will be able, from what has been said, to extend his understanding from one subject to many, and cognize quickly from these the things which have been passed over in silence. I think, therefore, that these things have been sufficiently explained, in their different aspects, and because our explanation sets forth becomingly the pure essence and quality of the divine beings. This, however, may appear equally incredible and by no means clear, and likewise suspicious as not setting the reasoning faculty at work, but not extending to the discourses upon the Soul. I mean, therefore, to go over these things a little more fully, and likewise, if possible, to bring forward proofs more conclusive than those which have been already examined.

#### TWO ORDERS OF DIVINITIES

The best introduction of all shows plainly the institution of Sacred Rites as it relates to the ranking of the gods. At the outset, therefore, we may lay down that some of the gods belong to the realm of matter and others are beyond it; those of the sphere of matter encompassing the matter in them-

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\*Proklos remarks of the Perfective Discipline, "that, as the Oracles teach, it obliterates, through the divine fire, all the stains derived from generated existence." The Chaldean *Oracle* also says: "The mortal drawing near the sacrificial fire will have light from Divinity."

selves, and organizing it, and the non-material divinities being entirely separate from matter and superior to it.\* In the Sacerdotal Technic, it is necessary for the Sacred Rites to be begun from the divinities belonging to the realm of matter, for otherwise there would be no going upward to the gods who are aloof from matter. They have therefore a communion with the sphere of matter in so far as they are placed over it. Hence they have control of those affairs which are permitted in relation to the sphere of matter; as, for example, classification, active effort, repulsion, change, the generation and decay of all material bodies.

Suppose, then, any one should wish to worship divinities of this class according to Theurgic Rites, in a manner proper to them and as originally allotted. In such case, as they are of the realm of matter, the attention ought to be given to a form of service appropriate to that realm. For in this way we will be led wholly into familiar intimacy with them all, and will bring to them in worship what is appropriate to a kindred race. Hence dead bodies and creatures deprived of life, and likewise the slaughter of animals and consuming of the bodies,† and also the manifold change, decay and vicissi-

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\*Proklos, in the Commentary upon the *Alkibiades*, sets forth this classification, calling the divinities, the absolute and the cosmian gods. The Chaldean Oracles denominate the latter, the Synochês or Associated divinities. Plato has also called them Lesser or Junior Gods. Other writers declare that these divinities, whose ministry is about the earth and human affairs, actually belong to the order of demons. The gods of the Mystic Rites are accordingly so included.

† Porphyry and others of the philosophers of that period declared distinctly that the sacrifices of living creatures were not for the gods at all, but for demons and the lower orders of spiritual essences. Indeed, their sentiments were considered as evidence of a hostility to Judaism. In archaic times, and even in many centuries of the historical period, human victims were immolated, and the Hebrew writings seem to recognize the custom (*Leviticus* xxvii, 28, 29; *Judges* xi, 30-40; *Micah* vi, 7). Plutarch denounced this practice, and declared his belief that there was never a god that required it, but it was only intended to avert and appease the malice and rancor of evil spirits. The slaughter of hogs at the festivals of Adonis, Osiris and Demites seems to have been of the latter character, as swine were abhorred in Oriental countries.

tude generally which befall to matter pertain to the gods; not to them through themselves, but through the realm of matter over which they are rulers. For although they are to the utmost separated from it they are nevertheless present with it; and although they encompass it by a power which is not of matter, they exist along with it. The things that are thus conducted are not alien to those who conduct them, nor are those that are put in order foreign to those who put them in order, and those likewise that are subservient are not unadapted to those that make use of them as instruments.

Hence the offering of anything belonging to the realm of matter is alien and repugnant to the divinities of the supra-material world, but it is perfectly proper for all those that are allied to matter.\*

#### TWO KINDS OF SACRED RITES

Let us next consider what is in harmony with the sentiments which have been uttered, and without twofold constitution. For when we become entirely soul and are outside of the body, and soaring on high with all the gods of the non-material realm, we occupy ourselves with sublime visions. Then again, we are bound in the oyster-like body and held fast under the dominion of matter, and are corporeal in feeling and aspiration.† There comes, accordingly, therefore, a twofold form of worship. For the one which is for unstained souls will be simple, free of the body and pure from every condition of generated existence; but the other, which is accommodated to souls that are not pure and liberated from

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\*Here may be perceived the distinction between different teachers. One school adopted the notion that the body being constituted of matter, was to be macerated and held in low esteem. Plato, however, in *Theatetos*, taught that we escaped from evil in the body by becoming as much as possible like a god. This was to be accomplished by a life of purity and justice, not by bodily worship, but by mental and moral excellence.

†This figure is borrowed from Plato, and we find it eloquently depicted in the *Phaedros*.



the conditions of generated existence, is filled with corporeal things and everything that relates to the world of matter.\*

I admit therefore that there are two forms of Sacred Rites. The one, those for individuals who are entirely purified. Such rarely happen, as Herakleitos affirms, beyond a single person at one time or a few that may be easily counted. The other class, such as are yet held by the body, consists of those who are of the realm of matter and of corporeal quality, sustaining themselves through change.†

Hence, unless such a form of worship shall be instituted for cities and peoples that are not relieved from the hereditary allotment,‡ and that hold tenaciously to the communion with the body, they will fail utterly of both kinds of good, that which is superior to the realm of matter, and that which is of the world of matter. For the former they are unable to receive, and to the latter they bring nothing of kindred nature. At the same time every one performs his service according to what he is, and certainly not with reference to what he is not. For it is not proper for it to exceed the worshipers' own condition. I have the same thing to say also in respect to the intimate union which joins together the men who are worshiping and the powers that are worshiped as members of a family. For I desire the same unity, that the usage of religious worship which is homogeneous with it shall be chosen, namely: not only that which is non-material being commingled in the manner accordant with itself, and joining the incorporeal natures in a pure manner with themselves, with pure incorporeal powers, but also uniting the corporeal natures after a corporeal manner with corporeal

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\*This twofold phase of religious customs, the religion of the right hand and that of the left, still exists with the worshipers of Siva and the Sakti in India. It was exhibited in the Orphic and Dionysiac worships of Greece, and in several Oriental Rites. So the ascetic and the freer religionist were alike treated according to their respective dispositions.

† In other words, holding to no stable purpose, and exhibiting some new energy at every new phase of opinion or experience.

‡ They were considered as more or less infested by evil demons whom it was necessary to placate.

essences, commingling with the bodies the superior essences that pervade them.

#### WHY WORSHIP IS OF A SENSUOUS CHARACTER

We shall not, therefore, think it unworthy of us to treat also of matters of such a lower character. Thus in respect of the needs of the body, we often perform some office to the guardians of the corporeal nature, the gods and good demons; such as purifying it from old stains, or freeing it of diseases, and making it abound with health, or taking away from it heaviness and torpor, and imparting to it lightness and activity instead—or if nothing else, procuring for it all manner of benefits. We do not, therefore, in any way treat it as though it was of mental quality or even as though it was not corporeal. For the body is not constituted to participate in such modes of proceeding. But when it participates in modes of a nature corresponding to itself, a body is healed and purified by bodies. From necessity of such a kind, therefore, the institution of Sacred Rites will be of a corporeal ideal; on the one hand pruning away what is superfluous in us, and on the other supplying whatever in us is wanting, and also bringing into order and proportion in so far as it is disordered. We often make use of sacred ceremonies, beseeching from the superior races that they do for us many things of importance to the human life. These, doubtless, are the beings that take care of the body, or have charge of those things which we procure for the sake of our bodies.\*

#### SENSUOUS WORSHIP FURTHER JUSTIFIED

What, then, it may be asked, will there be for us from the gods who are entirely exempt from all human conditioned existence in respect to unfruitfulness of the soil, or abundance, or other concern of life? Nothing whatever; for it is not the province of those beings who are free of all such things to touch gifts of this kind.

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\*In the Egyptian System the human body was apportioned into thirty-six regions, each of which was supposed to be in charge of its own overlord or presiding divinity, and had its class of physicians at the different temples.

But suppose it is affirmed that the divinities who are entirely beyond the realm of matter encompass those of the other class, and when they encompass them, they also include their gifts in themselves, as being the One First Cause.\*

It may also be asserted that abundance of the divine bounty comes down from them. But it must be allowed to no one to say that these superior divinities who perform these things come in close contact with the affairs of human life. For such an administration of things here is capable of division into departments, and is exercised with a certain degree of care; it is likewise by no means wholly separate from bodies, and it cannot be endowed with authority entirely untarnished. Does not the mode of religious worship best suit the case in performance of this kind, which is mingled with corporeal matters and allied to generated existence; and not that which is wholly apart from the realm of matter and from concerns of the body? For the mode that is thus pure is absolutely above us, and is wholly unsuitable; but the one that makes use of bodies and of the powers that operate by means of bodies is, in the completest sense of all, especially allied to us. It can not only effect successes in life, but it can also avert imminent misfortunes, and bring harmony and a just tempering of conditions to the mortal race.

#### THE THREE CLASSES

According to another classification, the numerous throng of human beings is arranged under the head of "Nature." It is governed by the powers of the realm of Nature, looks down to the operations of Nature, and likewise in addition

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\*This including of the Superior divinities under the designation of One First Cause, will seem to imply that they were considered as substantially one godhead. The late Prof. Taylor Lewis, of Union College, so viewed the matter. It will be observed that in the Hebrew text of the Bible, the Supreme Being is often designated by a plural term: "The Lord (Yava) our Eloim (Gods) is one." There is abundant evidence that the ancient religious systems generally recognized but one Supreme Divinity, in which all minor powers and essences were included as qualities or attributes. Yet they seem also to have been often regarded as distinct personalities.

makes complete the jurisdiction of Fate, submits to the order of things to be accomplished in so far as it is fated, and also employs practical reasoning in regard to things that belong alone to the department of nature.

A certain few, however, who exercise a faculty of mind superior to nature, are exalted beyond that class and ranked in the order of separate and unalloyed intelligence as being those who have become altogether superior to the powers of the realm of nature.

Others, however, are placed between these as intermediaries between the department of nature and that of pure intelligence; some following after both classes, others pursuing a life commingled from the two, and others being set free from the inferior classes and placed with the more excellent.\*

These, then, having been thus defined, that which is to accompany them becomes especially plain. For they who are governed by the general condition of things, and they in particular who live according to their own peculiar natural disposition and make use of their natural powers, adopt the religious worship that is proper to nature and to bodies made active by nature;† making choice of places, atmosphere, matter and powers of matter, bodies and habitudes of bodies, qualities, appropriate dances, changes incident to generated existence, and other things congruous with these, in other departments of religious worship, and in the department which is directly connected with sacrificing.

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\*Plotinos has also described these classes with equal distinctness. All from their birth, he declares, make use of the senses before they have acquired any superior perception. He adds that, "Some proceed no further, but pass through life considering the things of sense to be the first and last of all; and as they apprehend that what is painful is evil, and that whatever is pleasant is good, they think it sufficient to pursue the one and to avoid the other. Others have a greater share of intelligence, but do not rise above the earth. Some of these exhibit greater perception, but not superior moral excellence. In the third class are the divine ones who acutely perceive supernal light, rise superior to sense, and live above the world.

†By "Nature" some understood the Great Goddess, others simply a demon, others the Superior Mind.

But they who live with reference to mind alone, and the life which is of the mind, and who are free of the bonds of the realm of nature, exercise diligently in the spiritual and incorporeal law of the Sacred Art relating to the several departments of Theurgy.

Those who are intermediary between the two classes, pursue assiduously the ways of holiness in different manner, according to the differences between them, either participating in both these modes of religious devotion, or standing aloof from one of them, or accepting them as a foundation of things more valuable. For without these they may never accomplish the higher attainments. In some other way perhaps they may take them in hand in a becoming manner.

### THREE CLASSES OF DIVINITIES

In respect, however, to this very mode of distinction, there is brought to our attention the following classification of the divine Essences and powers:

1. Some have a soul and nature subject and subservient to their creations, in whatever way they will.

2. Others are entirely separate from soul and nature. I mean from the divine soul and nature and not from the cosmic and genetic soul and nature only.

3. Some, however, are intermediaries between them, and preserve a communion from each to each other; either by an unsevered bond of union, or by a generous imparting of superior benefits or an unchecked reception of lesser ones, or by the harmony of mind which binds both together.\*

When, therefore, we are worshipping the gods that are kings of the realms of soul and nature, it is not out of the way to present to them natural powers and bodies that are not controlled by nature, devoting to them what is not worthless. For all the operations of nature are subservient to them and associated with them in the administration of the world.

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\*Mr. Thomas Taylor classes the intermediary divinities as *archai* or rulers (principalities, *Ephesians* vi, 12), and *apolutoi* or liberated; the one being supercosmic and the other supercelestial, or superior to the visible gods in the sky.

But when we are paying homage to these gods that are uniform in respect to themselves, it is proper to distinguish them with unlimited honors. Gifts of a spiritual character are suited to them, things of the incorporeal life, and likewise such as virtue and wisdom bestow, and whatever good things of the soul are perfect and entire.

And moreover, to the intermediary divinities, those who lead in benefits of the middle class, sometimes gifts of a twofold character will be suitable, and sometimes those common to both the classes, or those which are separate from the lower orders but belong to the higher; or to sum up the whole matter, those which will in one of the modes be amply sufficient for the intermediate.

#### THE EXALTED CONDITION NOT COMMON TO ALL

Setting out from another original principle: that of the world and the cosmian divinities, and likewise the distribution of the four elements in the world, the apportioning of the elements by allotment in due proportion, and their circling revolution in orderly arrangement in respect to centers, we have an easy path to the true conception of the holy rites in respect to sacrifices. Suppose we ourselves are in the world, and are included as parts in the whole universe, that we are likewise produced by it at first and brought to maturity by all the forces in it, and also that we are constituted from the elements in it, and receive from it a certain allotment of life and nature. We may not, on account of these things, pass over the world and the cosmian arrangements. We must grant accordingly that in every region about the world there is this body which we observe, and there are also the incorporeal classified powers around the bodies. Hence the law of religion, it is plain, assigns like things to like and extends in this manner through the universal spaces from on high to the last, assigning things incorporeal to the incorporeal, and things corporeal to the corporeal, each giving to the other in due accord with their peculiar nature.

But when one of the theurgists becomes participant with the supernal gods—which is the rarest occurrence of any—

that individual, he, from whatever corner he may come, being united to the gods by a supernal power, is superior to corporeal things and the realm of matter, as respects the worship of the gods. This sublime attainment is made by a person with difficulty and at a late period at the end of the sacred experience. It is not proper, therefore, to set it forth as a matter common to everybody; and in particular it should not be made common to those who are beginners in the theurgic discipline, nor to those who are midway in it; for these, in some way or other, bestow attention upon sacred matters as if it were a matter of bodily concern.\*

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\*Iamblichos, in the "Life of Pythagoras," remarks that "He who pours clean water into a muddy well does but disturb the mud." In the Sermon on the Mount, Jesus charges the disciples not to give the holy truth to dogs, nor cast pearls before the swine; for the latter will tread the jewels under their feet, and the dogs will rend the uncautious givers.

*(To be continued.)*

## VIBRATION AND RADIATION

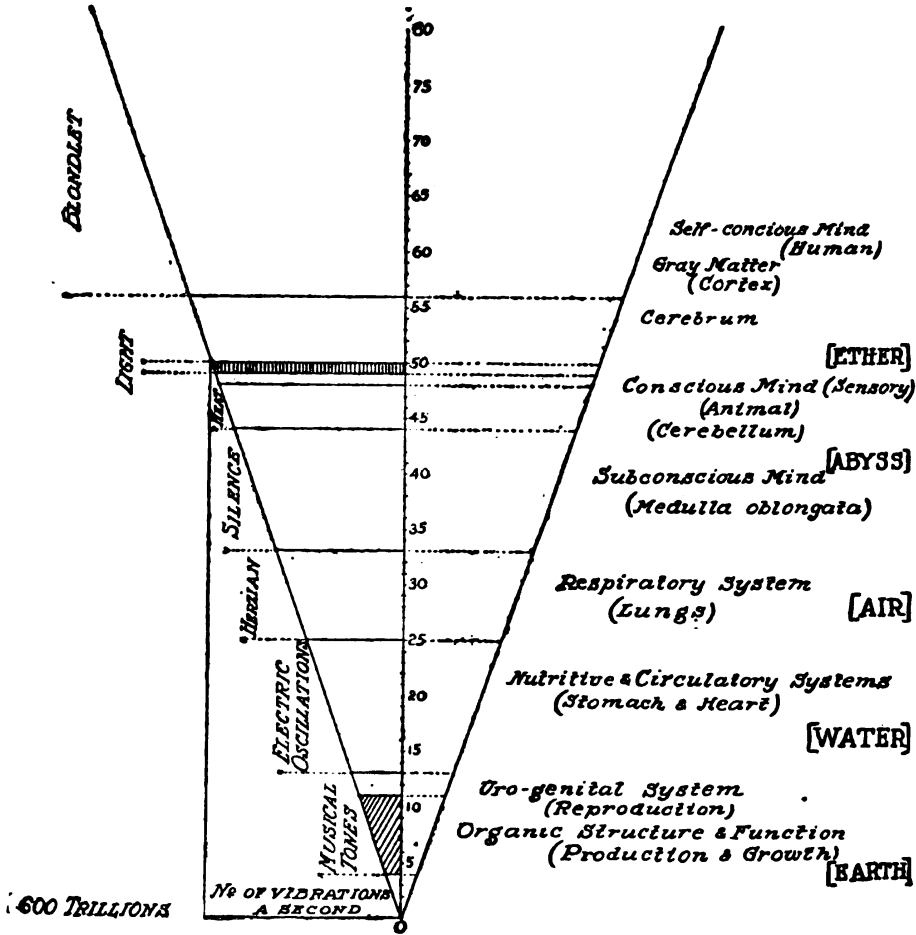
At the conference given by the *Institut Général Psychologique* (Paris) in 1904, M. the Prof. d'Arsonval gave a noteworthy discourse\* on "Vibrations and Radiations," the processes by which all the phenomena of the universe are to be explained. Further, they place us in relation with those phenomena and with ourselves, as they are so intimately connected that the vibratory and undulatory phenomena can be exhibited in a general table. Such a table will cover about sixty octaves, and will allow us to pass from one vibratory series to the next following. Thus, as M. d'Arsonval remarks, we can pass successively through the phenomena that are due to the mechanical vibrations which produce sound, the vibrations which produce electricity, that is, the electric undulations and the Hertzian undulations, the vibrations which embrace heat, the vibrations of light, and finally the vibrations of unknown nature, discovered by M. Blondlot, which are known as N rays, and appear beyond the fifty-fifth octave. The following is a copy, on a reduced scale, of the table prepared by M. d'Arsonval:

After pointing out that the table exhibits the classification of vibrations beginning with the simple fundamental notion of the oscillation of the pendulum beating a second, M. d'Arsonval remarks: "If we take as the fundamental note the pendulum beating half a second, we can by slackening the pendulum, so as to make it give the superior octave, have a first octave of vibrations; then by doubling successively these vibrations, we shall obtain a series of octaves which will differ one from another by the number of vibrations, and which will permit us to catalogue and class all these vibrations, beginning with the pendulum oscillation—that is, the oscillation of two to the second, as far as the infinitely more rapid oscillations which constitute luminous phenomena. We now know

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M. d'ARSONVAL'S VIBRATION SCALE

fifty-five scales, which taken altogether include all the undulations which we can analyze to the present time. The table shows how little our senses place us in relation with these physical phenomena, and how ignorant we should be of the phenomena of the universe if we had to depend on the eye, the ear, the sense of touch or smell."

As pointed out by M. d'Arsonval, the earliest oscillations do not appear in any phenomena which affect our sensibility. It is not until we reach the fourth octave that oscillations are produced sufficient in number to affect the organ of hearing. These are sonorous undulations, which we perceive when they are of the number of sixteen double oscillations, or thirty-two simple oscillations to the second, producing the first musical tone perceptible to the ear. Continuing to double the number of vibrations, we reach the eleventh octave of about 32,000 vibrations per second, which is the limit of perceptible sound. This depends on individual sensibility, but the mean of audible sounds is comprised between thirty-two and 32,000 vibrations per second.

Henceforward, says M. d'Arsonval, we cannot produce mechanically vibrations sufficiently rapid, and are obliged, therefore, to have recourse to electrical energy. In discharging a Leyden jar, or condenser, we can obtain oscillations which go on increasing in number, and which will proceed from the oscillations which render a sound perceptible up to oscillations reaching to about ninety millions of vibrations to the second. These electrical oscillations, which constitute the discharge of a Leyden jar, begin at the thirteenth octave and reach the twenty-fourth. If we lessen the capacity of Leyden jars, we have oscillations much more rapid, which constitute the Hertzian oscillations. These extend from the twenty-fourth to the thirty-third octave. At the twenty-fifth octave the Hertzian undulation has thirty-five millions of vibrations per second; the length of wave, that is to say, the path covered by the molecular disturbance during a vibration is about nine meters (about 355 feet). For the most rapid oscillation we are able to produce by Hertz's method, we reach undulations which are only four millimeters long and have

8.589 millions of vibrations per second. From the thirty-third octave to the forty-fourth the vibrations meet with no response in our organism. There is absolute silence. But from the forty-fourth octave, thermic radiation is established; that is, the radiation emitted by bodies of which the temperature is below one hundred degrees. These undulations were discovered by Mr. Langley, and they represent a length of wave of seventeen thousandths of a millimeter and with a rapidity of seventeen trillions of oscillations per second. This is the inferior limit of heat, as M. Rubens has discovered waves of the eighty thousandths of a millimeter. From the forty-fourth octave to the forty-eighth, we fall, says M. d'Arsonval, into the obscure heat that can be seen in the infra-red spectrum and which were photographed by Abney. They correspond exactly to a wave length of three microns or thousandths of a millimeter, and they have a vibration rate of three hundred trillions per second. At the forty-ninth octave we are in the middle of the luminous spectrum; that is, in the light which exists between the yellow ray and the green ray. This, the most luminous part of the spectrum, has a wave length of half a micron, with oscillations of six hundred trillions per second. At the octave above, the fiftieth, we are at the photographic limit of the solar spectrum. The rays there are not visible to the eye, but they inscribe themselves on the plate. The visible limit of the spectrum is where the wave length is one-quarter of a micron and the number of vibrations per second is one thousand trillions.

Finally, we come to the last undulations, which are sensible and can be inscribed on a photographic plate, but which do not give the solar spectrum and can be observed only with the voltaic arc and in a vacuum. This is the fifty-first octave, which is in the ultra-violet, which has a wave length of one-tenth of a micron, and its number of oscillations is 2,200 trillions per second. After that we have no means of detecting vibrations of greater rapidity, which M. d'Arsonval thought nevertheless to exist. He states, however, that quite recently M. Blondlot has been able to widen the limit of oscillations in the ultra-violet by the discovery of the N radiations, and by

measuring the length of these radiations. They have a period of oscillation much shorter than the ultra-violet rays determined by Cornu in a vacuum. The N radiations influence neither the eye nor the photographic plate, but they have the very remarkable property, when they fall on a phosphorescent body, of increasing its luminosity, and it is thus that M. Blondlot was able at first to distinguish them and afterward to measure their wave length.

We see by M. d'Arsonval's table how few are the oscillations that affect our senses. Between the fourth and the eleventh octaves the ear alone is affected and this constitutes musical tone. The electric undulations, the Hertzian waves, which spread over so great a space in the table, would be wholly unknown if we had no other means of determining them than our senses; if we had not the physical methods which have been employed to detect those electric waves. In the region which extends from the thirty-fourth octave to the forty-fourth our sensory apparatus is irresponsive. From the forty-fourth octave until the forty-ninth we fall into the obscure heat of which one portion can affect our senses and our organs, if the vibrations have sufficient amplitude. The visual organ is influenced only at the forty-ninth octave, and it is not over the space of an entire octave between the inferior part of the visible red and the part of the violet that we can see. Many persons can see only two-thirds of the octave in the luminous region of the spectrum. From the point of view of the gamut, the organ of sight is thus much less rich than the organ of hearing. We are put into relation with the exterior world seven or eight times more by the sense of hearing than by that of sight, which explains to some extent the "phenomenon observed from all time, that the deaf are much more isolated from the exterior world and from those like themselves than are the blind; which shows itself in a difference of character, the deaf being more isolated from their fellows and more gloomy, more helpless than are the blind in general."

All the vibratory phenomena of which we can have cognizance are reducible to terms of "matter" and motion, but

the vibrations or undulations vary. They are of two kinds, longitudinal and horizontal, of which the former exhibit the propagation of motion, as shown by waves of sound, and the latter are transversal to the direction of motion. Sonorous undulations occur in air with pressure of the atmosphere, and are, as we have seen, of very limited speed, while the transversal undulations, which are due to oscillations in the imponderable medium, or ether, are propagated with a speed infinitely greater. The waves of sound are propagated through the various forms of matter, solid, liquid and gaseous; those of light, heat and electrical radiation through the ethereal medium.

M. d'Arsonval refers to a third mode of propagation. He remarks: "This mode of propagation, which had been at first adopted by the illustrious Newton to explain luminous phenomena, had completely fallen into oblivion. The theory of emission had been put on one side in order to substitute for it the theory of undulation of Fresnel, which so well explained the luminous phenomena; but this theory of emission is rising again from its ashes, and we have to-day other modes of propagation of energy, which explain the phenomena of emission. They are the phenomena which appear as radio-active bodies, discovered by M. Curie, and other phenomena of the same order which constitute what is called the theory of Ions; that is, the theory of the material transport of certain charges of electricity (electrons). We are indebted to Sir William Crookes for the revival of this theory, and he has demonstrated the phenomena of what he calls the radiant state of radiant matter."

After a brilliant series of experiments in proof of the truth of his vibration theory, M. d'Arsonval showed that the radiations of radium could be substituted for the radiations emanating from a Crookes' tube. The same result can be obtained, under certain conditions, by the employment of ultra-violet light, or by the projection of vibrations of a particular period and wave length. This shows, says the French scientist, "that all the phenomena are connected, that phenomena which seem so different to us on account of the im-

perfection of our senses, because we are not organized to receive the vibrations of all wave lengths, can now be reduced to unity. Thus we arrive at the conclusion that there exists in the universe, whether to explain the established phenomena, or to put us in relation with it, only phenomena of vibration, undulation, or of emission. It is thus that, little by little, from out of the complexity of the first phenomena studied, we disengage the unity of forces, the unity of all the phenomena of nature."

The same number of the Bulletin of the *Institut Générale Psychologique* which contains the important memoir by M. d'Arsonval on "Vibration and Radiation," gives a paper by the same scientist on the N rays of M. Blondlot. These he regards as of especial interest, as it has been discovered by M. Charpentier, a physiologist of Nancy, that the human body is the seat of radiations of the same order as those studied by M. Blondlot. M. Charpentier finds that the rapidity of the propagation of the N rays has no relation with that of light or of electricity, but that it approaches very near to the rapidity of the nervous influx in the nerves. It is only about ten to twelve meters a second, while "the rapidity of the transmission of nervous agents, which operate by sensitive or motor fibers, oscillates between twenty to thirty meters to the second; so that if an animal were sufficiently great for its motor nerves to be thirty meters in length, it would feel only at the end of a second impressions that could be carried to one of its extremities." This phenomenon, says M. d'Arsonval, shows "that there exists about individuals a kind of atmosphere, of a quite special nature, which is a radiation of which the physical constants can be determined absolutely, as for all the other manifestations of energy. Evidently this point is of the highest interest for us, since it permits us to see, in a scientific manner, how to prove by purely physical means the existence of a kind of emanation from the living substance."

In conclusion, we may refer to certain phenomena bearing on the constitution of matter. M. d'Arsonval remarks that there are certain radiations which are emitted, not as vibra-

tions, but materially, so to say; they consist apparently in the transportation of matter. "It is necessary," says M. d'Arsonval, "first to well understand the word 'matter.' It is generally believed that matter—it is the philosophers who have given it the bad reputation—is something gross, always tangible, although our present experiences show us that matter can receive all possible degrees of rarefaction and spiritualization. Indeed, we obtain matters that are absolutely imponderable, which can escape from a body during thousands and thousands of years without the weight of this body being affected; in a word, we reach a divisibility of matter much superior to that which atomists were able to suppose. The atom, by definition, was the last material solid body into which matter could be divided.

"To-day, however," continues the French philosopher, "the atom no longer exists; it can be cut, sectioned or divided, and now by the radiations of radium, for example, it is seen that in this body emit atoms which are a thousand times smaller than the atom of hydrogen, which was reputed to be the smallest of all, and that these material centers are charged with an enormous quantity of electricity; that this quantity of electricity circulates, supported by these material atoms, with a rapidity approaching that of light; that is to say, three hundred thousand kilometers a second. Radium parts constantly with these atoms charged with electricity from the focus of a Crookes' tube, from a tube of X rays. These X rays are charged with negative electricity, and thus is explained how, at considerable distances, they can instantly discharge electrified bodies. . . . Radium emits also the larger atoms that are charged with positive electricity. All this is not theory. We have to do with actual material phenomena, measurable, objective, which thus show that matter is capable of presenting itself under aspects altogether different from those which had been supposed for it."

C. STANILAND WAKE.

## APPLICATION OF THE CHROMATIC SCALE TO CHILD-CULTURE

In a series of papers, published in the *San Francisco Examiner*, Dr. Leon Landone, of Los Angeles, Cal., proposes to solve the problem of child-culture with the same scientific accuracy as Luther Burbank solves the problem of horticulture. By a skilful application of external stimuli, these men are forcing the human as well as the vegetable plant to transcend their normal ratio of growth, and give rise to sudden and unsuspected native powers.

Now in the case of the vegetable plant, Burbank makes no secret of the fact that the evolutionary output thus forced into view has no power to perpetuate the biologic miracle along the lines of racial survival-value. All the fairy-structures of an enforced flora—the “Shasta Daisy,” “Pitless Prune,” “Spineless Cactus,” etc., are sexual degenerates, whose lost powers of reproduction are supplemented by a propagation through slips. *Pari passu* with this fact we find an unmistakable, ever present tendency of these artificially advanced entities to return to the old deserted matrix of their normal evolution.

And the reason is none but this. The genius of Burbank having discovered the *modus operandi* of organic evolution, undertakes, and with unparalleled success, to stimulate into activity the cellular storage-batteries or latent centers of potency, held in reserve by the plant as expediences to overcome possibilities of hostile environments. By a foreshortening of the biological perspective, this gardener-magician precipitates types of future unfoldment on the screen of an immediate, present evolution. Mere materializations of an ideal, unorganized reserve-force, these horticultural wonders are phenomena of an advanced vital ignition, dislodged from the tap-root of their evolution; and like the fairy pictures of a *lanterna magica*, are sustained and galvanized into a sem-



blance of organized existence by the *fiat* of the magician behind the scene.

Yet between the operations of the wizard at Santa Rosa, and the wizard of Los Angeles, is a wide chasm. Mr. Burbank fills the world with beauty and practical economy by conducting the creative forces of nature into new forms and expressions of usefulness, in and through a cheapening of the modes and methods of natural living, while yet incurring no other disturbances in the order and unfoldment of the plant world than in the genetic separation of the projected species from their evolutionary and biologic root. And as the process involves no mental powers of the plant, the inevitable reaction in the evolution of the latter is of a collective or generic, rather than an individual character. It has been a play with life, rather than a play with mind.

The operations of Dr. Landone involve quite a different aspect of evolution—the aspect of mind and self-consciousness. In his experiments the detachment of the evolutionary chain takes place between the mind itself and its vehicle of expression, the brain—a departure which gives to the entire situation a vastly different significance. The sinking back into ancestral molds of a “Shasta Daisy” or “Spineless Cactus” simply means an exhausture of typical resources without involving an interference with the general advance of normal evolution; while, on the other hand, the sliding back of a self-conscious entity to deserted stages of evolution, in consequence of coerced cerebration—back to zones of mental culture speedily overrun under the cerebral stimulation of chromatic irritation—not only involves individual retrogression and degeneracy, but affects through leverages of mental reciprocity a lowering of the tone of the entire self-consciousness of the human race.

Directly and immediately, however, Dr. Landone's operations are purely physical or mechanical. The therapy of the solar-spectrum simply means the utilization in physiology of the different shades and colors of light, elicited through the response of the molecules of various substances to vibrations transmitted to them by the sunlight. Hence chromatic treat-

ment of the brain means the whipping of its ganglia into abnormal cerebation, giving rise to a process of cellular irritation which differs from alcoholic intoxication in expression only—not in *principle and ultimate effect*, as in either case the vibratory charge incurs an abnormal strain of consciousness, due to the convulsive rush of chemical changes in the physiology of the brain.

From this, however, it follows that as the impulse to the cerebral hyperactivity comes from the external, not from the internal world; from the molecular-mechanic, not from the mental-dynamic zone of energy; from without-inwardly, rather than from within-outwardly. The main action is on the brain, with an involvement of the mind only indirectly, and by way of reaction. This order of growth stimulates the instrument without appraising the actor, a method which gradually leads to an interruption of the orderly processes of reciprocity exchanged between the mind and the body. In other words, the engine is speeding out of the reach of the engineer. Under the cellular shocks of external stimulation the brain thus finds its ganglionic batteries thrown open, discharging into full blast the precious storages of future reserve funds, while converting with convulsive momentum the impulses transmitted from the excited mind into the hypersensitized zone of cerebral action.

The overplus of magnetic-vital energy thus generated reacts most powerfully and disastrously on the mind itself, which, subjected to an irritation similar to that of alcoholic intoxication, is drawn into the whirling cerebral centrifuges to sustain the exhausting strain of supplying with new intellectual material the tremulous demands of the racing thought-engine.

The details of these processes are graphically described by Dr. Landone from notations directly obtained from his chromatic experiments on the brains of children. He describes cases where “an increase of twenty-seven per cent. in amount of work was evinced by a child working in the magnetic field of specific colored light”; while there were children “whose mental action under the red light was actu-

ally increased 100 per cent. during the first hour and a half of exposure." Again, "Fatigue was unknown when yellow light was used," etc. The cases are numerous, results triumphant, evidences convincing, both as to the efficacy of the doctor's experiments, as with regard—though not recognized as such—to the ominous possibilities of wrecking the cerebral engine by locking its safety-valves and thus forcing it to transcend the evolutionary scheduled speed limits.

All technical interference with the processes of cerebration, save in pathological cases, leads inevitably to ultimate disorder. For a stimulation which only affects one division of cerebration—the molecular plane—without generating a corresponding impulse of energy on the mental and moral plane, must earlier or later lead to a separation between the two, followed by a final exhausture of them both. The normal brain needs no other *stimuli* than the natural and self-adjusting response to elemental life, as furnished by a healthy, hygienically poised body, while, on the other hand, the abnormal, the diseased or pathologic brain calls for an inspection of the experienced brain specialist. In this case it would be safer to employ up-to-date surgery, than the hazardous, non-controllable experimental agency of "chromatic action" let loose in "the magnetic field." With the exception of pathologic disorder the mind can be truly benefited only by the presentation in concrete terms of practical knowledge of the good, the true and the beautiful, by means of precept and worthy example.

Evolution makes no leaps. The proper relation of man to nature is to guide her, not to push her. The legitimate province of the scientist is to conduct, to adjust and apply; while the moment he undertakes to substitute nature by introducing elements of his own ingenuity into the process of evolution, he lands his charge in ultimate degeneracy. The evolution of the physical structure of the entity can attain integrity and survival-value only if it proceeds in response to innate mental and moral needs. Without hunger no nutrition; without the demand from within, from an instinctive, self-conscious or intuitive soul-entity, dwelling in the mind

and expressed through the body, there can be no integrity of personality; no growth of self-consciousness; no morally and mentally poised selfhood.

It is the business of life and of evolution, individually or cosmically, to adjust the physical to the mental; the effect to the cause; the form to the idea. The method of nature is safe and can certainly be trusted; but while she invites the aid and assistance of science, philosophy and art, as represented and expressed in and through human ingenuity and love, she accepts only that partnership which adapts her own principles, and proceeds in accordance with the eternal laws of growth—*i.e.*, from thought to action; from the mind to the brain; from ideation to cerebration; from life as moral, mental, spiritual force, to life as functional physiological expression.

The less we interfere with the vital chemistry of nature, the greater service do we render her creatures. To split up the sunlight into its chromatic constituency in order to force a certain cerebral ganglion to increase its normal action, is no more rational than to distill iron potassium, or any other element, from its organized balance of the mineral or plant, in order to accelerate the normal activity of any special function of the organism. As every healthy assimilation extracts from the natural foodstuff whatever elements are needed by the cells in their work of organization and vegetable growth, so the normally functioning brain absorbs from the sunlight the specific tints needed for an adequate and progressive response of the cerebral cells to the promptings of the mind.

In this examination of Dr. Landone's experiments we propose by no means to question the truth of his statements. The influence that color exerts on the mind is no secret; the colors and tints of grass, flowers and sky furnish positive evidences to the sensitive mind as to the powerful influence in terms of exhilaration reacting on sensation in and through the great color scheme of nature. So far so good. But the adjusting, qualifying factor, always present in the reaction of the evolutionary process to the chromatic influence, lies in the aspect of *sublimity* which meets us in *the therapy of nature*. For

the difference between the chromatic experimentation of the laboratory, with its isolated, non-qualified effects on the physiology and psychology of cerebration, and the chromatic applications of nature, where the supply is always adjusted to the constitutional demands of the entity, and where the grand, sublime sum-total of form, type, expression, color, fragrance, beauty, etc., enlists the harmonious and qualifying reaction of the entire human sensorium; *i.e.*, the functions of seeing, hearing, smelling, feeling, and the subsequent psychic response to the true, the good and the beautiful, is withal of the same nature as the difference between chamber-gymnastics and the gymnastics of an out-door, useful, productive exercise—the difference between the intoxicating effect of a pharmaceutical tonic and the vital tonic of air, water, sun and clean, unadulterated nature-food. It is the difference between irritation and stimulation; between the whip on a horse's back, and a measure of oats in its stomach. The one is the irrational reversion of an effect upon its cause, the other is the conversion of a cause into its appropriate effect.

And while it is true that the application of chromatic therapeutics at present is reaping the grandest triumphs, it is not less true that its practice merits scientific recognition only when proceeding in the physiologic, not in the psychologic field. The value of the chromatic application lies in the elimination and adjustment of pathological elements, not in the acceleration of cerebral chemistry in a ratio exceeding the demand of an individual's normally progressive mentality.

Hence the Finsen-light, similarly to every therapeutic agency based on the action of the actinic ray, has value only when applied in the pathologic field—in morbidities of the epidermis, etc. Their therapeutic aims and objects are all related to disorders of the purely physical plane—to organic, vegetative life, not to the plane of mentality and intellect.

The power of the human intellect to grapple with problems of nature is great, but not the greatest. The scientist who has no other light to shed on his field of labor than that of the brain may cover large areas of surface, but attain to no

depths. There is a process of intelligence which leads swifter and with greater surety to the inner life and meaning of nature than to the intellectual, and that is the moral. "Only the pure in mind (the unselfish) shall see God." And to "see God" is merely another term for an understanding of nature, and the self-conscious reciprocity to her all-sweeping powers of mind and body. The forces that lift the entities of evolution from bruteness to moral and divine selfhood, are generated in the soul, not in the chemistry of the brain. To transmit is not to generate. The forces that shall conquer the problems of elemental life do not proceed from matter to mind, but from mind to matter. Environments have instructive and constructive value to the mind, only to the extent the latter can enter into conscious relation to the influence, and react accordingly. The kingdom of knowledge, in no less degree than the kingdom of Heaven, has its seat within us.

DR. AXEL EMIL GIBSON.

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The more the self, the I, the Me, the Mine, that is, self-seeking and selfishness, abates in a man; the more God's I, that is, God Himself, increases in him.

—*Theologica Germanica.*

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What does anxiety do? It does not empty to-morrow, brother, of its sorrow; but ah! it empties to-day of its strength. It does not make you escape the evil; it makes you unfit to cope with it if it comes.—*Ian MacLaren.*

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Give not thy tongue too great a liberty, lest it take thee prisoner. A word unspoken is, like the sword in thy scabbard, thine; if vented, thy sword is in another's hand; if thou desire to be held wise, be so wise as to hold thy tongue.—*Quarles.*

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Society everywhere is in conspiracy against the manhood of every one of its members. Society is a joint-stock company, in which the members agree, for the better securing of his bread to each shareholder, to surrender the liberty and culture of the eater.—*Emerson.*

## OUR THOUGHT OUR WORLD

Living in a world of intelligent energy, we alone are responsible for that which we out-picture either in our bodies or in our environment.

By our thoughts we make the connection with the great Cosmic Force which is ours to use in the creating of that which is high and holy, pure and true. Again, through ignorant and negative thought we establish *dis-ease* and lack. The same force is used, but it makes a great difference whether it be used intelligently or ignorantly.

Anxiety, fear, condemnation, selfishness, etc., are contrary to all that is harmonious and intelligent, and every thought produces its kind. "As ye sow, so shall ye reap."

There are no limitations put upon us, save those incurred by our *own* thinking.

The source of mentality is the All-pervading intelligent Force or Energy of the universe, and that Substance is *Life*.

Every atom and cell of the body is of this intelligent Substance and is moldable to the conscious mind action of man. You may inform this intelligent presence, which is the life of every atom, that you have faith in its ability to perform its work perfectly, and if you really *have* the faith, you will reap the result, which is perfect health.

On the other hand, condemnation of the life of the cells and organs of the body will cause stagnation and consequent illness; remember, *you, the conscious master* of your own life, are in command.

Every thought registers in the physical and in the environment. If we really desire to create in abundance, joy, health, youth and selfless love, we shall come into conscious union with the Universal Mind and enjoy of the limitless store of the good things that are but awaiting our coöperation with the Divine. It is the Law.

Our minds govern and we are the expression of our own predominating thoughts. Furthermore, we are the expres-

sion of the One Mind; but through our ignorance of the law of Harmony we are free to express what we, as conscious individualized centers, think.

Correct thinking means harmony and eternal life, while incorrect thinking sets up destructive vibrations which out-picture as discord and death.

No one can afford to pass the hours in aimless thought. The Mind that works systematically and conscientiously, seeking hourly for greater wisdom, will present to mankind a rounded-out life; his world will be filled with good cheer and abundance of all that goes to satisfy the needs of a truly great man. He will revel in perfect health and be surrounded by the eternal presence of love.

He will *image* his thought, and his world will be his kingdom of heaven at hand.

We must become so conscious of our power through the right use of our minds that we can at *will* become at-one with the Cosmic Intelligence of the Universe, and thus create the perfect world in and about us in which we desire to dwell.

There is no limit to Life, Intelligence, or to the All-Good. The golden time is *now*. If unconsciously we have put limitations upon our own or another's life or happiness, it behooves us to repent; that is, remove the limitations as speedily as possible, allowing, through the freedom of thought, the perfect to manifest.

"The greater part of human souls do not even suspect their own existence. Out of the Fourteen Hundred Millions of human beings who dwell upon the face of our planet, Nineteen-Twentieths never exercise their thinking faculties."

It would surely be absurd in us to expect man to attain to the full splendor of life until he has evolved a conscious intelligent idea of the grandeur and perfection of the Supreme Power of the Universe.

Through evolution of the mind, we shall gain the correct state of consciousness, and our thought world in which we dwell will prove the *real*, the *ideal*.

M. EVALYN DAVIS.



## THINKING MAKES THE MAN

1. Thinking marks the highest manhood,  
In this busy world of ours;  
So develop thought and judgment  
In advance of muscle pow'rs.
2. Many men, to-day, are children,  
From the fact they cannot think;  
On through life they plod and hobble,  
Each one but a rusty link.
3. Constitution may be settled,  
But the judgment, immature:  
Muscles round, and strong, and hardened,  
But the reason, insecure.
4. Many ones can run and wrestle,  
Labor in the field all day;  
But they can't observe, or reason,  
For their minds hold little sway.
5. 'Custom self to thinking deeply,  
And when reading, understand;  
Else you may be far in ocean,  
When you'd rather be on land.
6. If a book is read with hurry,  
'Tis a most confusing task;  
But to read, the while digesting,  
Takes away each mystic mask.
7. If your reaching wakes no thinking,  
Either lacks the book, or you;  
If the book, take up another,  
If yourself, exchange that, too.

8. Some have stores of book-gained knowledge,  
And are not e'en worldly wise;  
But a knowledge, wise and active,  
Is the knowledge that we prize.
9. You may read, perhaps remember,  
Without caring what you read;  
But your health will be the better,  
If it's food on which you feed.
10. For your health, 'tis more conducive  
Not to eat another meal  
Till the one has been digested,  
And again you hungry feel.
11. And 'tis just as beneficial,  
Not to read another book,  
Or leave one page for another,  
Till it's yours in ev'ry nook.
12. "Join your thinking with your reading"  
Is a maxim learned with ease;  
And to do so is an action  
That is always sure to please.
13. But a man is not a thinker  
Who can reason only then:  
Nor is he, whose mind is vacant,  
As he walks Life's traversed glen.
14. Therefore rest not that your thinking  
Is as circumstances bid;  
But before they come, be active,  
Then you've done as Lincoln did.
15. Guard your tho'ts and train them rightly,  
Lest they wild and useless run,

Then, when life draws to its closing,  
You shall hear the words, "Well done."

16. Do you know the art of thinking?  
If you don't, just try and learn,  
And begin by reading maxims,  
For they always do their turn.
17. Maxims are the pith of logic,  
Methodizing mem'ry, mind;  
Standing to support your statement,  
If that statement's truthful, kind.
18. Mind by cause is ever active,  
Even when you're fast asleep;  
But it wanders, desultory,  
If no guard o'er it you keep.
19. Watch your tho'ts, and that will teach you.  
What and when, and how to think;  
Which will make your work ennobling,  
And you can more knowledge drink.
20. Mind can work to better purpose  
When it knows just what to do;  
It's your servant, or your master;  
You rule it, or it rules you.
21. All it knows from other sources  
You can cause to be a gain;  
For its work is not all grinding:  
It can sow the golden grain.
22. It is only by grave thinking  
That a man can know himself;  
Yet, without it, other knowledge,  
Isn't worth to him an elf.

23. So look in your mind, and closely,  
That you know your own true worth;  
For being ignorant and vain  
Brings on man a blasting dearth.
24. Yet not reading makes you wiser:  
It's the pow'r you have to think;  
That's what puts you 'bove the av'rage—  
Saves you from the curse of drink.
25. Thinking, then, is what makes manhood;  
As you think, you always are;  
You can't rise above your thinking,  
At your home, or when afar.
26. Thinking rightly is self-culture;  
'Tis the germ of action, true;  
And the thought's before the action,  
Whether good, or what you do.
27. Purity of thought makes purpose;  
Have a standard, one that's high;  
For TRUTH, and MANHOOD's pow'rs of might,  
Virtues are that never die.

W. CLEVORA YERGIN.

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A large part of the trouble of the world comes from feeble and unstable wills. Our leaders in righteousness, in statesmanship, in economics, must often quote to themselves with a sigh the proverb about the uselessness of trying to stand up an empty bag. We owe the world a well-considered purpose and a constant will. If we do not desire to hinder, like a child or a drunken man in the crowded street, we owe it to our neighbors to make up our minds. And we owe it to God, who builds with us in our soul-building. How can we expect him to make of us a temple or a palace, when we bring him but the unburned bricks of an unstable purpose which the rains will melt into a formless heap of clay?

—*Boston Transcript.*

## JESUS

Luke i, 19. "I am Gabriel, that stand in the presence of God." The word rendered "*stand*" is a compound word—Para, "to stand," Steko—implying fixedness, stability, firmness. The word rendered presence, Enopion, means close to; in point of; in the immediate sight of; and implies one of the company or hierarchy of the inmost heaven of heavens. Note this fact. Messengers from the *inner* circles give only the name of the *company* to which they belong; never individual names. And it is only in the New Testament that we find them doing even this; with two exceptions, Tobit's angel who gave the name Raphael, and Daniel's visitant who gave the name of Gabriel, and mentioned his coadjutor, Michael.

There are orders of intelligences who have never been incarnate. Three appear in the Bible: Raphael, the outermost circle; Michael, the middle circle; and Gabriel, the inmost circle.

Raphael, whose kabbalistical number is 5, may be regarded as the titular angel of Moses. This society represents law, obedience, the one idea, the first light on the way of duty. It appears as a flame in the bramble bush; the divine principle within natural scientific truth, which the bramble symbolizes.

Michael, whose number is 2, is the combating principle. He appears to Joshua as an armed man. This society of angelic beings would seem to be the titular angel of the prophets, except Daniel, who stands alone among them all in his connection with the *inner* circle. And these three circles have many subdivisions.

Gabriel, kabbalistically numbered 3, which comprises within itself the whole of the Divine creative Spirit, appears in the Old Testament only to Daniel, and then only as a *future* potency, only to come into evidence when Michael had prepared the way. And it is a suggestive fact that the Greek Kabballa gives the number of Gabriel as 10, the grand completeness of number, never passed without returning to the monad.

And now, referring for a moment to the third chapter of Daniel, we find Nebuchadnezzar ordering three men cast into a burning furnace, and to his surprise, when he looked in, he saw *four* men walking there, and he said, "The form of the fourth is like the Son of God." Now, what did he know about a being who had not appeared on the earth in human form? There is a mistranslation here. The true reading is: "He is like a son of the Gods."—ELOHIM. And the fourth one *was* one of this very circle of angelic beings known as Gabriel. Bear this in mind, that there are many sons of God, but the one we are coming to consider has this distinguishing characteristic—Psalm xlv, 7: "Therefore God thy God hath anointed thee with oil of gladness more than thy companions."

Turning to Luke's account of the incarnation, we find the first apparition is of a Gabrielistic Spirit, who comes to Zacharias, and foretells the birth of John the Baptist. The first annunciation of the principle represented by John, comes to a *man*; but when the Divine comes in its *fullness*, It counts the man out, and comes to the woman, immediately, through no other medium.

I believe it is a tenet of Swedenborgian faith, that the Divine in its fullness cannot come into the plane of matter, or natural things, without destroying everything it comes in contact with. When God has a revelation to make, He "fills an angel with His presence," and that angel speaks for Him. The process by which the procreative powers of the Virgin were stimulated by the spoken word of this Angelic Messenger, I do not propose to consider. Of the laws and process of conception, so far as material light is concerned, we know absolutely nothing. The instant we let the light of our material world touch the unfolding hidden life, we destroy it, so far as its ultimatum on this plane is concerned. I know that there are those in the Swedenborgian Church who pronounce the miraculous conception an impossibility, and so relegate the whole story to the realms of myth and allegory. For myself, I believe absolutely and unequivocally the whole account given in the Gospels. Facts known

to the Mystics of ancient—and perhaps modern—times prove its possibility, and there is more than the mystic hinting of Paracelsus to verify the claim. I say no more on this point, but simply say that I believe my Bible, and am not staggered by this mysterious story.

And now I am going to suggest a thought, not as a dogmatic assertion, but as a suggestion. And it is this, that the Spirit that incarnated in this child, so strangely conceived, was the Angel who brought the salutation to Mary. In answer to her question, how this could be, the Angel answered: "The Holy Spirit is come upon thee, and the Power of the Most High overshadows thee; therefore the hallowed one born of thee is by inheritance *The Son of God*." The tense is the present—at any rate, it is not the future. The words "overshadow" and "come upon" imply perfectedness. And the word rendered "come upon" implies an unexpected miraculous event.

And now I note a discrimination between "A Son of the Gods" and "The Son of God." The company of Angels in the inmost circle are all (in the Mystic language of all sacred writings) sons of God, but only one of them laid his glory by, and became incarnate; thus *The Only Begotten Son of God*.

And now as to the name Jesus. It is said to be the same as the Hebrew word Joshua. I cannot say whether this is so or not. Name signifies the interior quality, and that, no one knows. Number is quality on the plane of manifestation, and the numbers are not the same. The Greek name Jesus is 6. This is the mystic double interlaced triangle; the divine and human united. When this quality is within man, it saves him from sin, because it removes the *propensity* to sin.

The word Christ is not a *name*. It is an adjective, really. *The Christ*; that is, the anointed. It is from Christos, a derivative of Chrisma, an ointment, something smeared on the skin. The word in the original Greek is never applied as a name. It is Jesus, The Anointed One.

And now all through this wonderful life, we find limitations. "I can of mine own self do nothing." "I have a

baptism to be baptized with, and how am I straitened (cramped) until it be finished." Can God do nothing of HIMSELF? Is God cramped in His operations? I know one may say this was the human nature speaking, but where did this human nature come from? Swedenborg says, or is made to say, by his translators, that a man's soul is from the father and his body from his mother. I question the correctness of this rendering. A much earlier writer than Swedenborg, Paracelsus, says a man's soul comes *through* his father, and the elements of his body *through* his mother, but they are not *of* either. And if the soul is from the father, what will we do with the—in this case—unexplainable pointless teaching of the last paragraph of "The Divine Love and Wisdom," by Swedenborg?

For myself I cannot understand or accept the teaching that The Infinite God in His entirety was in Jesus. The teaching of Swedenborg, that God never comes directly into the spiritual realms, but sends an Angel filled with His sphere to utter His words, becomes a greater necessity in this assumption of our earth form than in any other case. I suggest the incarnation of a high created intelligence, as a hint of something to think of and work out each for himself. I find ample verification of the idea in Paul's writings, especially the seventh chapter of Hebrews, and it might be a very interesting question who is, or what is the order of, Melchisedec. It is the fashion with many of the Swedenborgian Church to dismiss the greater part of the New Testament as of little consequence. But the question comes up to me with great force, did these men, fresh from the intimacy of Jesus, who opened their understandings that they might understand the scriptures as His last work with them; I say the question comes to me, did these men come fresh from these wonderful last days with the risen Lord and Master, and sit down and write a mess of meaningless, senseless drivel? True, Paul was not an intimate of the Master, but he came in very close contact with Him one day, and He said to him, "I am *Jesus* whom thou persecutest."—Acts ix. And if we carefully read Paul's story of what he did when he got this revelation, as



told by him in the first chapter of Galatians, especially the 11th and 12th verses, and also the 17th verse, we may get on the track of some valuable and interesting truth.

There is no philosophy in the denial of facts that we cannot understand. In fact, there is so little that we can, or, at any rate, *do* understand, that the part of wisdom would seem to be to doubt, at least to deny, nothing. Of the process of conception anatomists know absolutely nothing. They agree upon one point, that male and female intercourse is necessary, and that the female must be in a certain condition. But facts that are on record shatter this assumption. Isaac was conceived after his father was 100 years old, and his mother 90. Of course, it is easy to relegate this story to the regions of myth, or throw over it the pall of miracle. Even Sarah—the most interested party in the matter of Isaac—laughed when the spiritual visitant prophesied her motherhood, as though the idea was absurd. Elizabeth and Zacharias, the parents of John the Baptist, were far advanced beyond the age of propagation—but she conceived. And in this age of Masculine worship, when even we are unconscious that there is a Feminine side of God, the idea of an incarnation of a Celestial Being, with the deep and far-reaching consequences consociated with the season through which we are now passing, seems preposterous to the average intellect—the male intellect, at least. But there is one significant fact that science is just becoming cognizant of. And that is—in the process of evolution, the starting of the higher genus from a lower plane is always accomplished by some female of the lower genus. It is always the feminine principle that first reaches upward, and through her the new and higher race comes. And this is true in the vegetable and animal kingdom. The horticulturalist seeks to develop new and more beautiful forms and colors by working on the female blossom—not the male. Improvement of domestic stock is by the perfection of the dam—not the sire. And following the workings of this law into the plane of spiritual evolution, we find the subtle mother influence the potent factor.

It was the mother of Gautama, the Buddha, who saw the star descend and rest on her embryo babe. It was the mother of Augustine who shaped and formed the mind of her boy, and sent him out, a blazing light, into the religious world. It was the mother of Moses who hid him for months, and then set him afloat in his ark of bulrushes under the eye of the Egyptian princess. It was the Virgin of the temple to whom the Angel came in her conscious, waking moments, announcing the birth of the world's greatest Avatar. Joseph only got his instruction in dreams, and spent his waking moments in strange wondering concerning what was coming about. And as the supposed father of the Virgin's Son, he never became anything more than the merest external guardian and protector of the Mother and Child, while the Magi who came from afar knew and understood more of the interior meaning of the incarnation than he ever dreamed of. And after the resurrection, the first one to meet and recognize the risen Master was Mary the Magdalene. The men had been first, but saw nothing of Him.

In view of these facts, and recognizing the further fact that of the interior processes of generation and conception we know absolutely nothing, does this story of the greatest incarnation in the world's history become such a stupendous impossibility? Miraculous, in that it is mysterious, and strange to our limited comprehensions, it may well be, but to deny its possibility is unwarranted assumption.

Hargrave Jennings, the great English Rosicrucian, says: "He who limits things by his narrow sense is a fool." In God (the Over-Soul) all things are possible—in nature, where soul is a center, the impossible exists, because here is ignorance, darkness, and weakness. God is Spirit—not a spirit. The supernatural—as we consider it—is Spirit, and will beget itself in matter whenever conditions are favorable. But it will not always follow the lines which we—in our ignorance—set down as exact and inviolable law; and if we undertake the analysis of this thing which we call nature, we shall find it fully as remarkable, and as contradictory, as to suppose a Supreme Being as its maker. *"Θυρωρός."*

# THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT

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## JUSTICE IN LIFE

However unequal the conditions of life may be, seeming in the sometimes limitations so bereft of all opportunity and of all privilege that the tortured human soul cries out against the unfairness of it all; still, notwithstanding the appearance of injustice that such conditions bring forth, the deep-seeing mind recognizes that the action of justice in every part and in all the concerns of the universe is never interfered with. The seers of the world all affirm this truth with insistent certainty. There is an old Hindu writing which says: "Justice is so dear to the heart of nature that if in the last day one atom of injustice were found, the universe would shrivel like a snake skin to cast it off forever."

The demand in every heart is for justice, and this demand is imperative, and the conviction is wellnigh universal that justice is not done in this world. This is a mistake. The trouble is that men do not see it. In their rebellious murmurings against circumstance and what they look upon as wrongs, they do not look deep enough. Each one wants an ocular demonstration of what he thinks should be justice.

The law of righteousness is for all equally, therefore all are equal in justice, and justice is an attribute of the Infinite Mind, therefore impartial. Somehow, somewhere, and at some time, every one receives that which is due him. There can be no doubt of this. The judgment day is every day; the books are balanced every moment, and in this balancing no item of equity is unaccounted for, we may be sure.

Experience, the servant of Wisdom, repeatedly lights the lamp of truth to enable the children of life to read aright its problems, but unfortunately the human soul is sometimes slow in seeing, and comprehension only comes after sorrow

is piled on sorrow. When, however, the meaning is understood at last, all struggle ceases, all doubts clear away, and a calmness settles upon the mind, bringing a feeling of rest to the troubled heart, that was before unknown.

Not the hollow, superficial appearances, but the realities of life only are worth seeking. These are eternal, and the fleeting shadows of external life vanish before their radiance. When once the higher mind conceives the undying beauty of these attributes of the Infinite, which it is man's privilege to understand and share, it is no difficult task to consecrate his life to a selfless devotion to humanity, and in that service he knows that eternal justice and divine love are changeless entities.

E. F. S.

### A SET OF MAGICAL SCALES

To a small underground chamber below his own laboratory at University College, London, Sir William Ramsay, the famous scientist, lately led a visitor. "I will show you," he said, "a new pair of scales which will weigh a seven thousand millionth of an ounce."

The room was in semi-darkness. So delicate are these wonderful scales that their balance is disturbed by the alteration of temperature caused by the turning on an electric light at the other end of the room. The operator has to leave them for an hour in darkness—after he has tiptoed from the room so that his footfall should not set up any vibration—and then read them swiftly before any change in the temperature has had time to affect them.

The scales rest in a metal chamber. The beam, only a few inches long, appears a mere cobweb of glass with its frail supports. It is not made of glass, however, explains Sir William, but of silica, which expands and contracts under the effect of heat far less than glass.

Hanging from one end of the beam of the scales by a strand of silica fiber so slender that it is scarcely possible to see it is a tray. Upon this is placed a minute glass tube. Imprisoned in the tube is a whiff of xenon, a gas discovered by Sir William Ramsay. The movement of the scales when the tube is dropped upon them is so slight that it cannot be detected at all by the eye. But the movement is made to

swing from side to side a tiny mirror, upon which a beam of light is focussed. The result is that a shifting point of light is thrown upon a graduated black scale six feet away. The weight of the tube, with the gas in it, is then recorded by the movement of this pin-point of light on the scale.

Then comes the interesting test. The gas is released from the tube, which is weighed again. It is now found to weigh a two hundred and fifty thousandth of a milligramme, or a seven thousand millionth of an ounce, less than it did when the gas was in it. Therefore the weight of this whiff of gas was a seven thousand millionth of an ounce.

The smallest object that can be picked up with the most delicate forceps is a piece of aluminum wire far thinner than a human hair, a twenty-fifth of an inch in length, which weighs a fourteen hundred thousandth of an ounce. It can scarcely be seen, and it is difficult to detect whether it is resting on the scales or not. A section of aluminum wire weighing an eighty-four hundred thousandth of an ounce can be prepared. But it is only visible in a microscope. For this reason weights of less than a fourteen hundred thousandth of an ounce have to be registered in gases.

—*Boston Evening Transcript.*

## ON THE IMMORTALITY OF THE SOUL

But that thought is not possible, if the soul is a body in any respect or of any kind, may be demonstrated as follows: For if sensation is the soul's perceiving sensible objects by the aid or use of the body, thought cannot be apprehension through the aid of the body, since in that case thought and sensation would be the same. Hence if thought is apprehension without the body, much more is it necessary that the thinking nature should not be body. Further, if sensation is the perception of sensible objects, thought is the perception of intelligible objects. If they are not willing to admit this, they must at least concede that we have thoughts of certain intelligible objects, and apprehensions of things without magnitude (extension). How, therefore, will the soul, if it is a magnitude, think that which is not magnitude, and by its divisible nature think the indivisible? Will it think it by a certain indivisible part of itself? But if this be so, that which thinks will not be a body. For in this case there will be no need of the whole for the contact of thought with its

object, since contact by one part will be sufficient. If therefore they admit, which is true, that the primary thoughts are of those things which are entirely free from the body, that is, of absolutes, it is necessary that the nature which thinks, only as being or becoming free from the body, can know them. But if they say that thoughts are of forms inherent in matter, yet these are only apprehended by abstracting them from bodies, and this is the work of intellect. For the abstraction, for instance, of a circle, a triangle, a line, and a point, is not effected in conjunction with flesh, or matter at all. Hence it is requisite that the soul, in a work of this kind, should abstract herself from the body. And it follows therefore that she herself cannot be body. I think, likewise, that beauty and justice are without magnitude, and hence the thought of them is similarly without magnitude. Wherefore, when these approach the soul, she will apprehend them by the indivisible part of herself, and, indivisible themselves, they will abide in her indivisible self. How, moreover, if the soul is body, can temperance, justice, fortitude and other virtues, which preserve it so far as they are received by it, belong to it?

—*Plotinus* (Taylor's Translation).

## WHAT MIGHT HAVE BEEN

The first French commission appointed to inquire into Mesmer's cures ascribed the extraordinary results, both good and evil, which he undoubtedly secured, to the "excited imagination of the patients." The improvement in health in those who were cured the commissioners put down to "hope, regular exercise, and abstinence from the remedies they had previously taken." We cannot sufficiently admire the candor of a committee of doctors who admitted the last cause. The unfortunate fact, however, remains that scientific men having agreed that hope, expectation and imagination were capable of restoring the sick to health, should thereupon have dismissed the whole matter from their minds as being of no further importance. If only they had realized that their inquiries had led them to a fact of transcendent importance, both for the future of their own art and for the welfare of the human race, medicine might have been as progressive as surgery is to-day, and we might have been spared the absurdities and extravagances of extremists.

—*The Health Record.*

Everything that has a mind thinks; everything that has feeling suffers; everything that loves has the right to be loved; and everything that suffers has a claim on our sympathy. There is no step wanting in the ladder of sentient creatures from animals up to man. Unquestionably in this world the human being stands on the highest step, but those whom he sees beneath him are fellow-mortals. He is their king, but must never become their tyrant. God has ordained justice not only between men, but between the whole living creation. Injustice is a sin against God. If we do not abuse our dominion over animals we find in them faithful servants and friends, but through abuse they become mere sacrificial victims and their tyrants become demoralized thereby. The difference between cruelty to men and cruelty to animals is one of degree only, not of kind. If we include animals in the law of duty and compassion, as we are commanded to, we work at the same time for the upliftment of our fellow-men.—*Lamartine*.

### WHAT WE CANNOT DETERMINE

One body only, in infinite void, can have no motion, for there is nothing to determine motion by; it leaves no place and arrives nowhere.

One of two bodies, in infinite void, cannot remain at rest while the other moves on, for both part with the same velocity.

Two bodies only in infinite void, cannot recede from each other with two unequal motions, for each separates from the other with equal velocity.

Two bodies in infinite void cannot travel the same general course at unequal rates of speed, for the one falling back is traveling the other way at the same velocity.

Two bodies only in infinite void traveling in opposite directions each travels with the combined speed and distance of both, for each represents the starting stake of measurement for the other.

Thus motion is strictly comparative and our knowledge is based on comparative and inferential reasoning that from like causes we may expect like effects, but the causes are purely evolutionary and effects delusive.

A rainbow is an effect, light tremor refracted by prismatic water drops the cause; as there is neither light nor color, only reflected vibration, the show is an evolutionary delusion: the whole scene is a brilliant display of nothing.

About as light vibrations fall upon the prismatic water drops reflecting the colors their speed waves determine—forming the rainbow—in like manner the vibrations of things, or the reflected vibrations, fall upon our sensory organs, producing a sensation peculiar to their condition. This sensation, although nothing of itself, betrays the evolutionary nature and habits of things and adds to our knowledge of evolutionary nothingness, having no more reality than the dancing sun shot on the wall from a mirror.

It is very apparent that when a watch is held to our ear we hear it tick, when, as a matter of fact, it is the ear that ticks to the jar of arrested motion of the escape wheel.

Every sensation from whence all knowledge is derived is of this same evolutionary nature; all is a system of vibratory motion varying with the condition things are in.

One range of vibration is interpreted by the ear as sound; another and quicker vibration is interpreted by the eye as light and color. Molecular vibration is sensed as heat. Feeling and tasting are other forms of vibratory sensation.

About as any given keynote in music expresses the tension and number of vibrations per second of the string, in like manner sensation being the output of our mental factory has nothing to do with the attributes, or nature of material, but with combinations only.

This accounts for millions of things arising principally from four gases.

Thus the world is built up, not of intrinsic properties of elements, but of evolutionary properties of combination and growth we sense as realities.

Thy magic wand, O shifting force,  
From cosmic seas, illusions calling;  
O mighty worlds now run their course  
On nothing real but power of falling.

FRANKLIN D. ORCUTT.



## A LETTER

In the October number of *THE METAPHYSICAL MAGAZINE* is an article written by H. J. Bellows, in criticism of Helen Wilde Alexander's contribution, entitled "Death, Joy of the World." Now, I have no disposition to take up the cudgel in defense of the theory advanced by the lady, as I assume that she is abundantly able to care for herself in a controversy of this nature.

There is another phase of this matter, however, that possibly may be overlooked. Is the critic absolutely certain of his own grounds? He accused the lady of inconsistency, but is he sure that he is not being hoisted by his own petard? He declares that the lady offers nothing to substantiate her theory but "bald assertion," and then falls into his own trap! To prove this I will quote one of his next sentences. Here it is:

"Death must ever remain a mystery."

What is this but bald assertion? Again he says:

"Death is but a figure of speech; it conveys nothing to our mind excepting inanimation."

How does Mr. Bellows know this? Because it may be true in his case he assumes that it must be so in all other cases. Is this bald assertion, or dogmatism, or what is it?

Mr. Bellows says that "Knowledge is the outcome of experience, and experience can only be gained by imitation, observation and education." Very good. But what particular observation or education has he had to justify his sweeping and "bald assertion."

Mr. Bellows deprecates the statement that God has given to some men the power to understand Him and withheld it from others. Why doesn't he deprecate the fact that God made one man a Webster and another man a fool? Why doesn't he deprecate the fact that God made one man a Shakespeare or a Byron and another man destitute of the poetic instinct?

And then the critic quotes Christ as saying: "Seek and ye shall find."

Is Mr. Bellows absolutely sure that *he* has sought? Continuing, our author dogmatically states that life is the direct opposite of death. How does he know all about this matter? Considering that he has given us nothing but a "bald assertion" he will doubtless pardon us for being a bit skeptical.

When a man sets himself up as a critic he should exercise great caution in his own statements. In this case our critic has not substantiated a single one of his own statements, but given us a long string of "bald assertions." The inconsistency of this will no doubt manifest itself even to him upon more mature reflection.

As Mr. Bellows says, death may not be a joy, but his statement that it "stagnates progression" is, unfortunately for him, another bald assertion.

Is Mr. Bellows aware that there is to-day a great school of natural science which has existed for many centuries, and that this school claims to be in possession of definite and scientific knowledge of a life after physical death? Is he aware that these men have a formula which if strictly followed develops the spiritual senses so that communion with the other world is possible? Possibly we all have these spiritual senses, but in this mad commercial age they are atrophied in most of us. By strict conformity to a life of the highest morality and to natural laws it is quite possible that many could possess this power who to-day are in darkness. In other words, we might all become spiritual Websters and Shakespeares. All this may be wrong, but it looks reasonable. Certainly it is worth serious investigation, and it is a claim that we cannot dismiss either with a wave of the hand or by a "bald assertion." Mr. Bellows should be willing to take a dose of his own medicine and seek if he is anxious to find.

L. C. BATEMAN.

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Fortify yourself with moderation; for this is an impregnable fortress.—*Epictetus*.

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Fret not over the irretrievable, but ever act as if thy life were just begun.—*Goethe*.

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The multiplication table was invented by Pythagoras.

## HE KEEPS HIS OWN

Tune—"Nearer, My God, to Thee!"

Kept for the Master's use;  
This my lot may be.  
Calmly I sail along  
On life's troubled sea.  
Tempest I do not fear;  
I know that He is here,  
I know that He is here—  
"He keeps His own."

## CHORUS

Hope is my guiding star;  
It shines for me afar.  
Pain cannot hinder me;  
"He keeps His own."

Now He commandeth me,  
"Be not afraid";  
Kindly He says to me,  
"Thy course is laid."  
Dark tho' thy way may be,  
Is He not here with me?  
Is He not here with me?—  
"He keeps His own."

I try to understand,  
Tho' I sail far from land,  
Out on the open sea—  
Danger at hand;  
Faith is my "Harbor Light,"  
And in the darkest night,  
And in the darkest night,  
"He keeps His own."

MARTHA E. DODGE-GAMMONS.

## COLUMBIA TO SERVE WIDER PUBLIC

Announcement was made recently of an important extension of the work of Columbia University, which will begin in September next. The new undertaking is an outgrowth of the success of the summer session of the university, which has been established for ten years, and which in 1909 attracted 2,000 students from all parts of the United States. It is now proposed to extend the operation of the principles which have been so successful in the case of the summer session, so as to provide classes and laboratory work in the evening at the university, and both in the evening and during the day in other parts of the city, as well as in northern New Jersey and Westchester County, for the benefit of those who are not able to avail themselves of the regular courses of instruction at the university. In particular, evening classes will be organized where wage workers, as well as those who are engaged, professionally or otherwise, during the day, may obtain the best instruction which the university can offer.

The field to be covered by this extension teaching will be very broad. There will be classes organized in languages, literature, history, economics and politics; in various scientific subjects, including electrical and mechanical engineering; in architecture, including drafting and design; in music and fine arts; in preventive medicine and sanitary science; in manual training and the household arts; in teaching; and in law.

For this work a large staff of professors and lecturers will be appointed, chosen in part from the present teaching staff of the university and in part from others with special fitness for work of this kind. The whole undertaking will be under the supervision of Professor James Chidester Egbert, who, as director of the summer session, has brought that branch of the university's activity to a high degree of excellence. Professor Egbert will also serve as director of extension teaching.

Requests for Columbia to enter upon work of this kind have been increasingly numerous during recent years. In particular, there is a demand that Columbia University shall or-

ganize classes in law for the benefit of the many students of law in northern New Jersey. The center of this instruction will probably be at Newark. Classes in various branches of industrial chemistry and in electrical science will probably be organized in both Newark and Paterson.

It is expected that college instruction of the highest type will be offered in the evening in the city of New York, at a convenient downtown point, which can be reached by subway and tunnels from all parts of the city, as well as from Brooklyn and New Jersey.

Plans for the organization of this undertaking are going rapidly forward, and those who wish to have classes organized in any given part of the city, or in a given community, are requested to address Professor Egbert at Columbia University.

President Butler, in speaking of the new undertaking, said:

“In my inaugural address as president of Columbia University eight years ago, I ventured to say that the watchword of the modern university should be ‘Scholarship and Service.’ In these modern days a university is not apart from the activities of the world, but in them and of them. Columbia University as an institution possesses an ethical quality which gives it a real personality, and which binds it by its very nature to the service of the community. To fulfil its high calling, Columbia University must give as freely as possible not only to its own immediate students, but to seekers after knowledge in and about New York, whatever may be their calling and condition in life, such of its treasures of scholarship and inspiration as they are able to avail themselves of.

“We hope that in less than five years we shall be reaching and helping not merely 6,000 students on Morningside Heights, but 60,000, brought together in convenient groups and classes throughout New York City and the adjoining territory. Columbia University is the child of the people of the State of New York, and she will repay in service to the extent of her ability for every benefit that she has received either from the people as a whole or from a host of individual benefactors.”

## A DREAM AND APPARENT PREDICTION

At the Hawthorn Apartments, 532 West 152d Street, New York City, Sunday afternoon, February 20, 1910; time 3 P.M. Dictated by Mrs. de Vaux-Royer.

Perhaps these letters will constitute the best record of my prevision of the Paris and New England, and recent world-wide flood disaster. Here is one from Mt. Morris Baptist Church, Fifth Avenue and 126th Street to 127th Street. Rev. J. Herman Randall is the pastor. He has spoken for the Cameo Club. Because he was to do so, I addressed him a letter, which contained a dream I had the night before. I was writing him for the subject of his address at the Cameo Club. While I was writing, I recalled my dream. It came so forcibly that I put the dream in the letter.

This is my letter. It was written on

December 18, 1909.

**MY DEAR DR. RANDALL:**

We had the pleasure of an address from your Dr. J. Gardiner Smith at the initiative meeting of our Cameo Club, with most complimentary results. (Smith is the one who conducts the Sabbath School at the Mt. Morris Church.)

I am more than pleased at the prospect of hearing you and the honor which you will pay our platform. *Immortality in the Light of Modern Thought* and *Are We Standing on the Threshold of the Scientific Demonstration of a Future Life?* are subjects which make a strong appeal. May I have the subject you wish to speak upon soon for our program?

From our 'phone conversation I concluded that the 20th of January—which comes on Thursday—would be available for you. As soon as I hear from you I will place the date on record.

Dr. Randall, will you let me tell you of a dream vision I had last night?

When I called on Dr. Hyslop one day, he gave me a book with reminiscences of other people's dreams that they had collected, and he had put into book form. He said: "That is what I wish you to do; to keep all of these matters of this

particular psychic phenomenon on record, and preserve them for my future collection of all of a similar nature, so that we can bar out the excuse of coincidence that so many use as an explanation of the phenomena. That does away with that idea of coincidence."

This, I think, was what recalled the dream to mind, because, usually, I had been in the habit of sitting down and recording anything that strongly impressed me during my sleep in the shape of a dream—or the action of the subjective consciousness which we call "dream vision." So I stopped right here in my letter, and said:

Dr. Randall, will you let me tell you of a dream vision I had last night? When they are realistic I like to mention them to someone before I leave the house or see the papers, for often they have been verified, which presents a phase of mental phenomena that is urging me on with this work.

There seemed to be a cloudburst and much water, doing damage, and threatening life, and everyone was fearful and looking upward for signs, as though waiting for some prediction to be fulfilled.

There was too much *water* everywhere, and I was trying to console those who thought the end had come by showing them the line of demarcation, held in consciousness only, was so transparent between this and the next life; just life in continuity, robbed of the old form for expression.

I endeavored to give them the peace of mind that any form of religion that they had held to would bring. I said "I will read Mrs. Eddy's book to you," to free them from fear.

Then, I thought, if the water is to cover my head, too, the sooner I am through with it the better, and out on the other side, unless I can do some good here by keeping them company, showing there is no occasion for fear of the next side of life; that it is all natural law and unavoidable; just a coming in and a going out; a weaving in and out of the great plan, above which we cannot rise, nor defeat, nor withstand, but become consciously and harmoniously a part.

People had been looking to their personal belongings—to save something, or take it with them. Finally the water—or rain—ceased, and we were very many of us, and sat down to a feast.

The place to which my attention was drawn was West; Southwest, perhaps; and large, open and diversified; as a big, open sky extended over all, like a world-wide dome; high places and low places, and I was in a high place—a mammoth platform in a royal atmosphere, overlooking all. It was so real I couldn't shake it off as a dream only. Perhaps it should be interpreted figuratively, but I am expecting to read of a calamity and damage by water within a month.

Would you object to keeping this letter for reference, to see if any significance may be attached to it?

Thanking you most heartily for your expressed interest in our salon,  
I wish to remain, Sincerely yours,

ROSE M. DE VAUX-ROYER.

532 West 152d Street, New York City,  
December 18, 1909.

On the envelope of this letter is written: "Returned as per your request.—J. H. R."

60 West 130th Street, Mt. Morris.  
Baptist Church, December 21, 1909.

MY DEAR MRS. DE VAUX-ROYER:

Yours of recent date received. I was much interested in your dream, and will keep the letter until we see what the outcome is. \* \* \*

I will put down the date Thursday evening, January 20, and hold it for the Cameo Club unless I hear otherwise from you. Suppose you put me down to speak on *The Spirit of the Age*. That will give me latitude, as there are various things I would like to say.

Sincerely yours,

J. HERMAN RANDALL.

532 West 152d Street, New York City.  
December 27, 1909.

MY DEAR DR. RANDALL:

Have you once thought of my dream vision, written down for you, while you have read and experienced the disaster of this storm, flood and tidal wave? I have been spellbound as I looked over the newspapers to-night. The feelings and terror expressed that night of my dream all revived, for the newspaper citation is my second going over it all. I did not keep a copy of my letter to you, and do not remember distinctly all I said to you of my dream, but the sense of disaster, calamity and death extended over a vast area, and I lived it in a psychic or soul self *before* it actually occurred. It is that which puzzles me. \* \* \*

I am silent for lack of understanding, and tired of all of this form and dress parade and mediocre intelligence. Doctor, can you see a way out? (Of explaining it.) I look to Science, but someone tells me that intuition is the only faculty(?) that can divine these matters. We certainly have proof of *unexplored territory* in the letter which you hold of mine, and the actual occurrences, which would be classified as coincidence had I not so many of similar nature, verified by different scientific minds of the world. Dr. Charles Richét, of the Academy of Medicine, Paris (Honorary Member of my Club), said to me when I had given him evidence, beyond a doubt, for the benefit of Science, "If I could know these things by the same manner that you know them—personal experience—I would give five years of my life!"

I do not wish to annoy you. It may not interest you very much now, but, for my own satisfaction, will you give me a copy of the letter I sent



you *re* my dream vision of the floods, as I made no other memorandum. I hope you will forgive the intrusion, but are we not all instruments in *His* hands? And so, I have no fear when I am patiently serving, as I believe I am, in this work of world progression.

Sincerely yours,

ROSE M. DE VAUX-ROYER.

Pinned to this letter a clipping about the organization of a society for the advancement of science.—G. A.

532 West 152d Street, December 28, 1909.

MY DEAR PROF. HYSLOP:

You remember you requested me to make notes on all phases of phenomena, premonition or precognizance, etc., that were occurring at irregular intervals in my life experience without any apparent cause or pre-announcement? Consequently when I awoke, after passing the night far away from my bed at 152d Street (apparently), in scenes of destruction, terror and distress, with water, water everywhere, chilled, and death fears agonizing those around me so that I tried to appease, as a mother a child (for reason was gone in their terror), and I recalled to them their religious faiths to calm them and help them to accept the inevitable. It seemed that their fear was in crossing or a plunge through water.

The only record I have of the date of this dream vision is in the possession of Rev. J. H. Randall, 60 West 130th Street. I was to send him the date of our next Cameo Club meeting, when he is to speak, and while writing him, I was impelled to go right on and register my dream on his letter, apologizing for doing so, and saying that I expected a calamity by water; "too much water everywhere," within a month, and asked him to keep the record. He replied and said that he would do so. I have to-day sent him the clippings of the newspapers in regard to the disaster at Chelsea and Everett, near Boston, where people were drowned in their beds by the tidal wave.

My father, who is in the other life, was with me in this dream, and took me to different parts of the world. He seemed to be driving me in a conveyance, and we could not cross certain places on account of water in every direction. Finally we were all taken care of and bundled and huddled together in unusual quarters. \* \* \*

I read the newspaper accounts spellbound, for I was living over again—seeing for the second time—that which was published for the first time, a week or so after my writing of my dream of it.\* \* \*

Sincerely,

ROSE M. DE VAUX-ROYER.

60 West 130th Street, New York City,  
December 31, 1909.

MY DEAR MRS. DE VAUX-ROYER:

Yours received a day or so since. I, too, have been greatly interested in the fulfillment of your dream which you kindly communicated to me in a former letter, and, as you request, I am enclosing that letter to you

now. The only real discrepancy is in the locality. In your dream you say it appears to be in the West or the Southwest, but this is only incidental. In its general outlines you received a psychic prevision of what took place.

There can to-day be no question about the genuineness of such experiences. It is only their true explanation about which we differ. In my opinion, what we call the intuitive faculty, or, possibly, some psychic power as yet undeveloped in most people, pioneers the way into this "unexplored territory," and then Science follows, sifting out the truth, classifying, arranging data, stating the laws, etc.

For many years I have been intensely interested in the whole range of phenomena, especially in its bearing on the development in man and in society of the true life of the spirit, and some day I hope for the opportunity of talking these things over more at length. \* \* \*

Most sincerely yours,

J. HERMAN RANDALL.

532 West 152d Street, New York City,  
Sunday, January 2, 1910.

MY DEAR DR. RANDALL:

Thank you for your kind response and interest in my dream vision and its verification. I wish to quote here in regard to the direction or point of compass in my dream impression—which seemed to cover such a world area of calamity, as I experienced it psychically—the beginning of an article in Sunday's *Herald*, December 26, relative to the blizzard and loss of life: "Texas blizzard is hurled across the continent! Chicago is buried. West stormbound! From 'way out in the *Southwest* shot a forty-mile gale, with full equipment of snow, etc."

I am pleased that you are interested in this phase of human, or psychic faculty, which seems begging recognition. Science and its votaries, while not engendering a reciprocal spirit by harsh methods, savoring of skepticism, is our only hope for a right-minded recognition and permanent values. I am investing all of my faith here. \* \* \* Every other field has had its innumerable developments; why not the psychic? \* \* \*

Very sincerely yours,

ROSE M. DE VAUX-ROYER.

60 West 130th Street, New York City,  
February 2, 1910.

MY DEAR MRS. DE VAUX-ROYER:

Thanks for your kind letter. \* \* \* I have noticed with keenest interest the accounts of the floods in France, especially. Your dream and its subsequent fulfillment should certainly go to Professor Hyslop and the others working in this field. \* \* \*

Wishing you every success,

I am sincerely,

J. HERMAN RANDALL.

I wrote and asked Dr. Randall if I might use his name in

connection with the report of this vision dream, and this is his reply:

60 West 130th Street, New York City,  
February 18, 1910.

MY DEAR MRS. DE VAUX-ROYER:

\* \* \* You are at liberty to use my name in connection with your dream vision, as you request. Any way that I can serve the interests of the Cameo Club will give me greatest pleasure, for I am intensely interested in your organization, its aims and spirit, and believe you are pre-eminently the one to lead such a movement in awakening the life of the spirit.

With every good wish, I am most sincerely yours,

J. HERMAN RANDALL.

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Clipping from the New York *Herald* of Sunday, December 26, 1909.  
Texas Blizzard is Hurl'd across the Continent—Coming across America  
and Burying Cities, Farms and Railroads in its Suite—The  
Storm, it is Calculated, will be Lost on the Big Atlantic—Life  
is Reported Lost.

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From 'way out in the *Southwest* shot a forty-mile gale with its full  
equipment of snow, which left impeded traffic, displaced telegraph and  
telephone wires over a dozen States. Traffic is seriously affected. Many  
persons are injured. Chicago is buried. West is storm-bound.

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From the *Evening Sun*, December 27, 1909.  
New England Hard Hit by Christmas Blizzard—Boston Suburb  
Flooded.

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Boston, December 27.

Five million dollars is a conservative estimate of the losses caused in  
and around Boston by a snowstorm which to-day swept New England  
and drove a record tide over the coast.

Four lives were lost in Chelsea, where a tidal wave burst through the  
dike along Island End. River flooded eighty acres of homes and forced  
twenty-five hundred persons to flee, scantily clad, into the raging storm.  
Many homeless persons will lose the largest part of their household goods.  
Hundreds of the homeless were taken care of in relief stations established  
in public schools and churches.

The water rose in many parts of the district to the second-story win-  
dows, and families were rescued in boats from the U. S. Marine Hospital.  
Those who were homeless have been supplied with blankets by the militia.  
The Mayor ordered the schools and public buildings opened as relief  
stations. About two thousand persons have been thus cared for.

On East Locust Street Cornelius Harkins and his wife were drowned  
in their bed. They occupied a room on the second floor, and the flood

rose so quickly that they were drowned before help could get to them. About one hundred horses and cows were drowned in the flood.

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Philadelphia, December 27.

Not since the memorable blizzard of 1888 have the transportation companies been so tied up as they were by this last storm.

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The *Globe*, December 27.

Boston, December 27.

Five million dollars' loss in tidal waves! Worst storm in eleven years causes widespread suffering. Twelve lost in schooner wreck. Twenty-five hundred driven from homes. Citizens in Chelsea flee into the storm scantily clad. Record tide sweeps the coast.

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The New York *Sun*.

Boston, December 27.

Wreckage picked up on the beach at Hull this morning leads to the belief that the five-masted schooner *Davis Palmer* has been lost, with all her crew.

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The New York *Globe*.

Storm loss is twenty million dollars. One Spanish village of five thousand people under water for five days.

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San Sebastian, Spain, December 27.

Details of the damage caused by the disastrous floods are coming in. Only three houses were left standing in the village of Santa Christina, and at Lavacilla a church was the only building able to withstand the storm.

Buena Vente, a town with a population of about five thousand, was under water over five days. \* \* \*

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#### THE WEATHER SHARP OF CHIEF CONSEQUENCE.

Director Scarr was called on this morning to explain why he let in the blizzard on Saturday without so much as even sending a conditional note of warning. He was off enjoying the holidays in the South, and E. S. Nichols, who is doing the forecasting for him, was not at all pleased with the way the weather was playing havoc with his calculations. The storm was hardly expected to come swirling along this way. In fact, it was intended to head out to sea off the Texas coast, but it butted up against a high pressure wall down that way, and came bounding back, up the Jersey coast.

New York *Herald*, January 30.

Paris floods beginning to subside after reaching a height of 31 ft. 1 inch. Fully eight thousand refugees now sheltered in hospitals and other public buildings. Situation critical at many points, especially in the neighborhood of the St. Lazare station, where solid blocks are expected to sink through the crust of the earth. There was only a single public wire working between London and Paris on Friday night. Telephone service was resumed at a late hour yesterday, but the service was precarious. There was some decrease of the floods in Paris at two o'clock in the morning, when the water reached its greatest height, 31 ft. 1 inch, exceeding by 7 inches the record height of the flood of 1616. That the waters are still very high may be gathered from the fact that the President and the Premier went over the flood districts in an auto-boat, passing around the Eiffel Tower in their trip.

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*Evening Mail.*

A cablegram read as follows:

"Paris, January 30, 1910.

"Roads impassable owing to floods. The following bridges are closed: Alma, Royale, Arcole, St. Père, Solferino. Telephone service is discontinued, electricity cut off, and fears are felt for the Place de la Concorde and the Champs de Elysees. Mail is being delivered by boats.

"The convent of St. Sulpice is being used as a refuge. The St. Lazare station is paralyzed. Much of the suffering from cold and hunger. Highest quarters of the city are unaffected.—RODMAN WANAMAKER."

NOTE.—I saw in my dream vision the gilded dome of Napoleon's tomb—Hotel des Invalides—and when I spoke of that feature, as a landmark for locating some of the disaster of the dream, to a French lady—Mme. Yovin—whom I met at a reception, she said she had information that that portion of Paris was affected by the floods and under water.

ROSE M. DE VAUX-ROYER.

Reported by Miss Allen, Secretary for Dr. Hyslop.

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Temperance, in the nobler sense, does not mean a subdued and imperfect energy; it does not mean a stopping short in any good thing, as in love or in faith; but it means the power which governs the most intense energy, and prevents its acting in any way but as it ought.—*Ruskin*.

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No pleasure is comparable to the standing upon the vantage-ground of truth.—*Bacon*.

## THE BEST MAGAZINE

THE METAPHYSICAL MAGAZINE is the leading periodical of its kind in the world. At all times it stands for and represents the *best* of the thought along the various lines of activity that relate to the finer forces of nature and of the universe of intelligence. It is doing the greatest work of the day, in literature. Its circulation should now be increasing by many times what it has been in the past. Many thousands are yet waiting to hear of its existence and searching for such a periodical. Nothing else fills this want.

The active support and assistance of *every friend* is urgently needed to bring it to the notice of those who would appreciate it. Its publishers will be grateful for any such assistance in increasing its circulation for the general good.

## PUBLICATIONS RECEIVED

THE PILGRIMAGE OF A SOUL. A Philosophical and Spiritual Poem. By C. G. Oyston. Paper, 98 pp. Published by Lindsay Publishing Co., Seattle, Wash.

LETTERS FROM THE TEACHER (Of the Order of the 15). Edited by F. Homer Curtiss, B.S., M.D. Vol. I, cloth, 162 pp. The Curtiss Book Co., Denver, Colo.

THE MASTER AS I SAW HIM. Being Pages from the Life of the Swami Vivekananda. By His Disciple Nivedita. Cloth, 514 pp., \$1.50. Longmans, Green & Co., London and New York.

DOMINION AND POWER. By Charles Brodie Patterson. Cloth, 297 pp., \$1.20 net. Funk & Wagnalls Co., New York.

THE ANNALS OF PSYCHICAL SCIENCE. January-March, 1910. Editor, Dudley Wright. Published at 110, St. Martin's Lane, London, W.C., England.

Principal Contents: Cesare Lombroso, by C. De Vesme—The Physiological Limits of Visual Hallucination, by H. Denis Taylor—The Psychology of Planchette Writing, by Hereward Carrington—A Veridical Dream, by F. C. Constable, M.A.—My Experiments in "Table-Turning," by H. Salveton, LL.D.—Psychic Projection of Suggested Visualized Impressions, by G. Lindsay Johnson—On the Supernormal in Dementia, by J. A. B.

# THE METAPHYSICAL MAGAZINE

Vol. XXVI

AUGUST, 1910

No. 2

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## THE EGYPTIAN MYSTERIES

BY IAMBLICHOS.

TRANSLATED AND ANNOTATED  
BY ALEXANDER WILDER, M.D., F.A.S.

TENTH ARTICLE

### CONCERNING THE MYSTIC RITES

I think, therefore, that all who delight in the spectacle of Theurgic reality\* will acknowledge this: that it is not proper to render to the gods partially or imperfectly the devotion which is rendered to them. Thus, therefore, before the gods make their appearance at the Rites, all the powers (potentates or demons) that are subject to them, are set in motion;† and when the gods are about to move toward the earth, they come ahead and go before them in procession. He, therefore, who does not bestow on all of them what he should, and address every one according to the honor to which he is entitled, is

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\*The spectacular representations exhibited at the Sacred Rites to candidates for initiation and others participating in the worship.

†The "powers" are here distinctly set forth as spiritual essences. Proklos recognizes them as belonging to the order of demons, and informs us that there is an innumerable company of them about every god, and that they are named by his appellations, as though they were themselves the divinity. "In the most holy scenes of the Initiatory Rites," says he, "prior to the manifestations of the divinity as present, troops of chthonian demons make their appearance, calling the attention of the candidates from things pure and good to the realm of Matter."

I am reminded of the "subject-spirits" described by Emanuel Swedenborg. If one of them is imagined by the individual with whom it is communicating, to be some particular person, then the spirit, as if mesmerized, immediately supposes itself to be that person.—A. W.

made to go away uninitiated and disappointed of the participation with the gods. But he who propitiates them all, bringing to every one the gifts in his power that are most suitable and acceptable, always remains safe and without blame, having well and most carefully accomplished the reception of the divine chorus.\*

Since, therefore, this is the case, which of the two is proper: that the ceremonial of the Sacred Rite shall be simple and consisting of a few particulars, or elaborate and adapted to every move—or, so to speak, as if from everything in the world mingled together? If, indeed, the power that is invoked and influenced by the Sacred Rite were simple and of one order alone, the ceremonial of the sacrifices would be of necessity also simple. But suppose the multitude of other powers (demons and minor spiritual beings) that are aroused and set in motion at the descending of the gods can be included in no simple rite. The theurgists, from being experienced in the performances, are the only ones that know these things accurately, and they alone are able to cognize what constitutes the perfect celebration of the Sacred Ceremony. They are also aware that the omissions, though few, defeat the whole performance of the Sacred Rite, just as when in a harmony a single chord is broken, the whole becomes out of tune and discordant.†

As therefore, in the divine descents which are visible there occurs manifest injury to those who leave any of the superior

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\*The primitive conception of sacrifices was that they afforded refreshment to spiritual beings; as for example, the deceased member of a family. Such offerings are made at stated periods in China and India and were once universal. Demons and embodied souls were also considered as thus receiving service and delight, and it was to them that the sacrifices were actually devoted. (1 *Corinthians* x, 20.) Hence, sacrifices became festivals to which friends were invited, and the principal viands were consecrated by invoking the divinities. See 1 *Samuel* ix, 12, 13-21, 23, and *Malachi* i, 12.

†“In the Divine Dramas or Discourses,” says Simplicios, “if anything is omitted, or is displaced, or comes up afterward, the divine illumination does not take place, but the remissness of the one who is doing this makes vapid the power of what has been accomplished.”



beings unhonored,\* so likewise when they are present at the sacrifices unseen it is not well to honor one and not another, but instead every one should be honored according to the order to which he is allotted. He who leaves any of them without a gift holds the whole thing fast and destroys the one and entire arrangement. He does not, as some may therefore imagine, make the reception an imperfect one, but, on the other hand, he absolutely overturns the whole purpose of the Sacred Rite.

#### SACRED RITES MULTIFORM

What then? Does not the highest part of the Sacred Technic recur of itself to the One Supreme above the whole multitude of divinities, and yet at the same time worship in him the many essences and principalities?

Certainly, I may be answered, but this takes place at a very late period, and only with the exceedingly few; and if it comes at the very sunset of life, they are content. Our present discussion, however, does not set forth the law for a man of such character, for he is superior to all law;† but it establishes such a system of law for those who are in need of superior legislation.‡ It says accordingly, that as the universe

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\*Æneus, the king of Kalydon, it was fabled, once celebrated a sacrifice at which he omitted to honor the goddess Artemis. She by way of punishment sent a boar to ravage his dominions.

†This declaration is sustained by the Apostle Paul. "If you are led by the spirit of noetic faculty," says he, "you are not under law." The Greek term here used by both writers is *nomos*, an enactment, and not *thesmos*, a sacred decree. Plotinos has explained this mental exaltation here affirmed. "We receive the Infinite by a faculty superior to the understanding," he inculcates; "we enter into a condition of mind in which we are no longer our own selves, but become partakers of the divine nature." The philosopher, it is recorded, has attained this mental and moral exaltation. Its similarity to the state of *Yogi* or consecration, described by Indian sages, is evident.

‡Syrianos, and Taylor following him, have substituted *thesmos* for *thumos* in the Greek text. The phrase otherwise would have read: "for those who are bound by passion."

is a system from many orders combined into one, so it is proper that the complete ceremonial of the Sacred Rites, unceasing and entire, shall be joined with the whole category of the superior races. Certainly, indeed, if the cosmos is manifold and entire, and is constituted in many orders, it is proper accordingly that the Sacred Performance shall copy its various features, because of all the powers which they present to view.\* Hence, in relation to these and to the various kinds that are about us, it is not proper for us to be intimately connected with the divine causes (or beings) that are over them, from a part of the qualities in them. On the contrary, we should not aspire to be with their leaders, when anything on our part is omitted or incomplete.

#### THE BENEFITS FROM THE SACRIFICES

The diversified mode of celebrating the Holy Rite in the Sacred Performances, therefore, not only purifies us, but it also makes perfect something of the defects in us or about us, establishes in harmony and order, and otherwise delivers us from faults of deadly character.† It likewise brings all into familiar relations with the races superior to us. And, certainly, when the divine causes and the human adaptations closely resembling them meet together to the same end, the initiation or Perfective Rite assures every full and ample benefit of the sacrifice.

It will not be amiss, however, to add such particulars as the following in order to give an accurate understanding in respect to these things. The divinities of the highest order have always a superabundance of power, and while it is supe-

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\*"Religion is the imitating of what you worship."

†Expositors interpret these statements as setting forth that the Sacrifices were expiatory or purifying in the way of averting diseases and other impurities, as seems to be signified by the establishing in harmony and order. In the sixteenth chapter the benefits of the Initiatory Rites are substantially classed under three heads, which have been denominated astrologic, iatric or curative, and telestic or perfective. The initiatory or Perfect Rite, it was considered, exalted the candidate beyond the sphere of generated existence, as in the maksha or nirvana of the Buddhists.

rior to all it is at the same time present with them all equally without impediment. In conformity with this statement, therefore, the very first illuminate the last, and those who are superior to matter are present with those belonging with matter, but not after the manner of the world of matter.

Let no one be surprised even though we say that there is a certain matter that is pure and divine. For it originates from the Father and Demiurgos of the universe and possesses a completeness of its own suitable for a receptacle of gods. At the same time nothing obstructs the superior races from being able to illuminate the lower orders from their own substance. Nor does anything hold matter back from participating of the superior natures. So far as it is perfect, pure and evidently good it is not an unsuitable receptacle of the gods.\* For as it is necessary that the races in the earth shall be in no respect deprived of a divine participation, the earth also receives a divine portion from it, which is sufficient to admit the gods.

The Theurgic discipline, therefore, recognizing these things and thus discovering in common with others the suitable receptacles of the gods according to the individual peculiarity of each, often joins together stones, plants, animals, and sacred aromatics, perfect and godlike, and afterward forms from all these a receptacle complete and pure. For it is not proper to be dissatisfied with everything material, but only with that which is repugnant to the gods. But that particular matter is to be chosen which is akin to them as capable of being in accord both in building the houses of the gods, in the setting up of carved images, and, in fine, in the sacred ceremonial of sacrifices. For in no other manner can there be any participation in the receiving of the superior beings in places upon the earth or by human beings dwelling there unless such a beginning shall have been first established.

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\*Plato in the *Timæos* denominates matter, the *materia* or maternal principle of the universe, the *tithoné* or nurse, and the *upodoché* or receptacle, the womb of created things. Professor Butler remarks accordingly that "it is the transition-element between the real and the apparent, the eternal and the contingent."

We ought, then, to confide in the arcane declarations, that by means of the holy spectacles, a certain principle of matter is transmitted from the gods. This matter without doubt is of the same nature with the very ones themselves by whom it is given. Hence, does not the sacrificing of such a kind of matter arouse the gods to the visible manifestation, invite them to come quickly to our perception, and likewise receive them when they are present and cause them to unfold themselves perfectly to view?

#### THE KIND OF SACRIFICES MOST PROPER

The same things may also be learned from the assignment of the gods according to places, and from the division of authority over every particular thing, so far as they are assigned according to the different ranks, or the greater or lesser allotments. For this is certainly plain: that to the gods that are in charge over particular places the things that are produced by them are the most proper to be brought for sacrifice, and those that pertain to the governed are best suited for the divinities that govern. For to the makers their own works are most particularly gratifying, and to those who first of all introduce certain things such are acceptable above all else. If, on the other hand, certain animals, or plants, or other of the productions upon the earth, are under the rule of the superior races\* the divinities participate together in their superintendence and procure for us an inseparable union to themselves. Some of these things, therefore, being care-

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\*The ancient Egyptians were famed for their veneration of sacred animals, plants and other objects, and many absurd and ridiculous jests have been made on this account. Plutarch carefully explains the matter. "Nothing can be a god to men," says he, "that is either without soul or is under their power." But language is often mistaken in its purport, and symbolic language in particular. What the teacher utters as from his right hand, the hearer receives as with his left. "Those who have not learned the true sense of the words will also mistake in the things." In this way statues and emblems have been spoken of as actual objects of worship, and animals that were only symbolic personifications of divinity have been asserted to be the real divinities that were worshipped. The intelligent worshipper had no difficulty in perceiving the real truth.

fully saved and guarded, increase with the gods the intimate familiarity of those who hold them fast, inasmuch as by being kept inviolate they preserve in full force the communion of gods and men.

Of such a character are some of the animals of Egypt, and in the same manner, the human being everywhere is sacred.\* Some of the consecrated victims, however, make the familiar relationship more conspicuous, so far as they affect the analysis in respect to the kindred and more sacred origin of the primitive elements with the Superior (divine) causes. This being accomplished, the benefits which are imparted from it are more perfect.

#### A TUTELAR DIVINITY TO EVERY PEOPLE

If, then, these were human customs alone and so derived their authority through our institutions, it might be asserted that the Holy Rites of the gods were inventions of our own devising. Now, however, God, who is thus invoked in the sacrifices, is their author, and the gods and angels† around him constitute a numerous throng. Under him, likewise, there is a public Overlord assigned by allotment to each nation upon the earth, and to every sanctuary its own.‡ Of the sacrifices

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\*In other words, likely to be a victim at the altar. "As Manetho related, they were used in archaic times to burn living men in the city of Ilithyia, styling them Typhonian." Aahmes, who expelled the Hyk-sos rulers, put an end to the custom. It existed in Asiatic countries, where Semitic worships existed, and even the Hebrews seem not to have been an exception. As late as the period of the Persian wars with the Greeks, Themistokles is said to have sacrificed three Persian prisoners to the demons or chthonian gods, and Amestris, the Queen of Xerxes, to have buried fourteen Persians alive. Even at a later period Caius Marius immolated his daughter to propitiate the gods; and some tribes still keep up the custom. There is a formula for human sacrifice among the Siva-worshippers of India. The putting of prisoners to death and cannibalism are vestigia of the same practice.

†The angels are not a common constituent in the Egyptian and Hellenic categories. They were adopted evidently from Judæa or Assyria about the same time.

‡See Daniel x, 13, 21; xii, 1.

made to the gods, a god is director; of those to the angels, it is an angel; of those to the demons, a demon; and in like manner in other cases a superintendent is appointed over each in the manner consonant with the particular race. When, therefore, we bring our sacrifices to the gods, in company with the gods that superintend and make complete the mystic rites, it is our duty at the same time to revere the institution of sacred divine worship in regard to the Sacrifices. At the same time, however, it becomes us to be of good courage as we celebrate the holy rites under the ruling gods, and likewise to exercise suitable caution, that we may not bring some gift unworthy of the gods, or obnoxious to them.

In conclusion, then, we admonish at all events that the endeavor be made in respect to those around us, gods, angels and demons, that are distributed according to race, in every part of the universe; and that an acceptable sacrifice shall be presented alike to them all. For only so can the Holy Rites be celebrated in a manner worthy of the divine beings that preside over them.

#### CONCERNING PRAYER

A part of the Sacred Rites and not the least important is that of the prayers. They fill out the sacrifices to the fullest extent, and through these the entire performance becomes established and perfect. They likewise effect the general combined operation with the worship, and bring the Sacred Service into indissoluble copartnership with the gods. It will not be amiss to relate a few things in respect to this subject. For this very thing is of itself worthy to be learned, and it makes our superior perception in respect to the gods more perfect.\*

I affirm, therefore, that the first ideal of prayer is a collecting (of our thoughts) and likewise a leading to contact

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\*"Prayer is by no means an insignificant part of the upward path of souls," says Proklos. Sacrifices and Holy Rites were considered as the body of the prayers, and prayer as the animating principle of sacrifices. The Chaldean Oracle also declares: "The mortal approaching the fire will receive illumination from the divine ones."

and a genuine knowing of God. Next after this is the binding in communion with a single mind, and also the calling\*to us of the gifts which the gods have sent down, before the uttering of a word, completing the entire performances before it was perceived. But in the most perfect ideal which is the most perfect form of prayer, the occult union is sealed and its validity assured by the gods, procuring perfect repose in them for our souls. In these three limits in which everything divine is measured, prayer, making our friendship worthy of the gods, gives us the sacred aid from them three-fold.\* The first of these relates directly to illumination, the second to a general completion of effort, and the third to the complete fulfilment by means of the fire.† At one time, prayer precedes the Sacred Rites, again it divides the Sacred Performance in the middle, and at another time, it further effects the purpose of the sacrifices. No sacred performance takes place properly, without the supplications in the prayers. But continual exercise in them nourishes our mind and spiritual nature, makes the reception-chambers of the soul vastly more spacious for the gods,‡ opens the arcana of the gods to human

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\*The edition of Scutellius has this fuller reading: "Prayer not only assures to us the friendship of the gods, but brings to our hand three fruits, which are, so to speak, golden apples from the Hesperidean gardens."

Proklos designates these three stages of prayer *γέφπέλασις*, and *γενωσις*, the contact, the approach, the perfect union. These are preceded by two conditions: to know the different ranks of the divine beings to which they belong, and the *οικειωσις* or family alliance by which we become adopted by the gods. We are then without contact or any thing of matter made ready for the illumination.

†The *Chaldean Oracles* describe the Supreme Divinity as Fire, creative-life-bringing and intellectible. "A whirlwind drew forth the bloom of the shadowy fire and impregnated the wombs of the universe." (Compare *Genesis* i, 2.) "She is the producer of the work, because she is the giver of life-bringing fire." The fire as a symbol in the shrine of the temple, and the employment of sacred fire to consume the consecrated parts of the sacrifices, thus represent the Supreme Fire by which all things subsist and are made complete.

‡Proklos adds the following in the way of comment: "It fills the entheast soul to its full measure."

beings, accustoms us to the irradiations of the Light,\* and by degrees perfects the qualities within us to a conjoining with the gods, brings us back again to the very summit.† It quietly draws upward our habits of thought and imparts to us the moral qualities of the gods. And besides this, persuasive discourse awakens a fellowship and affection that are indissoluble. It likewise augments the divine love and lights up the divine quality of the soul. It also cleanses away everything from the soul that is of a contrary character, and removes whatever about it is of an æther-like and luminant spirit, so far as it is allied to the sphere of generated existence. It likewise makes perfect a good hope and confidence in respect to the Light, and, in short, brings to perfection those who are exercised in these disciplines, so that we may call them Companions of the gods.

If this is what may be said of prayer, that it effects in us benefits of such importance, and likewise that it has a close relation to the sacrifices which we have mentioned, does not the object of the Sacred Rites thereby become clear, that it is a participating in intimate relations with the Creator? As then through the celebrating of the Rites, the benefit from it is as much as is conferred by the demiurgic divinities upon human beings.‡ Indeed, from that source the exalting, the

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\*The representation of the Divine essence as a supernal luminance is universal. The passage in the proem of the Johannean Gospel has been the philosophic dogma of all periods: "In the Logos or divine reason, was life, and the life was the light of mankind." The *Chaldean Oracle* also says: "When thou shalt see a very holy fire without definable shape, leaping as it shines, hearken to the voice of the Fire." Moses and Zoroaster both professed to hear the words of the Deity spoken out of fire. (Deut. v.)

Pure fire unmingled with material particles is not visible to the human faculty of sight. This explains satisfactorily the apparent contradiction, in which the Supreme Being is depicted as Light, and likewise as enveloped in clouds and thick darkness.

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†"Through Prayer," says Proklos, "the summit of moral excellence, the holiness which pertains to the gods, is attained."

‡This is an allusion upon which Plato throws light in the *Timæos*. "He (the Demiurgos or Creator) charged the junior gods with the work of constructing mortal bodies, as well as everything additional that was



perfecting and completing influence of the prayers becomes manifest, how it becomes active, how unifying, and it has a common bond which is given from the gods. In the third place, therefore, any one may easily perceive from what has been said, that the two (prayer and sacrifice) are established through each other and impart to each other the sacred power of the holy perfective rite.

Hence there is manifest through all parts of the Sacerdotal System, the complete agreement and joint working with itself: the parts of it being more naturally connected than those of any animal, and joined together by one uninterrupted continuity of substance. Of this fact we ought never to be unmindful; nor should we accept half of it and reject the other half, but should be exercised in them all alike. It is necessary that they who desire genuinely to be conjoined with the gods should be initiated through the whole of them.

These things, therefore, may not be otherwise.

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required for the human soul. He gave them dominion over these and all things consequent thereto, and bade them rule over the mortal creation as nobly and honorably as they could, in order that it might not become the cause of evil to itself." The "Junior Gods" are those so generally mentioned by our author. They are also classed under the head of *αἰτία*, *aitia*—causes or categories—and as we here observe, are the demiurgic or organizing causes.

## PART VI

## CONDITIONS FOR SUCCESSFUL RESULTS

## CONTAMINATION FROM DEAD ANIMALS

In regard to what remains to be considered, it is high time for me to pass on to the difficulty which you next suggest. "It is also required," you say, "*that the Beholder\* must be pure from the contact of anything dead, and yet the rites employed to bring the gods hither, many of them are made effective through dead animals.*" In order to reconcile these apparent contradictions we will take a survey of the conflict that seems to exist. There is no opposition at all in the case, but it only appears to be a contradiction in terms. For, indeed, if the law of the Rites commanded both that the dead bodies of the sacrifices should not be touched, and also that they should be touched, this would be contradictory to itself. But if it enjoins to keep aloof from those bodies that have not been consecrated, but permits to touch those that are purified, this is no contradiction.†

Further still, it is not allowable to handle the bodies of human beings after the soul has left them. For there is a certain trace, an eidôlon, or reflection of divine life which has been extinguished in the body by death. But it is not an unholy act to touch other animals that are dead, since they do not share the diviner life. It is, therefore, in the case of the other divinities, such as are not separate from matter, that abstinence from touching is essential, but in that of the gods that preside over animals and are intimately united to them, the invocation through animals in sacrifice is conceded.

According to this view, therefore, there is no contradiction.

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\*The *epoptes*, *ephoros*, *Theôros* or candidate undergoing initiation, and so contemplating the views presented for his instruction.

†Porphyry himself, and Plotinos before him, it may be remarked, did not approve of the killing of animals for food or sacrifice. They also regarded the touch of a dead body as polluting to the person touched.

## CONCERNING THE MYSTIC RITES

### CONCERNING IMPURITY FROM THE DEAD

This matter may also be explained in another way. For bodies deprived of life do bring defilement to human beings who are held by matter, because that which is not alive places a stain upon the living individual, like filth upon the clean, and one in a state of privation upon one in possession of a sufficiency, and also because it produces a taint through the natural aptitude to a worse condition by there being the power of dying. But the body produces no defilement upon a demon, he being entirely incorporeal, and not receiving corruption from anywhere. On the other hand, it is necessary for him to be superior to the corruptible body, and not to receive from it into himself any reflection of corruption.

This much, therefore, I say in reference to the difficulty which you suggest in regard to the contradiction.

### ANIMALS IN DIVINATION

While explaining by itself how divination is performed by means of the sacred animals, as, for example, by hawks,\* we did not assert in any manner that by the employment of bodies thus brought into affinity, the gods were present. For they are not set over animals singly, either by assignment, or by any relation to the realm of matter. But to the demons, and especially to those that are apportioned to the realm of matter, such dealing with the agencies of divination may be assigned, different animals being allotted to different ones, and such ascendancy having been established through contiguity, and they not having been assigned by lot to their respective dominion, by lot are entirely independent and clear

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\*The hawk was held in special esteem in Ancient Egypt. Râ the Sun-God was represented in the hieroglyphics with a hawk's head holding the solar circle in its beak; and Thôth was also depicted having the same emblem, to show that he was the genius of intelligence. The bird was regarded as having the faculty of divining. Its body after death was embalmed and deposited in the shrine at Buto, and whoever killed one, even by accident, was punished by death. In Greece, likewise, the hawk was a symbol of the sun, and sacred to Apollo, the god of oracles.

of the realm of matter. Or, if any one desires it to be set forth, a seat or vehicle may be assigned to them of such a character by means of which they may be enabled to hold converse and give responses to human beings. We must think, then, that this vehicle is pure from contamination of bodies; for no communion whatever exists between that which is pure and the contrary, but there is a reason for it to be conjoined with human beings through the soul of animals.\* For this soul has a nature kindred to human beings, through a like vital principle; and likewise to demons, because being free from bodies it after a manner exists separately. But as it is intermediate between both, it is subservient to the controlling demon, yet it makes known to those who are still withheld in the body whatever the overlord directs. Thus a common bond of union is given between them, each to the other.

#### THE ART OF DIVINING DEFECTIVE

It ought to be borne in mind, however, that the soul that makes use of such methods of divination, not only becomes a hearer of the oracle, but it also contributes from itself, to no small degree, a certain fatality for the accomplishing of it in respect to the performances. For through a certain sympathy of necessity, they are moved together, and act and prognosticate together. Hence such a mode of divining as this is entirely different from the mode that is divine and genuine;† being able to give oracles in relation to trivial and everyday matters—such as pertain to the diversified realm of nature, and are now brought into relation to generated existence. They likewise impart activities from themselves to

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\*It was held that souls, when separated from the bodies by violence, continue to abide around the bodies, and hence that the theurgic priests were able through their agency to draw the guardian demons to them.

†Augustin of Hippo berated Porphyry in regard to this distinction between "divine" or "angelic" and the other communications. "Behold," says he, "Iamblichos, the patron of the Egyptian priests, deserts his clients."

those capable of receiving them and produce emotional conditions of many kinds in those who are naturally susceptible to being affected in concert.\* But the perfect faculty of fore-knowing is never developed by emotional excitement. For that which is most of all the unchangeable, and likewise the exempt from matter and in every way pure, attains readily to a perception of the future; but that which is commingled with the irrationality and darkness of the corporeal and materialistic nature, is filled with dense ignorance. Hence, it is never well to receive any such ingenious procedure in divination. Nor ought we to make use of it with any considerable eagerness, nor to trust another person that does it, as though it possessed of itself any clear and well-known evidence of truth. This is enough for us to say in relation to this kind of divining.

#### CONCERNING THREATS MADE IN THE RITES

Come, then, let us discourse about difficulties of another class, that are in the category of occult things, and which contain, as you say, "*threats of violence*." In regard to the multitude of threats, the accusation is divided into many parts. For the actor threatens that he will either "assail the sky, reveal to view the arcana of Isis, expose to public gaze the ineffable symbol in Abydos,† to stop the Baris, scatter the

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\*This accounts also for the enthusiasm characteristic of the Bacchic festivals, and kindred exhibitions at public assemblies, where some powerful influence predominates. Such nervous affections as hysteria and epilepsy are sometimes occasioned in such ways. In the old languages the same terms are used to denote mental derangement and prophetic inspiration.

†In the Greek text of the Letter of Porphyry this term is "adyton," the inner shrine of the temple, but here it is Abydos, a city in Middle Egypt, where was the most ancient temple to Isis and Osiris, and also a "tomb." Some writers insist that only the adytum was meant; others that reference is made to the shrine at Abydos. This was the oldest metropolis in Egypt.

The theologic myths of Egypt contain an explanation of these expressions. Osiris and Isis, or Uasar and Uasi, were the two principal divinities commemorated in the Egyptian Sacred Rites. They were doubtless

limbs of Osiris like Typhon, or do something else of a similar character."

The men do not, as you imagine, hold out this form of words as a threat "to the Sun-god, or to the Moon, or any of the divine ones in the sky"; for then there would occur more fearful monstrosities than those of which you angrily complain. On the other hand, as I said before in these explanations, there is in the divisions of the world a class of powers, incapable of judgment, and unreasoning. It receives and obeys a word of command from another, but it neither makes use of intelligence of its own, nor distinguishes the true and the false, or the possible or impossible. Such a race of beings, when threats are held over them incessantly, are thrown into agitation and filled with amazement. Hence, I think that it is natural for this class to be led by forcible utterances, and to attract other things by means of senseless and unstable phantasy.

#### THE THREATENING FURTHER EXPLAINED

These things have also another explanation, as follows: The theurgic priest, through the power of the ineffable emblems, commands the cosmic spirits, not as a human being, nor as making use of a human soul.\* On the other hand, as

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of Asiatic origin, and the legend seems to be a representation of the contest with the Shepards. Seth, Sutekh, or Typhon was the tutelary god of Northern Egypt of the Hyk-sos, and of the Kheti or Hittites of Asia. He is described as the brother of Osiris and as having treacherously murdered him, and afterward dismembering the body. The widowed Isis wanders over Egypt and to Phœnicia in quest of his remains. They are finally transported in the boat Baris to their final resting-place. The simulacrum of one part is placed in every shrine as a sacred relic. These things were commemorated in the Sacred Rites.

\*See Part IV, Chapter II. "In all theurgic rites there is a double character put forward: the one as a human being, the other as participating of a superior nature and exalted to the order of divinities. . . . In the former the priest makes the invocation as a man and supplicates the superior beings; in the other, he commands the powers of the universe, because through the ineffable symbols, he is in some manner invested with the sacred character of the gods."

one preëxisting in the order of the gods, he makes use of threatenings more terrible than he could make from his own being alone. This is not as though he was about to do everything which he confidently affirms, but he teaches by such use of words how much, how great and what power he has through being at one with the gods. This power the knowledge of the ineffable symbols imparts to him.

This also can be said: That the demons who are distributed by departments, and who are guardians over the departments of the universe, have charge and superintendence individually of the departments to which they were allotted; so that they do not even admit a word to the contrary, but preserve the perpetual continuance of things in the world without change. They assume this unchangeableness, because the order of the gods remains immovably the same. Hence, they do not endure even to a hearing, that this shall be threatened in which the demons of the atmosphere and those of the earth have their being.\*

#### DEMONS THE GUARDIANS OF THE MYSTERIES

The subject may also be explained as follows: The demons have the guardianship of the Ineffable Mysteries. Thus, therefore, I assure you they maintain to a superior degree the orderly arrangement everywhere. For through this the constituent parts of the universe remain in their order because the beneficent power of Osiris continues pure and immaculate, and is not at all commingled with the opposing vice and disorder. The life of all things also remains pure and uncorrupt because the occult life-producing beauties of the rational faculties of Isis do not descend into the body, which is manifest and visible to the senses. But all things remain immutable and ever-coming into existence,† because the course of

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\*The powers having as their vahan or vehicle the sun, moon and stars, were the demons thus threatened.

†In the ancient philosophy, creation was identical with generation. Hence the universe is styled "aeigenes" or ever generated, as being constantly replenished and renewed. Creation is a work always taking place.

the sun is never stopped. All things likewise remain perfect and entire because the ineffable arcane in Abydos (or in the inner shrine) are never at any time revealed to profane contemplation. Hence in these conditions, in which consists the safety of all things, I say, in the ineffable symbols being preserved occult and in the unutterable essence of the gods never being repressed by the contrary allotment—this is not endurable even by sound for the demons to listen to that belong around the earth, namely: that they are diverse in quality, or are unhallowed beings, and that on this account such a style of [threatening] words has a certain appropriateness to them. No one, however, utters a threat to the gods, nor is any such mode of prayer addressed to them.

Accordingly with the Chaldæans, with whom there has been a pure language set apart for the gods alone, a threat is never uttered. The Egyptian priests, however, having intermingled at the same time the divine symbolic terms and the demonian words, make use, when it is proper, of threats.

Thou hast now the answer in relation to these difficulties; concise, indeed, but I think sufficiently clearing away every one of them.

*(To be continued.)*

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I died from rock and sand, and rose a plant,  
 I died from plant, and grew a living breath,  
 I died from lower flesh, and rose a man.

Why should I fear? What have I lost by death?  
 When next I die, 'twill be to die from man,  
 And rise on angel wings to higher place,  
 And from the angel still shall rise, and rise,  
 "For all shall perish, save alone His face."  
 And I shall wing my way to higher spheres,  
 And transcend all I here can know, or learn,  
 Then let me now be taught, for the harp-string  
 Crieth, "To Him indeed we shall return."

—*Jalalu'd-Din.*

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Govern the lips as they were palace doors, the king within;  
 Tranquil and fair and courteous be all words which from that  
 presence win.

—*Sir Edwin Arnold.*



## THE CONSTRUCTIVE IMMORTALITY OF HUNGER

Transmuted mental images and physiological cells are both conditioned for their existence on four *Sensorimotor* laws of Hunger which function psychologically and physiologically.

Whether the one son and two daughters of Mr. *Apriori* Hunger had been benevolently adopted, or whether they were his own flesh and blood, was the burning question of the gossips of the village.

On one point all the gossips agreed. The two girls of the family exactly resembled the features of their mother, known to the villagers as Mrs. Sensibility Hunger. Moreover, no one in the village could gainsay the fact that all three of the children had been well educated. The vast wealth of Mr. *Apriori* Hunger—obtained from his rich gold and diamond mines in the Sensori-Motor-Instinct-Country, a region formerly overrun with wild animals, savages and rank vegetation—enabled Mr. *Apriori* Hunger to give his children the best of advantages. His wife was a woman of extremely versatile and hard-headed common sense. For it was the general gossip of the village that it was through the sagacity of Mrs. Sensibility Hunger (united with that of her favorite daughter, Miss Acquired Perception Hunger) that the head of the family, Mr. *Apriori* Hunger, came to realize how very rich were his gold and diamond deposits in the Sensori-Motor-Instinct-Country.

Concerning Miss Acquired Perception Hunger (however various her faults of redintegration may have been), every one acknowledged that she was fanatically devoted to her mother's interests. Although, as every one acknowledged, the young lady was far more highly developed along the special lines of her mother's physical sensibilities.

But the great genius of the family was the son, Sir Transmutation Hunger, who had been knighted for his splendid scientific discoveries. This gentleman's passion for analysis on the one hand, and synthesis on the other, had been wholly

directed to the problem of how to break up the original constitution of the ultimate corpuscles of protoplasm. He did this wholly with the view of synthetically reconstructing these ultimate particles into new classes of physiological form, force and motion. In fact, it was whispered in certain scientific circles that Sir Transmutation Hunger's astounding laboratory feats had not ended with the wonders of physiological vital reconstruction. He had performed similar miracles in psychology. That is, it was authentically stated that he could break up the original constitution of mental images in the brain, as he had broken up the original constitution of the particles of protoplasm. These mental images he had been known to endow with modes of transcendental force and motion, and at the rate of twenty-five thousand miles a second.

No one, however, took a more profound interest in the experiments of Sir Transmutation Hunger than his sister, Miss Conceptional Hunger. In the strictly intellectual world she was something more than all things to her brother. She stood between him and the world. People studied her in the hope of gaining an insight into the secret methods of Sir Transmutation Hunger, who was never seen in person by the populace. If it was ever necessary to throw dust in the eyes of the world as to the real nature of the miracles performed by the great scientist, such work was usually entrusted to a boastful hanger-on of the family, Mrs. Bought Intellect, whose unfortunate birth and criminal intrigues had been the subject of great scandals. She was formerly a servant of Lord and Lady Prejudice.

But as in most families where there is genius, there is woe. A condition seemingly unfortunate to the peace of the family was this: The original raw materials for many of the experiments of Sir Transmutation Hunger came from the properties held in common by all the members of the family. And whilst the scientist was rigidly equitable in simply using his own share for his experiments, nevertheless the great fear of his mother and his sister, Miss Acquired Perception Hunger, led them to insist on a legal contract that all the raw material used by Sir Transmutation Hunger should pass first

through the careful inspection of Mrs. Sensibility Hunger and her favorite daughter, Miss Acquired Perception Hunger. The fear of the ladies had its basis in their anxiety that the scientist might use up the entire estate in unfortunate experiments.

Among other grounds for occasional misunderstandings among the members of the family were these: Mrs. Sensibility Hunger and her favorite daughter were fanatically conservative; and among their friends were professors of various institutions of learning. The scientific discoveries of Sir Transmutation Hunger were constantly causing them to revise their text books, and lowering their prestige in the eyes of the world. They therefore denied that the learned baronet and savant could produce as startling a class of changes in the nature of mental images on the psychological plane as he had produced by the formation of living cells on the physiological plane.

So to descend from the realm of allegory to that of philosophy, the object of this essay on "The Constructive Immortality of Hunger" may appear obvious. My thesis is to show that a law of self-transmutative change—both psychological and physiological—is posited by the complex laws of human hunger. The relation of hunger as a condition to the evolution of physiological cells has never been doubted. Its relation as a condition to the evolution of mental images has never been analytically developed. In an article by me, headed "The Gospel of Hunger," and which appeared in *New York Health Culture*, November, 1909, I defined hunger to be: "The longing desire for things that can be constructively assimilated into the body and soul." This "longing," therefore, I take to be the expression of hunger, regarded in the light of a sensorimotor-instinct. That is, as an instinct, hunger pertains to both sensation and motion. I will subsequently show that in its motor aspects hunger may be shown to express four classes of physiological forces and motions. And if space permitted I could present a table of the special nerves (arranged alphabetically) through which these four classes of force function.

In its aspects of "feeling," hunger may be seen to be related to the sensation of "taste" on the one hand, and to the "longing" for objects of food on the other.

It has often appeared as a singular fact to philosophers why it is that the average educated person never snatches a moment to ask himself the question as to how and why it is that his complex experiences are at all *possible*. Except by saying that he is in the world because he had a father and a mother; and that his Bible says God created Adam and Eve, from whom his parents and himself were descended, beyond this limit the average mind rarely wanders. Looked at from the standpoint of his own inevitable last hour on earth, it rarely strikes the average man as a sensible thing for him to muster the widest reason he can gather from science to strengthen the scriptural hope that he shall live again. But, after death (if the man's soul survive his body) his soul will go into space. Thus it is that the philosopher asks—What is space? In this hour in which I am now living I am led to ask another question—In what way and complex ways do my own physiological and psychological natures express the laws of space and time? Are the spaces of the co-existent cells of the tissues of my hand (as I write these words) in any way similar to those spaces in which the sun, moon and stars exist?

Within my brain are mental images. Are the spaces of these co-existing mental images in any way analogous to the spaces of the cells in the tissues of my hand? To answer such questions we must refer again to the title of this essay, "The Constructive Immortality of Hunger." To self-assimilate foods, and to self-transmute foods into physiological cells, is to create physiological co-existence; a physiological space.

Before I can answer the question as to how I can think synthetic judgments, I must first ask the question—How do I happen to exist? To this question Hunger replies—no man can exist unless he possesses the forces whereby he can self-assimilate and self-transmute the elements of a *not-self*.

Therefore it is that I accept the laws of Hunger to account for the facts of my existence. In the four leading principles

of the experimental psycho-physiology of Hunger I therefore find the basis of all philosophy. But before proceeding farther with the discussion of other scientific aspects of the subject, the reconciliation of this view with the principles of common morality must be made plain. This much, then, I admit. In its primary stage Hunger is egoistic. For in its relation to the vegetable and animal worlds, it is seen to express, in its relation to food, the four following dynamic laws:

1. Self-Attraction.
2. Self-Assimilation.
3. Self-Transmutation.
4. Self-Reproduction.

The problem is therefore seen to be one involving the Ethics and the Psychological and Physiological Mechanics of Hunger in its relation to the above four laws. For it is only after the third and fourth laws have come into play that Virtue becomes possible to the individual human being. Obviously enough in this dynamic series each stage is a preparation for the stage following. The first three stages end with the individual. But the fourth stage implies a further attempt to continue the transmutation of the individual by awakening in him—through other individuals—an interest in the universal. Love, or the stage of reproduction, implies the reproduction of elements of universality. The individual becomes—through love—one with the race. He self-transmutes the interests of the race (as a race) into his interests. He self-assimilates the universal and thereby becomes identified with it. The interests of the universal are henceforth his interests. And this has become the individual's experience because of the self-transmutation and self-reproduction of the mental images of the race by the individual on the one hand, and by the self-transmutation and self-reproduction of his physiological cells on the other.

Hunger, therefore, has its law in the brain as well as in the stomach. The brain is the organ through which the above four laws operate to produce mental images. Just as the plexus of the stomach is the organ through which these four dynamic principles operate to produce physiological cells.

Of course the title, "The Constructive Immortality of Hunger," implies that Hunger has an *unlimited* serial existence in the human individual as a self-assimilative and self-transmuting power. The proof of this lies in the answer to three questions:

1. Is Love the effect of the self-transmutation of the nature of Hunger?

2. Is Love the attempt to continue the synthetic self-transmutation of the nature of Hunger from personality to universality?

3. Can the word Love be in any sense applied to our self-attractive preferences for self-aggregated unities of self-vitalized mental images as for self-aggregated unities of self-vitalized physiological cells?

The seeming contradiction between the two parts of the same law of Hunger *versus* Love lies in this fact, viz.: Only those self-produced mental elements possess perpetuity that remain in man, as the self-constructed parts of his own mental nature. Therefore returning to our problem of the immortality of the Soul (as conditioned upon the constructive immortality of its laws of Hunger), on what basis can we affirm its existence *after* death? I reply—through the constructive immortality of its four laws. For no Soul can exist that does not possess the power to self-transmute and self-reproduce its own mental images of sensation; which mental images we explain to be the pictures of the complex elements of a *not-self*. These mental pictures are of course derived originally from the complex forms and things outside of ourselves; but with which we become acquainted through the self-attractive forces of our own sensations and perceptions. This is the only way we have of getting acquainted with any object in the universe outside of ourselves; among the objects of which we must reckon our own bodies. But these mental pictures of sensation are assumed by me to pass through three subsequent stages of mental self-transmutation. At the conclusion of which processes they are assumed to exist as parts of the Soul. That is, to exist as definitely organized aggregates and vital co-existences; just as the organized aggregates of our

cells co-exist in their separate tissues in a human body. This of course implies the ultimate duality of the nature of human life itself. But transmutation does not prove the fact of the impossibility of the *non-dissolution* of the mental elements so transmuted. How shall we approach this problem? I refer for my answer to the fourth law of Hunger above alluded to.

Reproductive change in mental images is that progressive change in the transmuted constitution of their ultimate elements which confers on them *perpetuation* as the condition of their future existence and growth.

Thus reproductive changes in mental images may assume one of two forms:

1. Reproductive mental processes in which the elements reproduced *remain* in the individual as future parts and elements of the person's own nature.

2. Reproductive mental processes in which the mental images *may not remain* as a part of the person, but are immediately transferred. This is due to the person's indifference to self-develop higher conditions of intellectual reproduction within his own nature; so that when intellectual growth stops, the mental images perform the function of psychological seed. So that only these mental images possess perpetuity that remain in man as the parts of his own nature.

The constructive immortality of Hunger, therefore, implies (as the condition whereby man shall survive death) the following points:

1. The perpetuation of reproductive *mental* forms as aggregated unities, and whose psychological natures do not partake of the dissolutionary nature of the ultimate elements of the human body.

2. In the actual existence after death of a vast surplus of transmuted *mental* materials; as the basis for future and higher stages of self-reproduction.

Albeit regarding the problem of the constructive immortality of Hunger in the light of the dynamics of death it is obvious that before we can assume that the human soul may be able to produce an infinite series of mental images *after* death we must first show that it possesses this capacity *before*

death. The absolute proofs of this fact we have in the geometries of Riemann, Lobatchevski and Bolyai. To return to our conception of Hunger as a sensorimotor instinct, the human nervous system is a mechanism, and no mechanism is intelligible apart from an accurate and profound knowledge of the exact nature of the forces—psychological or physical—which function through it. That is, the special nature of the forces functioning through any mechanism is one thing, and the exact nature of the materials of which the machine is composed is another thing. The moment my sensorimotor nerves become so incapacitated that they can no longer express the nutritive changes of Hunger, death ensues.

It is thus clear that in the special human nature of the “longing” for self-assimilation upward from the physiological to the psychological lies the essential difference of the Hunger of Man compared with that of the hunger of plants, insects and the lower animals. In the conflicting claims of various philosophies to occupy the throne of truth their various claims to the crown can be best judged by ascertaining the one containing the most general and vital principle essential to the self-preservation and progress of the entire human race. In the problem before us we may on the one hand examine the claim of the sensorimotor instinct of Hunger to posit space and time by means of the sensibilities it unfolds to self-attract its psychological and physiological elements of self-assimilation. On the other hand we may examine the claim of Kant’s power of the “Understanding” to posit the laws of space and time through the principles of sensibility. In taking the view that man, as a self, cannot exist at all except through those sensorimotor laws of Hunger by which he can self-assimilate the complex elements of a *not-self*, we approach the central problem of philosophy from a new standpoint.

As I may have said in some previous sentence, no one doubts the casual efficacy of Hunger as the reason for the appearance of a nutritive physiological *cell*; or for the appearance of such aggregates of cells in the united tissues of the body. No one as yet seems to have devoted enough time,



however, to point out the casual relation of Hunger (as a sensorimotor instinct) to the appearance of a *nutritive mental image*. As to the actual existence of such a sensorimotor instinct as Psychological *vs.* Physiological Hunger, every educated person (deeply interested in any class of ideas) may ascertain that (in the satisfying of the special class-feature of his *Psychological* hunger) he will consume eight out of every twelve hours of a day. In my own case I know that my own fierce class-hunger for "philosophical" truth occupied the most of my daily thought; and *because* special lines of mental images are related to special lines of mental-hunger (as expressed by this class-aggregate of mental images) has become the *one* special cause of three-fourths of my daily acts. Thus, as utterly contrasted with the physiological hunger of my cells, the unceasing *psychological* hunger of the aggregate of my philosophical mental images—as hunger—has become my unwearying prayer—it has become the expression of my most vital needs—it exemplifies my special ideas of excellence—it gives me my relish for existence—it is the basis of whatever nice perception I may have—it is a state that constantly requires supply and relief; moreover, my entire mental efficiency depends on the growling fierceness of my mental hunger; for my mental hunger is my immodest assertion to God of what I have mentally been, of what I mentally am, and of what I mentally intend to be.

Thus, so far as my own experience in Sensibility has thrown any light on the exact nature of the cause of my existence I am led to believe that the hereditary and primitive and first cause was Hunger. That is, Hunger considered strictly in the light of a Constructive, Psycho-physiological Sensorimotor Instinct to self-attract and self-transmute into my Dual Self the dual elements of a *Not-Self*. In this sense my Hunger is the real cause of the self-construction of my cells and mental images; but my Hunger may be modified and made relatively ideal in its dynamic constructive activity by my Rational and Moral Will, or the Higher Wills of other Souls.

SALVARONA.

(*To be continued.*)

## SPIRIT RELATIONS

## AN INQUIRY

Principles are simply outcoming streams of truth from the Infinite. They are the spiritually concrete—the instrumentalities by which Being comes into action—the essence incarnate of the one all-sufficient Life. They are the attractions, loves, forces of all things. They are the hands, feet and voices; they contain all the real law and authority there is, for individuals, for nations and the universe. They are beauty in form; balm of harmony. All are but the puttings forth of Infinite Good, and so are necessarily without beginning or ending; for we cannot conceive of a time when life began to be life, having made itself out of no life; nor of love beginning to be love; nor of mind beginning to be mind, by making itself out of blank silence and nothingness; or of a person, necessarily limited, as filling infinite space.

No more can we conceive of space in which principles would not be true or truth; where two and two would be five, or some other number than four; where love would not be love, and force would not be force.

Compelled as we surely are, thus to recognize principles of life, knowledge, love, power, etc., as necessarily Omnipotent, Omniscient and Omnipresent, have we not in such recognition a Christian God, and that from necessity?

Thought has its limitations in the mind of man. But mind, being active and operative, is a part, or a phase of Being. And as Being must contain all the mind there is (it requiring all to make it Being), it follows that Being, in comprehending thought, is not alone an actor, but the comprehender of its own output—a comprehender that is also a projector of what it comprehends.

Thus we have necessarily a knowing and acting cause that the Western world calls God, that is both cause and effect; quite unlike the Oriental thought of passive or static Being.

And yet as God is infinite, he must be incapable of new thoughts and purposes—indeed, incapable of thought at all; his intelligence being that of eternally present knowledge; and nature an infinite and eternal sequence; everything complete from Eternity; Man and all finite creatures simply parts of the eternal cosmos; every impulse of lesser lives, and every outreaching of conscious mind, having been eternally in place. All creatures, attractions and repulsions, growth and decay, revolving worlds and the meandering ways of the least microscopic creature, all are parts, ways and methods fixed without beginning of purpose. The dawning of a new purpose into mind proves it less than infinite and indicates growth or progression.

It must be impossible to divert or turn infinite Good against itself; against being good; it must forever flow on, bestowing good unceasingly.

Both desire and conscience may be annulled by the free spirit. But when man goes with desire against conscience, it is because he wants to, and is free to do as he chooses. Man is not a product of outside forces, like a brick, but is a free individual being, and may listen to the still voice of the spirit and follow its leadings, even in defiance of greater personal inducements. Man is not a toy, compelled to dance at the turning of the desire wheel; but he may desire for conscience' sake, thus establishing for himself freedom of choice and consequent growth in power.

When man gets rid of and lives above self, he thereby transfers his life purposes from self to the universal Life. Then, indeed, has he gotten beyond the power of all desire into freedom, where he discovers the real character of the sovereign spirit—his true inheritance. He has now withdrawn from self into God and freedom. Having before lost his freedom through wrong thinking and selfish action, he now finds it; and every act in life becomes a glad benediction to others, and life itself a Balm-in-Gilead for the sorrows of selfhood.

God is free mind or spirit; and we, his infinite parts, must be the same. Since he is infinite and real, his life overflows with good for all because that is its choice. The result,

however, is even more absolute than if it were the product of a blind or compelling force and not the output from choice, pleasure and intention. It is the infinitely free Spirit, operating through principles, giving itself to its output.

Each living entity comes forth from the infinite, shares its qualities and must forever be nourished by it. All, from least to greatest, are pensioners upon nature's God. Expectant desire is the attitude of all creatures and things. The impulse of the animal for food and its going forth for it, in itself and in degree, is a prayer, on a parallel with that of the most devout Christian, who supplicates for the gratification of his own desires. Desire and supply is the order of the God of nature, and on that plane all is a gift, a bounty prepared by the Conscious, Eternal Cause. It is cause and effect—cause and its pleasurable action. As the tree holds out its leafy hands to the sun and rain, and the buds unfold and turn their faces to the source that gave them life and beauty, so conscious man, with feelings of utter dependence, but not with abasement, holds out his empty hands to Him who said of the fowls of the air: "Are ye not much better than they?" "Ask and ye shall receive"; and this beautiful expectation is the natural attitude of every creature. All less than Cause bears this relation, not to blind forces, but to a pleasure-loving and infinitely knowing God.

But triumphant is the realization of conscious man, knowing that this "Eternal fitness of things" is found in the eternal pleasure of the Cause, and that this infinite Cause power and Doer is found within, developing as our own thoughts and powers.

Thus we have the Infinite within what has seemed to be the finite, as also the finite within the Infinite. The one is an impulse of the other, modified in man's case by his impressions of what he himself is. But all are a unit, yet in belief separate; one order real, the other seeming.

The coming over of the finite to the Infinite is the order of growth or evolution. Conscious minds are now seeing this illusory feature, and so are brushing aside the claim, thus hastening growth to a higher order of evolution. The ap-

parently finite is discovering itself, its own larger borders and infinite possibilities, and is climbing into the Infinite through faith, expectation and knowledge.

Experience, do you say? Yes, surely; but the grandest of all experiences comes from knowing that we are already within the one perfect Life, and then holding ourselves within that one perfection, unfolding into its realization; seeing more and more the unreality of mortal claims, until through trust our spirits become triumphant and absolute, when all mortal claims fall away from us.

What is most satisfying in this connection is that our human intellect will not admit that this good in its varied manifestations could ever have had a beginning. All real sciences, all of the higher spiritual qualities, love, goodness, etc., are these unfailing godly qualities, projected into our daily lives, all of which must necessarily always have existed and can no more end than can God himself.

Principles being expressed through a recognition of varied truth by conscious minds, they appear as ducts, channels, hands and voices of infinitely understanding Life, whereby it comes forth in a million forms, caring for and directing all living creatures and things—teaching the tender grasses to come forth, giving the blossoms beauty and fragrance, calling up the soft winds, directing crystallization, teaching and leading finite creatures and turning the face of all nature toward its Source, as if in grateful recognition. All this and more comes out from the All-doing One through principles.

Nothing comes forth except in conformity to principles. Life which we see on every hand, and feel in our own persons, must be the one Life expressing itself through manifold channels; for there can no more be a separate life for each person than there can be a separate beauty for each admirer of a work of art. We come forth in varied degrees of development, but all from the One Life. The mathematician, leaving the plane of lower creatures, comes into a great inner sanctuary open only to conscious minds; here he sees the exactness of things about him; sees the paths of the planets, measures their distances and points out their courses.

The farmer prepares the soil and sows the seed that the godly qualities of the seed and the elements may conceive and bring forth greater abundance. The florist plants in his garden and, opening into the same fountain of good, brings forth surprising miracles of beauty. Prompted by the same glad spirit, the bird springs into the air, voicing its songs of delight; little insects, in their tiny earth homes, concerned with their loves and pleasures, all from least to greatest, think (or would if they could think to that extent) that they are themselves and belong to themselves; that all principles of growth, love, etc., are simply accompaniments of themselves, and beyond such uses have no cause for existence. But man, through the understanding mind, sees the One prompter of all; sees that each is drawing its supply through principles, spiritual laws, laws of nature, from the one same fountain of Life; and that he differs from all other manifest lives only in point of development whereby he enters further into the realities of life.

The ant builds its mound home in the meadows and man the pyramids in Egypt, but conscious man not only builds pyramids, but builds himself up into God—constructs a godly self out of godly materials. This he may do, for every principle comprehended becomes a part of the mind so comprehending, and by virtue of its comprehension. Both the ant and man, however much the latter may be exalted, are projections from the one All-life, as the child is from the parents and the tree is from the parent tree. The veins and branches are one life. Each living being is in pursuit of love and God, and destined to an eternal advance into larger beauties, larger loves and purposes. Only separation is seeming, and the seeming disappears with each in proportion to its capacity to comprehend the facts. The protoplasm has its sphere and measure of comprehension, as has the highest organized life, each seeing according to its discerning capacity. Thus appears the infinite order of things when viewed through our limited view of infinity.

Each seemingly separate entity having its limits of comprehension, its mental and spiritual shape, recognizes diver-

sity in all things; and this recognition, being of the eternal nature, it calls sight; while contact relations develop mind notions called the sense of feeling. In like manner all of the senses would seem to be developed as a necessity to the external mind.

As to the pains of life, they are only growing pains, simply life putting off the old order and donning the new and higher. The human soul may live in these sorrows of life if it shall so elect. It is human to so live, but divine to live above them. We may go through life sorrowing with the sorrowful, bending down to them and crouching with them, but the pioneer in real life-progress banishes from his own mind the dark and dismal—the death shadows.

The grand issues of life of which pain is simply an incident, should ever be to us the alluring goal. Both individuals and society should stand erect, seeing and living only that which should be; lifting up the weak and striking down the wrong. This hopeful and healthful attitude would inspire both individuals and the people collectively with new hope and life. We must not crouch to suffering with the sufferers. To inspire and help is the way. Pain is for correction, and when it comes to us we should look for the cause.

We often feel dazed at the terrible hardships that accompany modern civilization, but it is the same school of extended experience in which the child with burned fingers learns to dread the fire; and men must learn to right the wrongs of society, and thus be wise as the child. It is simply cause and effect, experience; and pain is the servant of Good to wake us up.

The "still, small voice" is the universal instructor of all life. The man who heeds it not is shut up to himself in the small enclosure of the intellect with no output, as if in a small room without doors or windows, with impassable limits on every side. To such the spirit comes, throws down the walls and takes the man up, and from his own delectable mountain-top shows him the passing and perishing character of mortal life and earthly hopes, and on the other hand of the imperishable beauty of the Spirit that blesses all creatures and

things with its presence, and never-ceasing surprises and allurements.

Our eternal advance is to be a never-ending unfoldment into the higher and better. We shall be reformers forever. When one work is done, one obliquity put aside, our new point of view will bring other beauties and glories for which we shall at once set out in pursuit. The time never will come when we can say we have seen all, and so weary of the monotony.

John heralded the Kingdom of Heaven as at hand; so also did Christ as one of his first clear enunciations. "Now at Hand" was, and still is, the Kingdom, all hid from the world, from the material and mortal, but obvious enough to every one who has taken his life over to it, and is conforming to this holy order.

Since it is impossible for a finite mind to ever reach the Infinite, each finite creature finds itself on the road back from the world of noise and action, to the still, complete and harmoniously perfect life, every step of advance opening into new and larger life and beauty, with the delightful assurance that such unfoldment and enlargement can never end.

The intellect has its important part to do. It says we are already within the infinitely perfect spirit; and this it does consistently with the Lord's assertion that the world cannot see spirit or know it. To establish this claim it says the infinitely perfect spirit, being all-in-all, can give out from and of itself only good. Therefore, its output, creation, must also be good and perfect; and therefore this universe of discord is illusory, or at least a sort of exhibit or development resulting from finite understanding. This the intellect says without even knowing spirit, it being in itself only cold sight, a sort of commission sent out by the spirit to spy out the promised land. And when the intellect has made the report, the mind seizes upon such report as truth, puts aside its old clothes, grimed with mortal misunderstandings and beliefs, robes itself in the perfection and purity of the spirit and goes over to the Lord's side—to the joyous side—with a consciousness of its soul's perfection. In other words, the intellect having thus reported true life already within the portals of self, the



mind rushes with rapture and gives it welcome as its own life.

The intellect does further useful service, in that, ever after, when the soul, betimes, loses sight of the Comforter's presence, it says the all-doing Spirit's presence does not depend upon fickle feelings which have become so accustomed to move in mortal grooves. True enough! says the soul, and then rests in a trusting delight surpassing all former pleasure; and ever after it finds no open place for its escape from a present Lord. Whatever be the feelings, the consciousness of the spirit's presence remains to hold and fire the soul for action.

And as the spirit within constructs the body without, as the potent life in the tiny acorn decrees the tree that shall come forth, just so the body soon falls in line with the spirit's decree and perfection; and this is the Science of Spirit.

Its revealed methods are quite unlike much modern religious thought, that heralds sins and other terrible obliquities as the first thing to be seen and ever kept in mind, and that portends a giant battle for their uprooting and the making willing a reluctant God. This Science says we are already within the one perfect Life, and have only to leave our sins; that is, leave our selfishness and don the unselfish robe; for there is no wrong in action, *per se*, be the action what it may, but in the sense that prompts to the act. So we need only to 'bout-face, put our lives under the dominant power of unselfish love; giving all with ourselves, keeping nothing back; for we cannot serve both God and Mammon. Either self-conservation or outgoing love must dominate. The soul's affections may lead to or from self. Leading to self it shrivels and makes hideous. Leading from self it wakes the world with gladness and strews life with flowers and fragrance.

If we are wise we will not look upon the dark pictures that fill so many of our dailies, thus gorging our minds with buzzards' food, but rather we will keep them full to the brim of that which we would bring forth; for remember our minds are the creators; and as in the conception so will be the birth—the mental yield. No law is more absolute than this. Let us then take with us our lives, all radiant with the unselfish,

that we may become luminous and alluring, as well as the necessary destroyers of wrongs. Weep? Yes, over the deceived, the fallen and the suffering, but never let up with the positive onward spirit; nor with the spiritual commands to "Come forth." We must, in ways of our own choosing, clothe ourselves in the graceful robes of the spirit.

We must move on a long way beyond the Ananias ideal of life. We cannot keep back a part. This is the only way of happiness. The delightful fact, however, is that the order of seizure and that of helpfulness are one; the former, step by step, lifting life up through the open door of consciousness until it can of itself advance, control and create.

Faith is the link that connects the finite with the Infinite; makes them one, and annihilates all mortal claims, pronouncing them *nil*. Jesus, the Christ, felt himself so absolutely one with the Father that he made no reckoning of material obstacles, however defiant, but moved forward, destroying the power of death, calming the winds and the raging sea.

Remember it was the person Jesus who uttered the words "Silence" and "Come forth," who insisted over and over again that he, his inner and real self, the Christ, was one with the Father. *He knew he was the Power*. He knew that the Son of Man and the Son of God were one; that Jesus and the Christ were one, and from the mortal plane only were they separate.

The Christian's prayer will not go beyond a wholesome custom and influence until he comes into the knowing stage of faith. He must be able to command by knowing that it is the Father's voice speaking within; speaking through mortal flesh. This brings God in contact, or one with our higher selves; just where the omnipresent Spirit must be found.

So prevalent has become the lax order of spiritual life that the glad ideal of "peace on earth," etc., heralded in song by the angels, then by John and later by Jesus as a "Kingdom at hand," has been practically abandoned for this world, making the church labors of to-day mainly that of saving men in the next world. Even from many pulpits it is still boldly claimed that the kingdom of heaven is a place, and that place

is another world. The loss to mankind by this drifting of the church mind, and the consequent crippling of faith and so the spirit, is to be deeply regretted. It is a practical abandonment of the world to selfishness. And human life, in the midst of the world's greatest material prosperity, was perhaps never in a more sorrowful condition. Not so sorrowful from want, which is all too prevalent in the midst of plenty, as from the crippling of ideals, aspirations and laudable ambitions.

But science is every day coming more and more into the world's religions, and religion more and more into science. Safety, policy, science and religion all are conspiring to force the life of man to higher grounds, while the Spirit comes forth claiming to be the all-in-all of everything; the chief of sciences and the master of materiality.

The most radical conception of the advanced thinking is that there is but one mind, and the material universe is only the external methods of Spirit's expression; that matter is illusory, is not a feature of the cause world, and so does not exist in fact. All reality being spirit, mind, or God, and good in quality, it is consequently and of necessity peaceful and perfect; and so in the reality of things there can be no sickness or sin or death. "All is God and His infinite manifestations." This statement of reality is supported by an array of logic that gives assurance amounting in effect to absolute knowledge. Thus its votaries rest in that harmony and perfection that brings the results of both peace and health. The mind is the creator, and what it recognizes with such knowing faith must come forth in expression.

Another school differs from this in that it believes in one Eternal Substance possessing the characteristics of both positive and negative, known as Spirit and Matter—the latter being necessary for the bringing forth of the former. As shucks and burrs serve the good office of protecting the meat of the inner nut, so does Spirit and Matter serve the eternal order. They maintain that the inner always determines the outer.

Others believe that matter is matter, and this without know-

ing what matter is, but that in all of its manifest forms it takes place and shape in obedience to the decrees of mind, and that by thus filling the minds full of ideals, their externalization is secured. And they give little attention to aught else, save the perfect ideal as conceived in the Infinite.

The first of these schools provides the shortest cut for faith. It decrees that man is already within the perfect and is himself therefore perfect, and this in defiance of all physical claims making the results absolute. Their sick have only to "take up their bed and walk." They are already well, as the soul cannot be sick; while to the average thought disease is something real that has to be met and antagonized. The results being doubtful, "Arise and walk" is the fitting command.

This in various schools some call the "New Thought," but it was old among the nations before Christ heralded to the world: "I in my Father, ye in me and I in you." "They that have seen me have seen the Father."

A general view of this thought, and the lowest of all form, but in species the same, is Fetishism; a belief that in some way various things or creatures possess mysterious power to promote a person's or community's well-being.

This belief has a very extended reach, covering the "good luck" feature of the horseshoe, the curing of warts, aches and pains with stolen potatoes, a chestnut or any other fancied thing. The healing of disease by handkerchiefs and towels from St. Paul's body; to the magic that underlies the religion of Zoroaster, 700 B.C.; to the magic formula, omen tablets and votary objects of Babylonia, 3800 B.C. Thence through the cultured Greek thought to their gods of the higher attributes of man; and one step further to the man of Nazareth, who brought forth the Christ, the Spiritual, an ideally perfect God.

All these are the same species, in that they appealed to man's spiritual nature, and were sought as a means of promoting the individual's well-being. All are made operative to the extent that they each develop faith in the individual; and to that extent they become a channel for the incoming Divine with its wonder-working power.

It has been said that in these acts we degrade the holy cause of Christ. But we reply: Not more than infancy degrades adult life. The God in whom we believe is the God of nature; of *real* things and action; of spiritual consciousness; and in these cases it is simply working its way up through the low beginnings of our yet infantile race.

This power, wonder-working as it is, is the one power that all feel, and that each interprets according to his understanding. It makes all the difference in the world whether we find within ourselves all of these godly powers and qualities, or whether we do not; whether the Father-life within us is our life; whether the Christ formed within us is ourselves. On finding God, the heart, soul and mind of the universe most forcibly realized in juxtaposition with ourselves, we forevermore cease looking for it elsewhere.

Man, in his mortal life, is occupied mainly with mortal views of things and affairs; but by higher thinking he can take himself out of such mortal beliefs. This, in effect, he is now doing, through the system of advanced thinking which is showing the way back to the spirit-wholeness. To comprehend a spiritual truth we need only open our nature to its incoming; for as the intellect, in order to comprehend a truth, must incorporate and assimilate it, so also must the soul do. And this means the conforming of the moral character to the truth. Or, in other words, it means making such truth a part of the moral character. This means the surrendering of the personal life to the universal Life; it being impossible to grasp a spiritual truth except we come up on to the life plane with it. The intellect alone cannot grasp it, because unaided it sees it not. So this means the consent to put immortality out of the life and receive the infinite good instead. The character thus becomes transformed in thought and habit, from the selfish to the unselfish; from discord to harmony. All things are now open for its upbuilding; it need only enter in, and there springs up a consciousness of being a part of the holy compact.

From this time on, having secured the spiritual facts and a knowledge of their relations, the soul's progress will largely

depend upon the mental effort in holding the spirit up to the pure realization.

To this task the same rigid discipline is needed that is brought to bear upon the successful management of any business. Feelings, at first satisfactory, then even joyous, will follow such efforts at reconstruction of life and character. Truth brings life, and a larger and stronger hold on truth means a corresponding possession of life-force and character.

Conscious minds can progress only through discovery of truth, and its consequent displacement of error. Spiritual ideals are blazing luminaries thrown out to lead man on from his finite notions to the peaceful and perfect realization of truth and reality.

Again, in proportion as mind comes into the largeness of understanding, it becomes proportionately still. It is the lives of feeble growth that create the discordant flourishes that end in noise and confusion, while calmness is always replete with power. Thus all who are in the way of true development are on the road back to the still and perfect.

If principles are freighted with life, thought and love, as are soil, light and air, etc., with their peculiar qualities, may we not through expectant desire do as the plants do for themselves, draw from the infinite supply, and so build ourselves up into God, the perfect? This surely must be the order of nature; the seemingly finite linked with the Infinite by desire and expectation; all things real and right having their roots planted in the Infinite, from which come its impulses.

Being is spiritual soil, and we, plants coming forth from it, a spiritual product drawing out nourishment from Being. As the God of nature gives forth rain, so also does He give spiritual impulse in form of thought and feeling, all simply the pleasurable impulses of Himself.

Happiness does not and cannot come from without, but from within. A pleasurable act may contract instead of expand the conscious man. But if its effect is a conscious bringing forth of a larger life from within, with a kindling and all-enveloping love, this, and only this, is satisfying. This

consciousness would constitute the soul's "I am"; its "Eden" within the light of infinite good and right.

If such acts should call forth public condemnation, our consciousness of rectitude would sustain us. It would be consciousness of true Being. Its coming up in the midst of sense environments would lift us supremely above such environments. That alone can bring the boon of happiness; then the sense-world, be it what it may, will become transformed to harmony and peace, the very soil for spiritual growth and fruitage; it is the higher self clothed with the benedictions of "Well done" from the "Father" element of our spirit nature; a conscious benediction that will robe us, literally cover, envelop, comfort and shield, making us impervious to all sense reports. If we be carried to the pinnacles of fame, or to the gallows, the soul's serenity is manifest, and the life thrills with gladness. Joan of Arc and other martyrs may or may not have cringed from the burning flames, but their higher soul-selves were the peerless ones of God whom fire could not affect or phase. It is human to worship at the ashes of such exalted souls, but it is well if in so doing we ascend above the ashes to the lofty heights of the spirit where they built their lives.

Thus God appears before us—not as a life for holy days alone, but as the great everyday reality; not as an emotion that comes forward only on entering the sanctuary, but present also in the arts and sciences, in beauty and song, in the plant's mighty reaches, in the tiny creature's humble life, in the mother's sacred love, and in all of the glad and useful callings.

The life of reality and the presence of God is not far away, but it is the ever-present and actual life of all lives, and love of all loves; a holy presence for the guide and protection of every progressing soul.

EZRA NORRIS.

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Great is the strength of an individual soul true to its high trust; mighty is it, even to the redemption of a world.

—*Mrs. Child.*

## A STORY OF THE EARTHQUAKE

They were eating rattlesnake watermelon of the most delectable flavor. Suddenly the vases on the mantel danced dizzily before them; the soot swirled from the fireplaces, and the gay company of people surged out into the hall. Clinton swung over the balustrade and dropped on to the floor of the entrance beneath, catching in his arms Nannette, who, with her untouched slice of watermelon grasped firmly in her hand, as the one thing within reach to save, came flying, two steps at a time, toward him. Then opening the street door, they tumbled out into the hot August night.

From every direction came the screams of terrified negroes, with here and there the sonorous tones of some prophet among them, calling upon them to kneel in the wide mall on the tree-shaded green and pray for mercy from the wrath to come.

Bricks fell from the chimneys and clattered to the pavements, which fortunately were broad; and travesties of human figures, with twisted hair and attenuated robes, began to fill the spaces and cry to the midnight sky for protection from the earthquake.

Then the quivering, shaking, quaking, like the jelly-like impotence of a moving bog, ceased, and a great silence fell.

But in those moments of turbulence, in the hot midnight of that Southern city, great swirls of power had readjusted the kaleidescopic groups of earth mortals; while the chemical affinity of group for group became redirected and the histories of lives continued in new and unexpected ways.

A second tremor of earthquake drove the party, with others coming from all directions, into the center of the broad main street of the town, Clinton still taking special charge of the dainty Nannette, eight or ten others of ages from eighteen to sixty-eight following closely. Finding the quivering earth had assumed firmness once again, the men began to try to quiet the frightened negroes, who finally ceased their terror-



stricken shrieks, and, with the quick changeableness of their race, finding themselves safe, as far as immediate danger was concerned, began a wailing song of jubilee, in which the soprano of the men and the strong, vibrant tenor quality of the women mingled weirdly and impressively through the silence under the stars, till another shock gave signal for return of the cries. More chimneys came clattering down, and again the lull.

Seeing the inadvisability of returning to their homes that night, leaders evolved from out the masses, as leaders will, drawn to each other by the immutable law of desire-force and will; and soon squads of men were bringing tents to pitch in the open, where, for two weeks of that tropical weather, many camped, awaiting either the final call of their God to judgment, or the assurance that their Lord had had mercy upon His people and withheld the earthquake from its power to destroy.

The group, of which Clinton and Nannette were leaders in point of directing the escape from the quaint old brick house where the watermelon cutting had been in full swing, had now been reinforced by the arrival of Swithin Perries from his bachelor quarters on a neighboring avenue, and Carton Wilder from his great lonely ark of a suite above one of the cotton warehouses, looming mysterious and silent in the dark street, with its brothers which stood in rows, the snuffy, stuffy odor of thousands of bales of cotton ever present in the air.

"Are you safe?" each called, simultaneously, as it seemed, swirling out of the night into the group as a meteoric messenger might shoot from the empyrean; and though there were ten in the group, each looked intently at Nannette, who stood, radiantly pretty even in the shadow and horror, with the rich red piece of watermelon in her hand.

"Miss Nannette must be hungry," said one of the company, breaking the strain of terror with a laugh. "She has brought her watermelon with her."

"I had only just set my teeth into it," said Nannette ruefully, "and I had never tasted such a one before."

"I hope you never will again with such a tremolo at the end of the bite," said Clinton.

"If ye're goin' ter t'row it away, lady, gimme it," said a pickaninny, who, upon receiving it, promptly disappeared up to his eyes in the red, wet fruit, reappearing, to howl with terror, as some falling bricks wakened his forgetfulness into memory of the horror but sleeping about him.

"It won't do to go back to that high brick house to-night," said Clinton's father. "Come home with us. Our house is of wood. We will spread cots on the floors of the lower rooms, and at the first intimation of a shake you can run into the open."

Thence they wound their way, afraid to leave the out-of-doors, but sorely in need of rest.

"I thought you were a mental scientist of some sort and believed yourself immune to danger. What have you to say to this? I have heard you say you were always in safety currents, but I noticed you skiddooed with the rest of us," said Clinton, as the group left the main thoroughfare and entered upon the leaf-shadowed by-street where was situated the house considered safe for the bivouacking of the night.

"I thought you were all members of the church and believed in God the Omnipotent," returned Nannette, not in a spirit of retaliation, but in a matter-of-fact fashion which for the moment stilled the group. "And I am in the safety currents," she continued. "You, one and all, will see that this earthquake is bearing me to a haven, where are lights and blessings I cannot see through the mist of unfaith which I allowed to envelop me for a moment."

Clinton moved closer to the little figure who stated her faith so trustfully. To the initiated, a distinct and luminous aura of power irradiated from the winsome form, and tall, dark Carton Wilder came closer to Clinton, which was as close as he could get to Nannette.

"I wish I could believe in life as you do," he said. "For years I have been a 'good and consistent church member,' but to-night, when the earth shook, I was like a child in my terror. I seem always in a maelstrom of adverse currents. I never

get into any boat with the agreeable sensation of being able to sit steady in it, and am constantly getting out of danger only by the skin of my teeth.

"That you get out of it at all in the face of such fear is because hidden deep in the soul of man is *Faith* that illumines all things—the Light of the world. Come into the current of safety, too, Mr. Wilder. You would not try to go down the river on the bottoms, when the channel is just beside you, surely?"

"You ran with the rest of us," still persisted Clinton good-humoredly.

"Yes, and into the currents of safety," she reiterated. "And watch, you scoffers," she laughed. "Some great and lovely thing will come to me by the readjustment made through the earthquake."

They entered the house, and there ensued busy moments of arranging mattresses on the floors of the two large parlors, whereon a dozen exhausted bodies quickly rested and strove to eliminate from their minds the sense of impending ill.

For two weeks the city was kept in a state of terror by intermittent shocks, none of which were violent in themselves, yet presaged the wreck of all things. Women and men slept on guard, and disrobed only to bathe quickly and to robe again. Mammoth prayer-meetings by both black and white were held nightly on the green, and the city, though practically unhurt, was in a state of semi-demoralization.

At last, little by little, the quavers of earth and of human hearts growing less and less, seemed quite to die away. Nannette's friends good-naturedly jeered at her solemn assertion on the night of terror.

"Where is your demonstration?" they laughed. "Nannette, Nannette, pretty Nannette, little priestess, where is your freighted ship swept into haven by the earthquake?"

To this Nannette would not reply, though her face became so radiant under the questionings that, for very wonder, her good-natured comrades desisted and departed to question among themselves.

"Why don't we church members believe as Nannette

does?" they queried. "Faith is one of the tenets of our belief."

"A mighty rotten one, we seem to think it," said Clinton, "for we are always bolstering it up with the fear of the Lord and things in general."

Carton Wilder walked often by himself during those tremulous weeks, and so had he taken to his understanding Nannette's words, that he soon failed even to *quiver* when the earth gave its sudden succussions and warnings of dissolution.

"I am in the Ocean of God-power as well as Nannette," he said constantly to himself in these days. "I have made little enough of my life up to now, God knows. It's not because I have been a laggard in trying, but because of fear. Thirty-five, and too poor and timid to ask the woman I adore to marry me. A good young fellow, brainy and smart—but!—as I used to say when a youngster.

"Now let me count up my assets. Heretofore I have reckoned them on the negative side—*lack* of robust health, *lack* of opportunity, *lack* of assurance, *lack* of pull and *lack* of push. Never once have I made a list of my assets from the positive side. Let me tabulate them with my new spectacles on. My assets are a fine moral character, better hygienic habits than ever before, more open-air exercise, less midnight oil——

"A good conscience, eliminating worry and anxiety.

"Assurance, eliminating doubt and fear.

"Courage.

"Better sight and insight through knowing that I am in the safety currents.

"Better hearing through insight, whereby to catch the orders which come from God within and about me.

"Better recognition of myself 'lying in the lap of an Infinite Intelligence,' as Emerson puts it, or a sea of power, as Nannette puts it. I wish I dared—I dare all things that my oneness with God evolves from my mind," he corrected, lifting his chest and inhaling rhythmically as he spoke. "And this is my statement of Faith."

The trembling had ceased. Not for days had there been ever so small a tremor. Group by group the inhabitants had

gone back to homes and occupations. The time of terror seemed over.

"And no dazzlingly lighted ship laden with treasure for Nannette," they laughed.

"I confess, however," said Clinton, "she herself is becoming a blessing-laden craft to every one. She was always winsome, but there is a power about her nowadays one not only feels but sees with one's eyes, blinded as they are said to be to spiritual things. She is stupendous, that's what she is."

"The beauty of it is," said Clinton's mother, "that she never seems to reach out for *things*, but she lives so that things of value fairly grow into her life. I asked her one day what attitude of mind she held that kept her so radiantly happy and helpful despite many sorrows, which I know she has sustained. She replied that it was just a recognition that she and her Father are so wholly One, she knew she could not be misplaced as a member of the Universal Body. 'Of course,' she added happily, 'all needs for service in that membership will be provided.'"

"By the way, did you know Carton Wilder has been offered the position of manager of his concern?" interrupted Clinton. "Koops has wanted to give up and travel for some time, but couldn't leave his business with a greenhorn. Wilder knew enough about the business, but, as Koops told me, Carton had always seemed so unsure of himself that he hesitated to put him in authority. All of a sudden he has become a new man, full of zest, enthusiasm and courage, yet with a modest dignity of assurance that renders him capable of commanding attention as never before. Koops says the earthquake shook him up and made him show his value. If he manages well during Koops' absence, he will drop into a partnership and possibly complete control if Koops is contented out of business."

For several weeks the inhabitants of the Southern city waited in expectation of a renewal of the shocks, but the uneasy earth seemed quieted at last in earnest.

"It is over!" said the people, and a mass meeting for thanksgiving was appointed to be held in the largest church

in town, an old-time edifice with all the ancient conveniences for disaster in case of stampede.

Nannette was the organist of the occasion, Carton Wilder was tenor, while dark-skinned Abram was at the bellows of the old-fashioned organ.

The musicians had climbed the dim and dusty stairway to the organ loft; the preacher had ascended the pulpit, and the great audience had surged in through the narrow doorways, ascending by one deceitful step from lobby to auditorium. The service was in full swing, when, with the cradling motion of the mighty deep, as it raises its crests on high and lowers them into the bottomless depths, the earthquake came.

"Sit still!" roared the preacher with pitiful impotence; for, unheeding him, the people turned and fled.

Nannette remembered the narrow doorways, the fatal one step where victims of irretrievable disaster might presently be heaped.

"I am in the safety currents of the Ocean of God-power," she whispered—"a member of the Great One"; and, motioning to Abram, she sprang upon the organ seat.

"Nearer, my God, to Thee" rose in stately measure from beneath her hands, and her inspired voice led the rhythm of the multitude away from danger to the rhythmic swaying of courage and reliance on the Eternal One of which they were part. The force of the rhythmic measure enlarged in ever-increasing circumference, teaching all the multitude. They stood still and sang, Nannette's clear voice leading them to the end. When the last word had died away, the people found the danger past. There had been no stampede, no broken bones, no saddened hearts; and sitting on the organ bench beside Nannette, his arm encircling her, was Carton Wilder, to have and to hold her forever with never death to part.

"I told you the earthquake was bearing blessedness toward me," whispered Nannette happily. "And truly, Carton, I have loved you so long and you have been so shy about telling me your love that I knew it would take an earthquake to direct you into the circle that Divine Love has given me to possess."

GERTRUDE CAPEN WHITNEY.

## ODE TO THE PHILOSOPHERS

The winter wind is blowing,  
Thick and fast 'tis snowing;  
I gaze out through the clotted window-pane,  
While the loud gale, with might and main,  
In fury doth the casement rattle,  
And the bare boughs do valiant battle  
Against him. Folded are the precious sheets,  
The pen is laid aside; weariness beats  
Against the passionate fervor of my heart,  
As at my desk I sit apart,  
And muse upon the ways,  
All lorn and scant of praise,  
That some have trod, and I am treading now—  
To sow the furrows on the thoughtful brow,  
And reap—God knows the harvest is not seen,  
Save with the inner eye, but it is evergreen,  
As those who've pluck'd allow!

O ye Philosophers of the days long past,  
Ye that have borne the burden that I bear—  
Ye that have reap'd at last  
The harvest of your weary hours of care—  
Brothers, I hail you from mine inmost soul!  
Ye that have viewed afar the noble goal—  
Truth wrested from the jaws of Mystery,  
And given to humanity—  
Ye that do claim the Discoverer's right  
On spacious realms within the mind,  
Which, since thus Fortune's star inclin'd,  
Were opened, first of mortals, to your sight—  
Ye that do claim the Discoverer's right to give  
The Truth whereby mankind can live—  
Ah! have ye not full often faced the night,  
The storm, the grating dissonance of the world,

And yet, above it all, seen fair unfurl'd  
 The banner of Truth, upon the mountain's height,  
 And seen her point, with mien triumphant, bright,  
 Where faintly flush'd the Morning's dawning light?

O the world is wide,  
 And its ways are long!  
 Ye have all defied  
 Hate and scorn and wrong—  
 Hearts to Truth allied  
 Only can be strong!

Multitudinous the souls, and vast the lapse of Time,  
 And yet one Spirit moved them all to acts sublime;  
 That Spirit dwelleth in the fervent heart,  
 And though so far apart  
 Their lives have seem'd, as mortals count the years,  
 That Spirit ever reappears  
 Within some noble breast,  
 Rebukes the age of sensuality,  
 Of worldliness and luxury—  
 The Vanity Fair that lureth hearts from seeking for the Best.  
 The Spirit of Truth, the Holy Ghost, that lives  
 Within the mind alone, the living Will—  
 That Spirit 'tis which gives  
 The love for and devotion to the Truth—  
 That speaks within the spirit of the youth,  
 Saying: "Thou art to follow and to seek me still,  
 And thus thy destiny and mine at once fulfil!"

O the shades are deep,  
 And the streams are cold!  
 Many fall asleep,  
 Leave their tale untold—  
 Wait thou not to weep,  
 Let thine heart be bold!

Ye start from out the silence of your rest,



And throng about me with your words of cheer,  
O spirits dear—

Encourage me to calmly bear the test!  
First, thou, O Königsburg's renowned Seer,  
The longest-known and loved:

Ah! had that meditative brow been moved,  
If in thine ears my doctrine, new and strange,  
Some kindly saint had whispered? Thou, O Change,  
Dost bear a wondrous message on thy wing!  
O if perchance his living soul doth know  
The vast unfoldment that the days shall bring—  
Or if he hears of what is done below,  
By us—by me—talks of it with his mates!  
Trembling 'twixt fear and hope, my heart awaits  
The meeting with thee, Seer of long ago!  
Immanuel Kant, my spirit cries to thine,  
As to a brother, from earth across to realms divine!

And thou, O Gottlieb Fichte—dear to God,  
In truth, thou wert! Thy name, it suiteth thee;  
For he to God is dear, who will be free,  
And will not bow his spirit to the sod!  
I feel the might of the heroic will  
In lines that seem to glow with passion still;  
I see it in the story of thy life—  
The bitter conflict, the incessant strife,  
The grappling with adversity,  
With ever-ready calumny,  
And, last, the early death, so calmly met,  
That shrines thee yet.

With thee, too, Spirit, would I fain shake hands,  
When I shall burst these earthly bands,  
And trim my bark to sail to undiscover'd lands!

Thou, too, O Jew of Amsterdam, I see,  
Poor, persecuted, and misunderstood,  
Yet link'd, far closer than in ties of blood,  
With all the great of eld, and yet to be!

O Benedict Spinoza, breathe on me  
Thy calm, courageous spirit, that preferr'd  
    Its truth to keep, in deed and word,  
Rather than sit upon a sage's seat—  
    That did not shrink to meet  
Loneliness, danger, scorn and poverty,  
    Nor quail'd before disease and death,  
    Serene surrendering up the breath,  
Loving but honor, and the God in thee!  
Surely a mind and heart worthy of trust,  
    More than our common dust—  
Worthy of truest friendship and esteem!  
    Ah! if I do not vainly dream,  
We two shall meet, where full the Sun of Truth does beam!

Ancient and modern pass,  
Reflected in my spirit as a glass.  
Pythagoras, mystic and hoar with age—  
A dim but giant figure is the sage,  
Who listeth to the tune the happy planet sings,  
And ever thinketh, "Number is the essence of all things";  
    Thales, deep-musing, with his eye  
Turn'd inward, sees a greater mystery,  
Cries, "Know thyself!" for thus thou knowest all;  
Xenophanes, pensive Melancholy's thrall,  
In gloomy wrestlings with the doubts profound  
That none before had ever tried to sound—  
    Doubts of our power to find  
The Truth for which each heart doth fondly call;  
Zeno, the hero, in Truth so deeply fixed,  
    That Error in his doctrine mix'd  
Could not disroot him; many a noble mind,  
Lost in the chambers and the alleys blind  
Of bootless Error—seeking there the Truth—  
There, anywhere, to find her august face,  
And penetrate within the holy place  
Of peace and joy, of love divine, and of eternal youth!  
I will not name your names; but far and near,

Ye through the mists appear,  
Here faint and shadowy, here bold and clear.  
One Spirit moved you all—one end and aim;  
The Spirit of Truth, everywhere the same.  
And in that band, no Poet can we find,  
The pure in life, the splendrous in mind—  
The Sage that scorn'd the laurels of the Muse,  
Who wedded Truth, and Beauty would refuse,  
Save Beauty one with Truth should prove to be?  
Spirit of Plato, answer me!

O the night is dark!  
Yet the dawn shall break;  
Tempests toss thy bark,  
Fair shall morning wake—  
Safely rides the ark  
Mann'd for Truth's dear sake!

O ye Philosophers, lone but resolute band,  
Brothers of my soul, natives of Truth's blest land,  
Stay my faltering steps, and lead me by the hand,  
Till I rest at last upon yon glistening strand!

Brothers, what do ye now, inmates of the sky?  
Spin ye theories yet, where sit ye there on high?  
Or in rapture gaze ye upon the living Truth,  
There in the home of peace, clad in eternal youth?

Mingle now your voices in the pæan high of praise,  
Sung by the angel band, in long, melodious days?  
Or with grander problems do ye now fill up your time,  
Olden aims renewed, in garments more sublime?

Truth, it is infinite—we have it all to learn!  
Never may the spirit's ardor cease to burn,  
Never may a height be scaled, that openeth not  
Great heights unwon, and glory to be sought!

I shall find you working, busy as of old,  
 In the realm of mind unearthing wealth untold,  
 Gladder now, more childlike, full of hope and life,  
 All your trouble vanish'd, joyous in the strife!

O the dawn is fair!  
 Nightmare from the eyes  
 Slippeth unaware,  
 When o'er rosy skies,  
 Gladsome everywhere,  
 Morning doth arise!

MARY ISABEL WYMORE.

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### IN PROXIMUM

Await! in years the world will end its story  
 And all the doors of Life's fair mansion close;  
 Then shall I pass from this old-fashion garden  
 To one my taller, *conscious* Being knows;

Has known, though I have been so far without it,  
 Like some dull sunflower, drooping near the wall;  
 Downhearted, when the Lightful Source above me  
 Bid me to grow to stature viewing all.

The Holy Ghost forgoes the useful structure,  
 Not scornfully, but with all due respect;  
 And sympathy for temples thus deserted—  
 Where windows once, in vacancy deflect.

And *there* are they who somewhat earlier started;  
 Whose going helped my first thoughts over, too;  
 My gratitude, O Earth, my dear old garden!  
 Yet joyful in a lover found anew!

MYRA WIREN.

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Sincerity is the way to heaven. The attainment of sincerity is the way of man.—*Confucius*.

# THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT

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## MENTAL FREEDOM

We travel along the pathway of life, each in the manner characteristic of himself, according to the plane to which he has attained in his mental evolution. Too many meander along, giving their minds into the keeping of others more dominant, and, moving as under a spell, gather little from experience. These have yet to learn the real meaning of life, the value of mental independence, and the absolute necessity of thinking for themselves, that they may the earlier learn the necessary lessons and reap the benefits.

There is nothing that militates so much against progress as mental slavery. In such a state one accepts beliefs that the reason repudiates; absorbs errors that pass for truth and that the soul cries out against; and the disguise is not penetrated. We must be ourselves; must own our minds and be free to think. In no other way can there be any progress or any real development. Otherwise the soul languishes. The mind loses its power, and its instrument, the physical body, reflects the enfeebled mental condition engendered by the lack of freedom. Freedom, as a vital essence, is necessary to the mind as well as to the body; for the one inspires and includes the other phase of life.

That part of society which recognizes the authority of the Church, discourages mental freedom and frowns upon any attempt to move aside from the prescribed limits set for her members. Not that society really or wholly accepts the doctrines of this institution, but it is not considered quite respectable to neglect its forms and ceremonies. An outward observance, at least, is required. And if one begin to think for himself in such matters he is looked at askance, because freedom of thinking does not conform to the teaching of the

Church which substitutes observance for thought; thus their externalism becomes a duty, and in many cases hypocrisy and deceit are the outcome.

The mind of man must have freedom, else he cannot grow at all in spirit; in which event he will remain undeveloped, and stagnate, even in a beautiful universe rich in opportunity and in privilege. All have the right to share in the privileges and to make use of the opportunities of life, so lavishly spread before the aspiring mind to-day. It is to be noted that during the past generation a remarkable change has taken place in all matters pertaining to mental freedom in right thinking. Let us continue to uphold all the cardinal ideas which seem to be true and right by doing what can be done to secure for the children freedom and fair play for their opening minds; to give them knowledge; to make them self-respecting; to encourage in them a healthy spirit of confidence, that they may grow to be ideal men and women instead of mere imitators and slaves of conventionalities.

Thus may the converting power of truth and love regenerate the race.

E. F. S.

### FROZEN WORDS

Schlegel called architecture *frozen music*. In like manner the ancient Greeks applied the term frozen to words. It appears to have been a jest among them, for Antiphanēs speaks thus of the discourses of Plato: "As the cold of certain cities is so intense that it freezes the very words we utter, which remain congealed till the heat of summer thaws them, so the mind of youth is so thoughtless that the wisdom of Plato lies there frozen, as it were, till it is thawed by the ripened judgment of mature age."

There are many modern usages of the metaphor, as for instance, Butler, in his *Hudibras*, says:

"Truth in person doth appear  
Like words congealed in northern air."

## AN OBSTACLE TO PEACE

The statements and the sentiments expressed in the extract from *The Christian Register*, given below, point with truth to a phase of life in this enlightened century much to be deplored. It should set people to thinking to some purpose:

“Perhaps the most stubborn and persistent obstacle to a reign of peace is the low estate of the part of human nature which has not yet emerged from the bestial stages of the ape and tiger. Prize-fights still gather from all parts of the country not only ill-bred brutes and ruffians, but men of high social standing, superficially educated and well bred, and yet at heart as fierce and savage as the beasts of the jungle. These exhibitions of brutality are withheld from the public gaze because we have advanced in civilization far enough to forbid them; but they still compel the attention of numerous journals, which publish full accounts of bloody encounters in the ring, to be furtively read by men and women who would be present at the spectacle if they dared. One of our most gentle and tender-hearted ministers confessed to the writer that he always read the reports of prize-fights. We once asked a refined gentleman, well known for æsthetic tastes, what was his favorite kind of novel. ‘Oh,’ he said, ‘I like to have the decks run with gore.’ Apparently the suppression of war will be brought about by an exhibition of force similar to that which has driven the prize-fight out of the public arena, and that some day will put the bull-fight under the ban. The nations that are civilized enough and peaceful enough to insist that war shall cease must combine to compel the nations that are represented by the prize-fighters and bull-fighters to keep the peace. This will mean not only that the superior nations will insist upon the right of self-defense and practice it, but that they will insist that the nations of a lower order shall cease to fight each other. The policy which England pursues in East Africa in the suppression of tribal wars may be taken as a type of that which will some day become international law and practice.”

## IMAGINARY POISON

The following, taken from *The Health Record*, is another instance of the power of the imagination, wherein fear was the principal factor:

"The *Western Morning News* recently discussed mental healing somewhat more intelligently than is the case in some provincial newspapers, and the writer gave the following illustration, which is well worth reproduction: 'The other day a sailor asked a chemist for some prussic acid, and got a harmless concoction. Having swallowed it, he fell down and writhed on the floor. In his agony he muttered: "Poison!" The police administered emetics, and afterward, finding the bottle marked "Poison," went to the chemist to discover what had really happened. That sailor nearly died in the faith that he had taken deadly poison.' "

## TRUE REMEDIES

Better to hunt in fields for health unbought  
Than fee the doctor for a nauseous draught.  
The wise for cure upon *themselves* depend;  
God never made his work for man to mend.

—Dryden.

## THE SOUL'S MISSION

We may say of the human soul that she stoops to conquer. Her mission is to cope with the more recalcitrant forms of matter. It is to the struggle with their impurities that the troubles and passions of our life are due. By yielding to earthly temptations we suffer a second fall, and one much more real than the first; by overcoming them, as is perfectly in our power to do, we give scope and exercise to faculties which would otherwise have remained dormant and unknown. Moreover, the soul retains the privilege of returning to its former abode, enriched by the experience acquired in this world, and with that clearer perception of good which the knowledge of its opposite alone can supply. Nay, paradoxical as the assertion may seem, she has not entirely descended to earth, but remains in partial communication with the noetic world by virtue of her reasoning faculty; that is to say, when its intuitions are not darkened and disturbed by the triumph of sensuous impressions over the lower soul.—Benn.



## THE MIND

No phase of life or action on this plane can surpass or even equal the mind, in intelligence, judgment, wisdom, knowledge, love or power. Only the pure spirit exceeds it, but that deals superconsciously with the spiritual plane of being. When intelligence consciously recognizes things it becomes the mind. And the mind, in its essence, is spiritual. . . . No known instrument of life responds so promptly to recognition, or pays so munificently for appreciation, as the human mind. The sunlight of confidence will draw it as a vine. But in order that it may generate the soulful power of attraction, the thought-influence must be rightly centered in universal love, else the influence will only call forth the animal part, and the true mind will not respond. In these higher qualities of the soul-nature the mind possesses its purer character; and in their silent and unseen forces it gathers the powers which render it supreme. Nothing can override these powers. If properly understood, the man himself will be better known. Then we can deal more comprehensively with him for any purpose in life.\*

## EVOLUTIONARY FORCE—ITS RATIONAL CONDUCT

There is a constitutional hunger to grow, as there is for positive and negative forces to unite. Growth yields to conditions as readily as flowing water yields to a crooked stream.

A tree on high dry ground sends down a deep tap root till moisture is reached, but in doing so displays no skill: the director of the tap root is necessity and magnetic force.

This necessity, or want, may be likened to a vacuum, or dearth, that directly or indirectly forces a supply. In like manner the evolution of adaptation as legs, fins, wings, and all organs of sensation arises from conditional necessity, or want, from whence arises the force: we may properly call it instinctive evolution.

Young giraffes growing on a tension in high browsing; the heron and stork families of birds wading and tip-toeing in shallow waters searching the bottom for food, develop ungainly long limbs.

---

\*From "Practical Health," by Leander Edmund Whipple.

This cultivated adaptation is not planned; it is not the work of skill, but hunger's want maintains a strain to which elastic material constantly yields.

Evolution works both ways as conditions demand. In the absence of light vibration, fishes in caves lose their eyes. Light vibration creates the demand of the animal for eyes.

The chirrhapoda when first released from the egg have antennæ and eyes, and swim; when they become attached to rocks or ship bottoms they lose both of these organs of sensation.

It is clear that animal organs of sensation, like organs of locomotion, are the offspring of conditions. It is also clear that a sympathy exists between want and supply, to supply when wanted, and cut off when the demand ceases. All is a matter of force as inexorable as the want of a vacuum and forced supply of air.

By the laws of growth a demand for organs of sensation is as readily supplied as is the demand for healing of wounds, whether the severed limb of a tree or of a man.

Conditional want creates independent action to supply the demand like the tap root running deep or shallow for water as necessity requires. How clearly we can see the creator in the act of creating who is known to us only by immutable laws. From a condition beyond our vibratory sensation worlds evolve or grow.

Man in his weakness trembles in awe of the immensity of worlds held by invisible bonds in reciprocal union. He falls prostrate in adoration of a mighty creator, wise and powerful, he fancies must exist to originate and cause by fiat of will, to spring into being hundreds of millions of worlds!

In the maze of worlds dare we inquire what lies beyond? Are their numbers told by a never-ending table of millions of billions? Can we reach the shore where stellar suns blaze not in the dark abyss beyond? Halt! bridle thought's mad race!

FRANKLIN D. ORCUTT.

But God is specially to us the measure of all things—much more, indeed, than any man, according to the opinion of the vulgar.—*Plato*.

## WASTE\*

Doth any man consider what we waste  
Here in God's garden? While the sea is full,  
The sunlight smiles, and all the blessed earth  
Offers her wealth to our intelligence.  
We waste our food, enough for half the world,  
In helpless luxury among the rich,  
In helpless ignorance among the poor,  
In spilling what we stop to quarrel for.  
We waste our wealth in failing to produce,  
In robbing of each other every day  
In place of making things—our human crown.  
We waste our strength, in endless effort poured  
Like water on the sand, still toiling on  
To make a million things we do not want.  
We waste our lives, those which should still lead on,  
Each new one gaining on the age behind,  
In doing what we all have done before.  
We waste our love—poured up into the sky,  
Across the ocean, into desert lands,  
Sunk in one narrow circle next ourselves—  
While these, our brothers, suffer—are alone.  
Ye may not pass the near to love the far;  
Ye may not love the near and stop at that.  
Love spreads through man, not over or around!  
Yea, grievously we waste; and all the time  
Humanity is wanting—wanting sore.  
Waste not, my brothers, and ye shall not want!

—Charlotte Perkins Stetson.

---

The world that time and sense hath known,  
Falls off and leaves us God alone.  
So, to the calmly gathered thought,  
The innermost of truth is taught,  
The mystery dimly understood,  
That love of God is love of good.

—Whittier.

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Strengthen me by sympathizing with my strength, not  
my weakness.—A. Bronson Alcott.

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\*"In This Our World," published by Small, Maynard & Co.

## NEW THOUGHT

Take a page of Epictetus and a Plato paragraph;  
Shake it briskly till the mixture makes the gentle scoffers  
chaff.

Add a slight Socratic flavor, not in excess of a dram,  
And a weak solution formed of Persian epigram.  
Mix a bit from old Confucius and from Buddha several drops,  
Add Egyptian lore found in the pyramid of great Cheops.  
Now some truths not half remembered and some others half  
forgot,

Boil the mixture, boil it briskly, till it simmers in the pot;  
And—Lord bless you now, my brother, and the skeptics all  
beshrew—

Can't you see that you're approaching the thought that's  
labeled "New"?

"It is thought," I said with rev'rence, much of which is very  
true,

But, if I do not displease you, what in thunder makes it  
"New"?

Came the answer, "Lo! poor skeptic, hear the truth and doubt  
no more;

Such a mixture's mixful mixture never has been mixed  
before."

—*Exchange.*

Our different ideas are stepping stones; how we get from one to another we do not know; something carries us. We (our conscious selves) do not take the step. The creating and informing spirit, which is *within* us and not *of* us, is recognized everywhere in real life. It comes to us as a voice that will be heard; it tells us what we must believe; it frames our sentences, and we wonder at this visitor who chooses our brain as his dwelling place.—*Oliver Wendell Holmes.*

The traditional opinion that consciousness is the entire field of the internal life cannot be accepted. In consciousness psychic acts are very distinct from one another . . . and observation necessarily conducts to unity in psychology. But the agent of this unity is outside of consciousness, which knows only the result of the work done in the unknown laboratory beneath it. Suddenly a new thought springs into being. Ultimate analysis of psychic processes shows that the unconscious is the theater of the most important mental phenomena. The conscious is always conditional upon the unconscious.

—*Wundt.*

## BOOK REVIEWS

**SPIRIT AND MATTER BEFORE THE BAR OF MODERN SCIENCE.** By Isaac W. Heysinger, M.A., M.D. Cloth, 433 pp., \$3.75 net. J. B. Lippincott Co., Philadelphia, Pa. T. Werner Laurie, London.

Dr. Heysinger's endeavor in this book has been to bring together and co-ordinate all of the most recent demonstrations of psychology, modern science and comparative religions which have had to do with the conflict between materialism and transcendentalism, a controversy which is about ended at the present time. The work is divided into four parts. Part I deals with "religion as a whole, as well as with its special sub-religions or divisions." Part II takes up the relationship existing between the methods of spiritualism and of science. Part III is an endeavor to show that the whole basis of materialism, "as contradistinguished from transcendentalism, as synonymous with empiricism," is a mistake in source and in fact. The author states here that "the great thinkers and writers, on whose testimony the popular views of believers in materialism rest, not one of them ever taught or believed anything of the sort, that they have been totally misunderstood, and that their actual beliefs and teachings were quite the opposite; when not the opposite, they were led into failures conceded by themselves, and even when such beliefs were justly attributed to them, before they ceased writing they explained or recanted the views attributed to them."

Part IV, the concluding chapters, is devoted to psychic phenomena and their possible explanation. Dr. Heysinger opens the first chapter of this part with the following words: "I have spoken much of spiritualism in the preceding chapters; I have spoken of the broad spiritualism of the universe; of the cosmical spiritualism of telepathy, thought-transference, prevision and clairvoyance; of the individual spiritualism of the working mind and instinct; of the primordial, earthly spiritualism of the lowest forms of life; of the spiritualism of the subconscious department of the mind, especially of the human mind, and of genius, invention, inspiration and

other forms of what the ancient Chinese named "ling"; and also of the phenomena of mediumship. . . . I feel that I ought to say something of my own personal studies in this field."

The book is written along broad-minded lines, the style is clear and vigorous, and the reader that is attracted to such matters will find much interest in its perusal.

**CATHEDRAL CHURCHES OF ENGLAND.** By Helen Marshall Pratt. Cloth, 593 pp., \$2.50. Duffield & Co., New York.

In this volume Miss Pratt has given to the world an interesting history of the cathedrals of England. The purpose, as stated in the preface, is "to set forth in concise, orderly and convenient fashion the most interesting features of the history, architecture and antiquities of the two-and-thirty cathedrals of England, for the use of intelligent travelers and students." The author has made a thorough study of her subject, having spent eight years in England and in Europe for the purpose, and is therefore well qualified for the work she has had in hand. The book has a broader scope than others of its class that are available for the tourist, to whom it will prove invaluable, inasmuch as its author goes farther and deeper into the meanings of some of the known facts concerning the cathedrals than most writers. She also has prefixed brief explanatory sketches, with a condensed bibliography, which will be found useful to the student. The illustrations of the finest of the cathedrals are particularly interesting and artistic. We heartily recommend the book to all who may be in need of its guidance.

### PUBLICATIONS RECEIVED

**IDEALS AND CONDUCT.** By Uriel Buchanan. Cloth, 47 pp. Cochrane Publishing Co., New York.

**THE UNFOLDMENT OR DIVINELY TAUGHT.** By Mary Elizabeth Beers. Leatherette, 58 pp. Universal Publishing Co., New York.

**LIFE AND POWER FROM WITHIN.** By W. J. Colville. Cloth, 189 pp. William Rider & Son, London.

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# THE METAPHYSICAL MAGAZINE

A MONTHLY REVIEW OF  
THE OCCULT SCIENCES AND  
METAPHYSICAL PHILOSOPHY

A Study of  
PRINCIPLES PHENOMENA  
AND THEIR PRACTICAL USES

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# THE METAPHYSICAL MAGAZINE

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## THE EGYPTIAN MYSTERIES

### PART VII

#### SACRED NAMES AND SYMBOLIC EXPRESSIONS

#### ELEVENTH ARTICLE

### ORIGIN OF EGYPTIAN SYMBOLISM

Those difficulties require for solution the same divinely wise Muse. I desire, beforehand, however, to interpret to thee the peculiar form of the theologic system of the Egyptians. For they, endeavoring to represent the productive principle of the universe and the creative function of the gods, exhibit certain images as symbols of mystic, occult and invisible conceptions, in a similar manner as of Nature (the productive principle), in her peculiar way, makes a likeness of invisible principles through symbols in visible forms.\* But the creative energy of the gods delineates the genuine reality of the forms through the visible images. The Egyptian priests, therefore, perceiving that all the superior races are gratified at the resemblances of the inferior tribes to themselves, and desiring to supply the latter with benefits through such representations, so far as possible, do themselves bring into use for them as may be expected, a mode of initiation into the mysteries which is appropriately concealed in the symbols.

#### SYMBOL EXPLAINED.

Listen, therefore, to the spiritual interpretation of the symbols, according to the conception of the Egyptian priests, dismissing from thy imagination and hearing the phantom-likeness of the symbols themselves, and bringing thyself upward to the spiritual reality.

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\*See *Herodotos*: II, 60. *Plutarch*, *Isis and Osiris* 18, and throughout.



By "ilus" or slime, then, recognize everything of a corporeal nature or belonging to the realm of matter, or that is nourishing and procreative, or such as is a material form belonging to the realm of nature and borne along with the never-still currents of the realm of matter, or such as the river of generative existence contains and which sinks with it, or the originating cause of the elements and of all the powers relating to the elements, which subsisted before in correspondence to a foundation.\*

It being of such a quality, God, who is author of all generation and production, and of all elemental forces, as being superior to them, immaterial and incorporeal, exalted above the realm of nature and likewise begotten and undivided, entire of himself and concealed in himself, is supreme above all these and embraces them all in himself. And because he contains everything and gives himself to all the universe, he is made manifest out from them. Because he is superior to the universe, he is spread out over it by himself, and is manifested as separate, removed, high in the air and unfolded by himself above the forces and elementary principles in the world.†

The following symbol likewise attests this: For the one "sitting above the lotus-blossom" expresses enigmatically an exaltation above the slime, and likewise denotes spiritual and empyrial supremacy.‡ For everything pertaining to the lotos,

\*This definition of *ilus* or slime applies also to *hulê*, the foundation-principle of everything denominated "material." It is a concept of the mind, and not a something that can be weighed, measured, or perceived by the senses: and if the term has any intelligible meaning, it may be designated as passive, negative or objectified force.

†The representation of the winged disk, so common in Egyptian symbolism, is here denoted. The description also applies to the figures of Assur and Ahurmazda of the Assyrian and Persian temples floating in the air above the Sacred Tree and the adoring King and priests.

‡The lotos or *Nymphæ* was anciently esteemed as the queen of the world of blossoms. Each of its numerous species seems to have been regarded as sacred in some of the ancient nations, and the same veneration is still maintained in China and India. The American pond-lily is of the same family. It has been conjectured to have received its dis-

both the forms in the leaves and the appearance of the seed, is observed to be circular. This very energy is akin to the unique circle-like motion of the mind, manifesting it in like manner according to the same forms, in a single arrangement, and according to one principle.

The god himself, however, is seated alone, above any such dominion or energy, august and holy, filled abundantly, and remaining in himself without change, as the figure of one sitting is intended to signify.\*

The one "sailing in a Boat"† sets before the mind the power that directs the world. As, therefore, the Pilot, being apart from the ship, has the control of its rudders, so the Sun subsisting separately has control of the helms of all the world. And as the pilot from above at the stern, giving forth from himself the first brief beginning of the course, directs everything, so by an infinite priority of rank, the God from above, imparts without division from the first principles of Nature, the first-operative causes of motions. These things, therefore, and still more than these, are denoted by One Sailing in a boat.

tion from the analogy of its seeds, which sprout in the capsule of the plant and begin to grow till they burst the pericarp and float away to take root in the slime by themselves.

The Egyptian priests were accustomed to exhibit simulacra of the gods in circles and globes as symbols of the uniform principle of life. Hermes Trismegistus compared Divinity to a circle, and the sublime description will be remembered, that its centre is everywhere and the circumference nowhere. The Pythagoreans regarded the circle as sacred, and considered it as the symbol of the highest spiritual truth. It also represents very aptly all human progress, which is never in straight lines, but in circles returning on themselves as if advancing in ascending spirals or retrograding in vortexes tending downward.

\*Horos as Har-pokrates was depicted as sitting on the cup of the lotos-blossom, with a finger on his mouth, contemplating the circle, and was the divinity here signified.

†*Porphyry: Cave of the Nymphs*: "The Egyptians represented the Sun and all the demons as not connected with anything solid or stable, but as elevated on a sailing vessel."

## THE SUN THE SOURCE OF ENERGY.

Every department of the sky, every sign of the zodiac, every celestial course, every period of time according to which the world is put in motion, and all perfect things receive the forces which go forth from the Sun. Some of these forces are closely interblended with these, but others are superior to any commingling with them. Accordingly, the symbolic mode of expression also suggests them: "*Assuming a shape according to the Signs of the Zodiac and changing forms according to the Season.*" It likewise manifests his unchangeable, constant, unceasing and generally universal and abundant giving to the whole world.

The different receivers, however, are variously affected with regard to the indivisible boon of the divinity, and they receive from the Sun powers of many kinds according to their peculiar impulses. In this way the series of symbols coming in succession, is designed, through the multitude of gifts, to make manifest the One God [the Sun], and through the manifold powers exhibited, to cause his one power to appear. Hence, also, it sets forth that he is One and the Same, but that the changes of shape and the transformations are taken for granted among the recipients.\*

On this account it is affirmed that the Sun changes "according to the sign of the zodiac and according to the season," because these manifestations are diversified with respect to the god, according to the many forms of his reception.

The Egyptian priests make use of such prayers to the Sun, not only at the Autopsias, but also in the more public prayers which have an interior sense, and are offered to the divinity with reference to such a symbolic initiation into the Mysteries.†

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\*In this way, the Sun and Moon, though always of the same dimension, vary in apparent size and color, owing to accidents of the position of the earth, and the conditions of the spectator's eyesight.

†Porphyry in his letter to Anebo, interrogated him directly about these matters. "For this is said to be seen at the Autopsias," says he. "and they unwittingly attribute to that divinity a peculiar incident of

Hence it is not permitted that anyone shall offer any explanation.

"THE TERMS THAT ARE UNINTELLIGIBLE."

But the enquiries which follow, if we are to go through with them sufficiently in detail, require more information. Yet it is equally necessary in replying to bring out the truth in relation to them in few words. Thou demandest: "*Why are terms preferred that are unintelligible?*"\*

---

their own imagination. If, however, these expressions are uttered figuratively, and are symbolic representations of his forces, let them tell the interpretation of the symbols. For it is plain that if they denote the condition of the Sun, as in eclipses, they would be seen by every one who looked toward it intently."

The Autopsia was the final experience at the Initiatory Rite, when the candidate became an epoptes or Beholder. It was at once a view of one's own interior self and a vision of the Divinity. "Such a one," says Pindar, "knows the end of life and its sources from God." Paul the apostle is a little more explicit. "Such a man," says he, "was rapt into Paradise and heard ineffable things which it is not permitted a man to repeat." Hence Abammon declines to grant Porphyry's demand.

\*The terms to which this reference is supposed to be made, are such as were enumerated by Alexander Trallianus: "Men, Thren, Mor, Phor, Teux, Za, Zôn, The, Lou, Khri, Gr, Ze, On." By these words, Trallianus declared, the sun becomes fixed in the heavens. He adds also others: "Iax, Azuph, Zuôn, Threux, Ban, Khôk." Very likely these as well as the famous Ephesian "spells," belong to an archaic language, which remained as a dialect of priests after having passed out of common use. The Latin language used in the Roman worship, the Hebrew in the Jewish, and the Sanskrit in the Brahman are analogous examples. Diodoros affirms that a barbarous or foreign dialect was used in the Samothrakian arcane rites. The expression, "*Konx om pax*," at the Eleusinia has perplexed scholars for centuries. Mr. Robert Brown, Jr. however, has traced it to the Akkad origin, and shows it to be a profession of the Supreme Truth of existence.

There has always been a "language of priests:" the ancients called it "speech of the gods." Homer gives us names in that dialect as well as those given by "men." The monarchs of Egypt and Assyria took divine names in addition to their family designations, and the practice has been followed for many centuries by the Popes of Rome, when taking office, to adopt a saint's name for their official title.

The Mystic Rites were accompaniments of the Sacred language. They were observed in every ancient nation that had a literature, and seem to have been derived from the country of the Euphrates. It was esteemed sacrilegious to divulge them, and the holy name of a divinity was not permitted to be uttered outside the temple. See *Exodus* xx:7.

They are not "unintelligible," however, as thou hast thought. Nevertheless, let them be unknown to us, or let some of them be known, with reference to which we receive solutions from the gods; they, certainly, are all of them significant to the gods in a manner not divulged. Nor can they be significant and also oracular with human beings through imaginings, but either spiritually by the mind which is at once divine and human,\* or in silence, or to express the conception in a better and simpler manner, by a mind united with the gods.†

We should, therefore, set aside all conceits and logical quibbles in regard to the divine names, and should, likewise, pay no attention to natural resemblances of speech which are closely akin to objects in the realm of nature. In the same manner, then, as the symbolic token of the divine likeness is spiritual and divine, the same thing is to be taken for granted in the names. Indeed, although we may not know it, this very thing is the most august in the case, for it is too grand to be classified for the purpose of being made known. In regard to those, however, of which we have received the skill to interpret the meaning, we possess in the name, the knowledge of the divine essence, power and order. Moreover, we guard carefully in the soul the mystic and ineffable image of the gods; and through them we lead the soul upward to the gods, and having exalted it as far as possible, we ally it with the gods.

But you ask, "Why of names that are significant, do we place foreign ones before those of our own language?"‡ The reason for this, also, is connected with the Mystic Rites. For the gods have made known that of the Sacred Nations, like

\*In other words, we comprehend first principles by simple intuition.

†This was called a visible manifestation of divinity. A philosopher remarks: "From the clearness of the mind and the refulgence of divine splendor, the presence of Divinity is perceived at once.

‡As Assyria is the chief Semitic country, the languages of Chaldæa and the Israelites are included under the designation. But whatever his dialect Abammon declares that Man is sacred everywhere. V, xxiv. There is a change of terms, however, in the question from those found in the Letter of Porphyry to Anebo, as will be seen by comparing.

the Egyptians and likewise the Assyrians, the entire dialect is suitable for sacred places. Hence, we believe that we ought to address our communications in speech native to the gods; and because such a mode of speaking is primitive and ancient, and most of all, as those who learned the first terms relating to the gods, mingled them with their own language and transmitted it to us, as being proper and suitable for these things, we have always preserved the law of tradition till the present time inviolate. For whatever else pertains to the gods, plainly the everlasting and unchangeable is kindred to them.

#### WHY FOREIGN SACRED TERMS MAY NOT BE TRANSLATED.

It is then objected: "*If the one who hears the voice gives attention to the signification, it is enough that the concept remains the same, whatever the term may be.*" The fact, however, is not as thou imaginest. For if terms had been fixed by conventional agreement, it would make no difference if some should be used instead of others. But if they are closely allied together in the nature of the things that have being,\* those the more like it will be most assuredly the more agreeable to the gods. From this fact it appears agreeable to reason that the language of the sacred nations has been adopted in preference to that of the rest of mankind. For terms when they are translated do not always preserve their meaning the same as before; and besides, there are certain idioms with every nation that are impossible to express to another in intelligible speech. Accordingly, though, it may be possible to translate them; they no longer preserve the same force. "Foreign terms," likewise, have great emphasis and much conciseness, and contain less ambiguity, diversity and varied shades of meaning. For all these reasons they suit the Superior Races.

Away, then, with conjectures which deviate from the truth: such as this, whether "*the divinity that is invoked is Egyptian*

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\*Proklos considered that there were three classes of divine terms: the principal of which was for the gods themselves: the second was devised for the demons, and the third was employed by sagacious men in relation to matters of their own devising. The former of these were considered as possessing energy and power.

*in race or makes use of the Egyptian language."* Understand instead that the Egyptians were the first of mankind that were allotted to communion with the gods;\* and the gods that are invoked delight in the Egyptian customs.

Suppose, then, "these are all of them artful contrivances of jugglers," how is it possible that these things without which no sacred performance takes place successfully, which in the highest degree conjoin us with the gods, and combine us with them, and which possess powers almost equal to those of the superior races, should be only figments of the imagination? On the other hand, is it not true that "*these are disguises that have their origin in the passive conditions about us through being attributed to the divine agency?*" For it is not from what we have experienced, but on the contrary, from what are peculiar attributes of the gods, that we are aroused and address to them naturally the expressions proper for them. Nor do we form "*conceptions of the divine nature contrary to what it actually is.*" On the other hand, wherein it is natural, and as they who first established the laws of holy religious worship have come upon the truth respecting it, so we continue in them. For if anything of different customs of a religious character harmonizes with them, it is what does not change. And it is necessary with the ancient prayers as with the sacred places of asylum to preserve them inviolate and in the same manner, neither taking anything from them nor adding anything to them from any other source.† For this is perhaps the reason

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\*The extraordinary antiquity of the Egyptians and their modes of worship is everywhere recognized. They were an archaic people and were highly civilized when they first became known to other nations.

†Proklos speaks of these prayers as follows: "The purifying petition is the one which is offered for the purpose of averting diseases of the character of plague, and other contagions: we have such inscribed in the temples." Porphyry has preserved a petition somewhat like one in the *Gospel according to Luke*. "O Lord, the Sun and you other divinities, the dispensers of life to human beings, accept me and commend me to the immortal gods as your servant. So long as I have lived I have always worshipped the gods whom my parents taught me should be venerated."

After the adoption of the Bacchic rites from Asia into Greece, the prayers or hymns to the new divinity were as numerous and almost as

why at the present time everything is going to decay, and both the occult terms and the prayers have become without efficiency. They are constantly undergoing changes through the innovating disposition and the lawlessness of the Greeks, and nothing remains as it was. For the Greeks are by nature fond of innovation, and they are carried onward rushing eagerly in every direction. They have no ballast in them and they do not preserve what they received from anybody; but letting it quickly go, they remodel everything according to a never-ceasing fluency of words. But the foreign priests are steadfast in their customs, and continue firmly with the same words; for which reason, making use of the words grateful to them, they are themselves beloved by the gods. Nevertheless, to change them in any way is not lawful for any human being.

This much we have answered thee in regard to the words which are called both unutterable and barbarous\* or foreign, and yet are becoming in holy rites.

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diverse as the States. The worshippers were principally women and the Eleans had a shout of which this is a translation:

“Come Lord Dionysos, Lord Most High,  
Into thy holy shrine, the shrine ready for thee:  
Frenzied, and with feet of ox,  
Bull worthy of our praise, worthy Bull.”

“*Hero*,” here rendered Lord, and Alioun, Most High, are archaic terms.

\*The term *barbarous*, used in Greek for alien and foreign, seems to have been formed from the Egyptian term *Barbara*, the archaic designation of the Egyptian peasantry.

(*To be continued.*)



## THE GEOMETRY OF HUNGER

### II

Sensation is the capacity for perceiving the complex natures of forms and forces. Hence, the first condition for the sensible existence of either a human mental-image or a living human cell is that they shall both possess some mode of form and force and motion; otherwise we could have no knowledge of the existence of such things. But for cells and mental images to possess such properties as form, force and motion, their ultimate corpuscles (as units of energy) must possess the capacity of being forced to co-exist together in definite geometrical unities. For only in this way, *i. e.*, as geometrical units of "form," can either a cell or a mental image become known to the Senses of a human being. Therefore, for the living cells and the living mental images of a man to possess such properties as form, force and motion, there must have pre-existed some functioning, creative law in the man which endowed his mental images and cells with such properties; as:

I.—Geometrical form.

II.—Energy.

III.—Motion.

The *denial* that our cells and mental images are conditioned for their existence on these three laws is equal to a declaration of the non-existence of form and force in all the rest of the universe.

Objects have no existence apart from their geometrical forms, forces and motions; for these three principles *make* them what they are, that is, as objects of Sensation. For, the only way we have of experiencing a Sensation is in its relation to some aggregate of forms, forces and motions; as these three properties are expressed in the objects we see and hear.

For any vital or subjective thing—as a self-assimilating

human soul—to possess any relation whatever to a non-vital, objective, assimilable, psychological reality—say a mountain—there must, first of all, exist in the Soul some conditioning means by which the relation is made possible. Therefore, both cells and mental images possess a vital conditioning form, force and motion, as the condition of their vital existence and self-preservation, on the one hand; and, as the objective condition of their relation to the self-assimilable objects of the universe, on the other. Cells and mental images, therefore, possess geometrical form and shape as the condition of their existence. Granted, then, that both cells and mental images possess geometrical forms, forces and motions (as conditions of existence) how in the first place did they ever come to be endowed with such properties? This leads me to affirm that the functional creative energy of Hunger in its relation to cells and mental images is *geometrical*.

Thus it is that cell-growth implies geometrical development. And our powers of perceptual space and conceptual space are seen to have their dual origin in the instinctive geometrical space primarily posited by Hunger in the construction of mental images and cells.

I use the word “geometrical” here in the sense of the dynamics of the co-existent forms—as cells in tissues—of space; and as the expression of that geometrical power which causes *vital* things—as cells and mental images—to co-exist in geometrical forms in a human being.

That is; Hunger, known to us as a complex feeling and “longing” to self-attract to ourselves objects, whether they be food-particles or mental images, is the expression of a real, and actual, vital, constructive energy, and geometrical process.

Therefore (on the vital, constructive side), Hunger expresses its dynamic geometrical relation to assimilable matter through four forms of form-constructing, spatial, geometrical energy. The effects of the creative, geometrical work of these four laws are to be seen in the appearance of the geometrically formed physiological cells of the human body, on the one hand; and also in the appearance of the geometrically formed mental images of the mind, on the other. These four laws of Hunger

are, therefore, to be interpreted as four laws of constructive, geometrical vital energy.

On the conscious, mental, or psychological side these four vital, geometrical, constructive energies express themselves as four classes of sensorimotor instinct. On the physiological side these four constructive energies and sensorimotor instincts function through four distinct divisions of the nervous system of man. Therefore, all the detailed functioning of any or all of the nerve-centers of these four grand divisions of the nervous system must be regarded simply as a mechanical means for the vital expression of these four classes of instinctive, geometrical, constructive energy; which are:

I.—Geometrical vital energies of self-attraction.

II.—Geometrical vital energies of self-assimilation.

III.—Geometrical vital energies of self-transmutation.

IV.—Geometrical vital energies of self-reproduction.

It may thus appear obvious that the writer perceives in the vital, constructive dynamics of the psycho-physiology of the four sensorimotor processes of Hunger the basis of all philosophy. Each one, therefore, of the four divisions of the nervous system expresses itself as a general organ for the expression, through special central organs of nerves, of a distinct form of vital, geometrical creative energy. Moreover, the nature of any special mental image or human physiological cell may, therefore, be seen to partake of the special nature of one or more of these four geometrical creative energies of Hunger to which they owe their existence. The form, shape, or geometrical figure of any cell in the human body, is merely the natural consequence of the self-attractible coherence of its molecules. Nor is the form or figure of any special visual mental image conceivable as an existent thing, apart from the coherence of the transcendental molecules of ether (?) which, when all attracted together constitute the special visual shape and figure of such a mental image.

The geometry of the eye, other things being equal, determines the geometry of its images.

But before the human eye can have any existence at all (as a geometrical organ for the self-attraction and self-assimila-

tion of light) there must have pre-existed in the being with the first eye a creative geometrical energy capable of fashioning certain molecules into a geometrical vital organ capable of self-attracting and self-assimilating the colors of light. And this creative geometrical energy, capable of self-constructing the eye, I assume to have been potentially stored up in the ordinary physiological cell of the first eyeless being. And the same law of geometrical creative energy which self-created the first human eye for its purpose is at this hour continuing its work of creating eyes. Eyes are for the purpose of self-attracting objects of light; they do not exist as ends in themselves. They never have; they never will so exist. The human eye, in a word, is a self-evolved geometrical neural organ of self-attraction. It is geometrically constructed to answer the purpose of a geometrical vital energy of self-attraction. That is, for the self-attraction—by visual mental images, of the objects essential to mental and physiological self-assimilation, and self-transmutation.

The neural stomach is the brain, and the physiological stomach is governed by the solar plexus. One pair of eyes have to furnish the mental images of objects required for the support of both. The eye of man, psychologically considered, is a self-evolved, neural, geometrical visual organ, arranged for the self-attraction of psychological mental images to a place within the sphere of the self-assimilative and self-transmutative energies of the Soul. Physiologically considered, the eye is a geometrical visual organ adapted for the self-attraction of objects of food for the Body.

The first problem of philosophy, therefore, is to determine the processes by which cells and mental images are developed by these four laws of constructive, geometrical, vital energy, which we call the laws of Hunger. For no matter how complex and far-reaching and sublime the sweep of human genius may be, the superiority of the mental images of the genius over those of his fellows are, in their last analysis, due to the creative geometrical operation of these four laws. The universe in this sense is a society of hunger-evolving selves, existing on plural planes of existence.

The ascent to God, to the Mind of Minds, is the path of psychological *versus* physiological hunger. Space or co-existence without the conception of form or forms, is to me utterly inconceivable. To cause the "forms" of electrons to co-exist is to create some form of geometrical electrical space; as, on the other hand, to cause the forms of mental images to co-exist is to create some sort of psychological space. Destroy the forms of the things and their co-existence is inconceivable; therefore, Hunger is form-creative, as a condition for the co-existence of cells as forms; and the reason is apparent for defining Hunger as a geometrical, vital energy. Not that it is not *more*, infinitely more than this. But we have first to account for the coming into existence of the co-existent cells of our own bodies, and of the co-existent mental images of our souls, and if the laws of Hunger can throw no experimental light on the matter it would seem very strange.

We are, therefore, led to examine what the ultimate nature of the geometry of self-attraction may be. For the geometrical concept, whether in instinct, percept, or concept, is based on the assumption that all spatial energy, vital or non-vital, is creatively formative; and is, therefore, in this formative sense, geometrical. Albeit, the geometry of vital self-attraction, considered as the spontaneous functioning of instinctive, vital, spatial energy for the self-involution of objective forms, does not have its primary origin in the Senses.

The Senses, and their classes of mental images, are the grand self-evolved conditions eternally necessary to the functioning of our self-attractive vital energy; that is, in its relation to the self-attraction of those objective spatial energies and forms, subsequently self-assimilated, transmuted and re-produced. Sensation is, therefore, an eternal condition for the functioning of the geometrical vital energy of self-attraction; simply because, as a matter of course, no objective things in the universe can be consciously self-attracted, of whose existence the self can have no instructive or other form of knowledge. Moreover, in order for the self to self-preserve, or to seek after such objective forms, an element of agreeableness must be posited with the functioning. In this sense Sensation

is seen to be relative to the functioning of the vital geometrical energy of formative self-attraction; and, in its multiform applications to the plural, objective, spatial energies and forms of the universe.

This leads us to the consideration of the geometrical vital action of self-assimilation; whether of materials to be created into the forms of cells, or of mental images. The geometrical vital action of self-assimilation differs from that of the geometrical vital action of self-attraction. Self-attraction brings the object by Sensation *to* the Self. Albeit the vital dynamics of self-assimilation *changes* the nature of the object *after* it has been self-attracted. But to produce this change (in geometrical relations of molecules to each other of the atoms of food-particles) the action of a geometrical vital energy is necessary, the essence of whose vital dynamic work would consist in the breaking up of such atomic structures, with a view to their atomic reconstruction as living cells. This law, of course, has its analogue in mental images; their primary self-attraction by Sensation, and their subsequent psychological reconstruction by the Soul, and in the Soul.

The geometrical activity of self-assimilation, therefore, as a vital process, implies the functioning of a creative vital energy, whose dynamic action on the atoms of molecules produces a change in the nature of their geometrical forms and energies.

All living mental images and living human cells are living, geometrical forms. Before their self-evolution as geometrically fashioned mental images and cells *they were not living* geometrical forms. Therefore, in order for them to become such, a real and actual, vital, geometrical, creative energy, whose ultimate law was and is geometrical, must have *vitally* refashioned such mental images and cells into their geometrical, living forms.

Moreover, such a creative, geometrical, vital energy must have accomplished this geometrical work between the time that the inert particles were first self-attracted by the aid of laws of Sensation, and the time when the particles geometrically reappeared in the form of living geometrical cells in the tissues

of the human body. This geometrical *change*, therefore (in the geometrical relations of the molecules of food-atoms to each other as a condition to their subsequent cellular reconstruction as *living*, geometrical, human cells) is the special dynamic work of the second geometrical law of Hunger—viz., self-assimilation.

Psychologically, this self-creative work of self-assimilation is a matter self-realizable in consciousness.

Agreeable sensations related to chemical conditions are self-realized on the one hand, as sensations arising from the sensorimotor activities of the Muscular Sense are self-realized on the other. The geometrical dynamics of self-assimilation is the creative operation of a self-changing energy, therefore, in which is revealed the law that geometrical change, *per se*, is a condition primarily necessary to the reconstruction of the geometrical relations of the molecules of vitalized atoms to each other as the condition for the appearance of cells; and without which atomic reconstruction no living cell ever would make an appearance, as a living geometrical unit.

The geometrical vital action of the self-assimilation of Hunger is, therefore, that second law of causative vital energy, which, in its geometrical operations on the chemical elements of the universe, causes the elements of the universe to resemble the physiological self.

On the psychological plane this holds true also of the Rational Soul, whose transcendental dynamic action on the forms of the self-attracted images of sensation, as mental images of reason, ultimately causes the rational mental images of the universe to resemble the psychological self of the Rational Soul. In a paradox, the geometrical vital activity of Hunger is the four-fold evocation of the potentialities of Germination; as, on the other hand, the evocation of Germination is the awakening of Hunger.

Life and Hunger are, in a sense, synonymous. What we call the germination of any form of seed, vegetable, animal, or psychological, is nothing but the awakening in it of the four-fold dynamic principle of Hunger. And this is true, whether the seed be that of a Hollyhock in the darkness of the earth;

or that of a Robin's egg in a nest in an apple tree; or that of a Human Ovum in the womb; or, that of a Mental Image in the brain of a philosopher. This four-fold creative law was potentially latent in all as the condition for the development of flower, bird, child, and logos; the guarantee of freedom is this creative psychological law of the Self, by the means of which the Rational Soul may ultimately realize itself as a creative constituent of the universe.

A consideration of the vital geometry of self-attraction and self-assimilation (through the law of change) is, therefore, the expression of the unfoldings of the real and actual capacities and laws of the Life of the Self. The proof of the existence, of any form of Life, therefore, lies in its power to change (by its own dynamic laws) the dynamic relation of the elements of external things into a resemblance of itself. To do this implies the existence of an eternally transmitted, geometrical, vital energy, whose dynamics are transcendental and formative, and vitally capable of acting on the ultimate molecules of the atoms of which living cells are experimentally known to be constructed. Where there is no capacity for infinite change there is no capacity for infinite life. And, paradoxical as it may seem, the law of geometrical self-assimilation, which is the law of vital dynamic change, is the fundamental law of the perpetuation of life itself.

The vital atom—other things being equal—is made up of constructed electrons. Non-continuation, therefore, of these electrons in their old geometrical relations to non-vitalized atoms (as objects) is the principal posited by the second law of Hunger, viz., self-assimilation. The non-perpetuation of the old geometrical coherences of the electrons and atoms means the non-perpetuation of the former relations and natures of things. Hunger is, therefore, the vital energy of elemental change. These changes imply, in self-assimilation:

1. The changes in the nature of the geometrical coherences of the electrons of atoms.
2. The changes in the nature of the forces, henceforth causing *vitalized* electrons to cohere in the atoms of living cells.



3. The changes in the nature of the future conditioning susceptibility of the vitalized electrons of atoms to attract other forms of energy.

Whether we say that the atoms (of which living cells are formed) are constructed of electric corpuscles or of electrons, the terms, in either case, only indicate that the words corpuscle and electron are synonymous. That both living and dead human cells are geometrically atomic in character and in structure is, of course, unquestioned. While the new conception of organic matter necessitated by recent discoveries teaches that the electric corpuscles of such vital atoms are themselves geometrical in structure.

But the law of self-assimilation in Hunger is the law of the transmutation of the enormous energy of corpuscles considered as non-vital, geometrical forms, into those of living geometrical cells. What, in a dynamic sense, is implied in all this? First, there is the liberation of the electron-energy formerly stored in such non-vital corpuscles. Second, there is the transfer, vitalization, and organization of such liberated electron-energy into the forms of new and geometrical forms as living human cells. If Sir J. J. Thompson be approximately correct in his assertion to the British Association that the number of molecules in the smallest quantity of an element in the human body that can be identified by the spectroscope is about 7,000 times the population of the earth, how great must be the number of molecules geometrically torn apart, or retransmuted in the self-assimilation of the bite of an apple? Assuming on Sir J. J. Thompson's view that each atom of hydrogen contained only one corpuscle, one grain of it would contain as much energy as that produced by burning five tons of coal. How infinite, then, in number are the geometrical forms of the molecules altered by the law of self-assimilation; and, on the electron theory, how vast are the stores of energy controlled and transmuted into living cells.

Thus, by the study of the four laws of creative Hunger we come to understand *how* the geometrical *forms* of living things come to appear and develop themselves on the earth. The appearance of living *forms* must be accounted for by a law whose

dynamic nature implies the creation of form. The spatial identity of a Hollyhock is its geometrical identity. So is that of a man. For it is only by understanding spatial identity in the light of geometrical identity that we are able to *formally* identify the universal and necessary spatial relations of all things. But the first condition of Life is that such non-vital geometrical relations be *changed*; for this is the meaning of self-assimilation. There must be the self-destruction of the original, spatial identities of the non-vital, objective elements of the objective universe, before Life can appear. Thus, before a living human cell or living mental image can appear non-vital nature must be made to doff her ducal robes of power.

In a Lion's hunger we thoughtlessly note only the fearful destructive aspect of its terrible longing to self-assimilate. Our awe causes us to overlook the fact that this destructive aspect of self-assimilation is only one aspect of *four* laws at work. Should those other three silent, creative and dynamic forces of Hunger explode, the roar of the lion would be as the chirp of a grasshopper drowned in some deafening peal of the thunder; or as the voice of a crying babe amid the voices of ten thousand lions in the midnight. This view of the electrical vital energy stored up in the molecules and corpuscles of the atoms of cells, is, of course, based on the electrical theory of vital physiological atomic matter.

The second law of Hunger, viz., self-assimilation, has, therefore, shown that an absolute change of geometrical form in the juxtaposition of molecules and in their relation to atoms is an absolute condition of physiological life. It is thus made clear that by the phrase, "the vital geometry of self-assimilation," I mean that vital, dynamic, formative process, by which the vital energy of geometrical change disintegrates the geometrical forms of non-vital atomic matter; and that such geometrical disintegrations and changes are primarily effected solely with a view to the geometrical reconstruction and transmutation of such resolved elements into the form of organic geometrical substances and living cells, by the vital constructive process of the *third* geometrical law of Hunger, viz., self-transmutation.

In a psychological sense and in its relation to states of consciousness, the vital, geometrical, dynamic law fashioning the self-transmutation of the energies and forms of matter into the forms of mental images and cells, implies the existence of the following complex law of *feeling* in its relation to Hunger; namely, that the "longing" of the dynamic, sensorimotor instinct for objects to self-assimilate and self-attract is indissolubly associated with the longing to self-transmute and self-reproduce. This, of course, implies that such longings (as states of consciousness) are the expressions of the real and actual sensorimotor activities of the vital formative energies, and geometrical, creative forces and motions, through whose activities mental images and cells make their appearance. The conception of the becoming of either mental images, or cells, is essentially imperfect, unless we can conceive that all four of these creative, geometrical elements of Hunger are in equilibration of activity. This equilibration is not to be considered as the cessation, but, with Schiller and Aristotle, as the absolute perfection of creative energy.

If the key to the universe is not self-consciousness, but a society of hunger-evolving selves, then Aristotle's idea of *Energia* would, in part, express the real, actual and creative properties of such a society of selves, and in their relations to their own formative or geometrical self-evolutions, as vital, spatial identities. A *hunger-self*, in this sense, is a being, no matter on what plane, whose nature possesses the four self-creative properties of Hunger; and in whose becoming of being such self-creative properties inhere as conditions of its existence; and, in the negation of which four properties, the self ceases to exist.

But we are considering the third vital, dynamic law of Hunger—self-transmutation. The difference between the vital geometrical dynamics of self-attraction, and self-assimilation, and that of self-transmutation, is, that while the first two, in a sense, imply activities of self-separation, the third geometrical law of Hunger, self-transmutation, implies the synthetic, self-constructive activity of spatial identity. And by this spatial identity is meant, that mental images occupy a real and

actual, though transcendental sphere of perceptual and conceptual co-existence. Therefore, the third law of Hunger, or that of self-transmutation, implies the geometrical self-constructive formations of vital, spatial identities. How does it express its geometrical power? Let us see:

In the first place, in order for geometrical electron-corpuscles of food to undergo geometrical self-transmutation into living, geometrical human cells (by the geometrical dynamics of the constructive *third* law of Hunger) something must have happened to such electron-corpuscles previous to their geometrical self-transmutations into cells. That is, such electron-corpuscles of food, in the first place, in order to be self-transmuted, must first have been self-attracted to the Self by the Self; and by the geometrical dynamics of the first law of Hunger to the Self and through those activities expressed through the self-attraction of Muscular efforts, and the self-attractions of the efforts of the Senses. Secondly, such geometrical electron-corpuscles of food *after* self-attraction (by the *first* law of Hunger) had to be disintegrated into their negative and positive elements by the second law of Hunger.

But the geometrical, living cells, expressing the geometrical vital, creative energies of the *first* and *second* laws of Hunger are themselves self-transmuted spatial identities; and, as such, owe their existence to the creative spatial energy of the third law of Hunger; on which they depend for the renewing of their geometrical vital energy; that is, the paradox is in a measure solved by admitting that the geometrical, vital and spatial dynamics and formative cell-effects of the first and second laws of Hunger are, in themselves, self-transmuted, formative energies, depending for their existence on the third law of Hunger. Hence, the vital law of self-transmutation implies the geometrical self-constructive formations of the vital, spatial identities, cells, of those vital organs whose functions express the self-contraction or self-attraction of the fibers of Muscles on the one hand, and of self-attracted Mental Images on the other.

Hence, among the creative labors of the *third* geometrical law of Hunger (in its relation to cells on the one hand, and to

mental images on the other) is its expression of energy in sustaining the creative cellular motions and psychological energies of functions related to those organs used by the *first* and *second* laws of Hunger in their work of *identifying* those objective spatial energies and forms necessary, first of all, to be self-attracted to the self, and self-separated by the self, in order to be self-transmuted by the self, and into the self; that is, in order to geometrically self-attract mental images or food to the Self, for geometrical, vital, self-transmutation into the self, certain geometrical organs of muscular motion, essential to the self-attraction of such mental images or foods, must exist on the one hand and be sustained; and certain geometrical organs of Sense (essential to perceive the objects to be self-attracted) must be sustained on the other.

Thus it is that Hunger, as a geometrical, sensorimotor instinct to secure objects for geometrical self-transmutation into the self, expresses the special *motor* element of its sensorimotor instinct through the self-transmuted *motor* energies of self-attracting muscles. While the sensory element (of its sensorimotor instinct of self-attraction) expresses the special *sense* element of self-attraction through the organs of the special senses. Hence, the *third* law of Hunger, by which the first two are sustained, is constructive and synthetically creative in its relation to the entire vital, geometrical, and spatial energies of man, in his relation to the universe. The *third* law of Hunger, therefore, vitally transmutes spatial identities and their properties. Moreover, in this geometrical, self-constructive, formation of vital, spatial identities, by self-transmutation, there is posited the possibility of the consciousness of co-existence and succession, and, therefore, of the consciousness of cosmic space and time.

In man, this power of the geometrical, self-constructive formation of spatial identities extends not merely to the construction of the cells of man's Body, but also to the mental images of his Soul. By this means the Soul of Man, through the self-transmutation of mental images, may rise to the mental dignity of evolving its own *psychological* identity with the universe. And modes of cosmic consciousness, through forms of

actual sensibility, become realizable. On the *physiological* plane, to geometrically self-transmute inert particles of food into living cells is to cause them to sustain a relation of vital, cosmic identity to the universe, in a physiological and chemical sense. The Hunger of man, therefore, to be true to all the facts, must be studied in this psycho-physiological sense. By divorcing the psychological from the physiological we are ignoring the body of man; as by divorcing the physiological from the psychological we ignore the existence of man's mind and soul. When any reality, as man, possesses a plurality of properties as conditions of its total existence, to isolate one-half of such properties for study and emphasis, and to ignore the other half, is to be unjust to the wholeness of truth.

Let us, however, glance at one or two of the facts implied in the creative energizing of this *third* law of Hunger as a sensorimotor energy to self-transmute non-vital particles into electron-corpuscles of cells co-existent with sensibility:

1. It means that in the act of vital transmutation, electron-corpuscles have been synthetically constructed into geometrical, vital forms; as cells, or mental images.

2. That each cell has been endowed with its fourfold law of geometrical Hunger to self-assimilate. As with cells so with mental images.

3. That such geometrical, vital formations have been endowed with energy and motion; with capacity for universal, plural differentiation as the condition of growth.

Hunger, as the condition of Life, is, therefore, the universal law governing the transmutation of sensible, and objective non-vital, spatial identities. But this longing of the *third* law of Hunger to self-transmute food into the geometry of living cells; into the geometry of vital kinematics; into the relation of geometrical vital forces to physiological motions; is the sensorimotor instinctive "longing" of a *dual* nature, *universal and personal*. That is, while the longing of Hunger to transmute food seems to be purely a personal longing, it is in reality universal. Thus the geometrical work of transmutation, in the geometrical formation of a cell (as a newly created, vital, spatial identity in space and time) seems to be an affair of a per-

sonal sort, ending with the personal activity of the cell to henceforth self-preserve its own spatial, vital identity.

But this is not so. For the geometrical vital formation of a living cell means that the cell is endowed with the dual, vital function of contributing to the universal needs of other cells, as well as to its own needs.

By the word universal is meant the entire unity of the co-existing cells of the body; and in their relation to the unity of mental images.

SALVARONA.

*(To be continued.)*

## THE MAGIC OF LOVE

### A STRANGE EXPERIENCE

The great door of a stately house opened, and a man hesitating a moment as he glanced up and down the brilliantly lighted street, adjusted his coat collar as a further protection from the chill November wind; then descending the steps stopped again to light his cigar, his sheltering hands turning the full reflection of the tiny light upon his features:

"John Ashton! by all that's good!" cried a hearty voice almost at his ear, and turning in quick surprise he looked into the eyes of the friend of early days.

"Ralph! You here! Well, this is luck!" The two men grasping hands looked at each other with that divining scrutiny that instantly classifies and if need be readjusts preconceived values, but as instantly relaxed into a mutuality of satisfaction that reestablished the intimacy of former days.

It was but a few moments before Ashton had unlocked the door, and the two friends, reunited after many years of fateful experience, were deep in the exchange of those generalities that quickly bridge the chasm of intervening years.

Unlike in type, a common bond of sincerity and a deep intelligence united them. The host, tall and well made and almost slender, had an air of leadership confirmed by the direct and compelling power of eyes singularly luminous in their gray depths, resolute and searching in their regard. A determined chin gave force to a very refined face, while lines of power about the sensitive mouth, almost feminine in its perfection of curve and redness, redeemed it from the stigma of weakness; and the voice, youthful eager, spontaneous yet controlled, was fuel of subtle intonations that teased the ear with a sense of wonder, implying as it did a plasticity of nature and a zest of life unusual in mature years.

Gravely regarding his companion while he listened, he noted in Barton the signs of limitation and a lack of imaginative power, so often combined with solid merit and a kindly nature, when a prosperous career and satisfied desires unite



to arrest its development, which yet envelope a man with an air of care that fits him like an habitual garment.

Generalities ceased. There was a pause in conversation and Ashton noted with sympathy the look of patient depression that deepened in his friend's eyes as he sank back in his chair, and broodingly gazed into the glowing cheerful warmth of the fire.

"My real errand East at this time," he said, presently, "is to see a specialist about my wife. She——"

"But I did not infer," broke in Ashton, in some surprise, "from what you said a moment since that your wife was an invalid. I am sorry. Is it really so serious?"

"She is not precisely an invalid. I am not sure that I can make her case clear to you. She is not ill, so far as her physical health is concerned; but her condition, her mental condition, I might say, is at times peculiar and baffling, and I fear brain trouble.

"There is not much to tell. She seems to have perfect bodily health, as I have said, but she has periods of mental abstraction that I cannot account for, and of late the condition has intensified and the spells are more frequent and prolonged.

"She does not neglect any duty, but for hours together she seems more like an automaton than a human being, and is silent, though by nature she is bright and joyous. Sometimes these spells are of short duration, but it is an abnormal state that naturally worries me.

"She is still quite young—twenty-eight. I have sometimes thought that our manner of life was too isolated and lonely for her, but she never complained of it, and recently when I suggested a change she objected to it with some impatience. I cannot imagine any shock, any experience that could produce such a result. I simply cannot account for her condition."

He fell into a reverie; then, as if to dismiss the subject fully, turned his attention to the pictures upon the wall. It was an unfinished sketch that presently claimed his closer scrutiny, remarking that it had a familiar look.

"It is quite Western in its suggestion and not unlike my home, and its outlook. In fact, it is strikingly like it, or as it

might be from one point of view possibly, though in a manner reversed; and the sweep of the river much wider. It is marvelously like, however. Have you ever been so far West?"

"Never," said Ashton, smiling, "but this picture is an ideal, and has a singular history. There are two others which you may see if you are interested. I made them with the hope of some day solving a mystery."

Glad of any pretext that might serve to divert his friend's mind from a painful subject of thought, he presently found himself to his own surprise enlarging upon an inner drama of his life that he had never meant to share with any human soul.

Barton reseated himself in an attitude of ease and yielded him that remote and impersonal attention which any narrative not involving an emotional interest obtains, while in the depths of his being his burdened consciousness still pressed its claims. Yet listening he noted the peculiar charm of Ashton's voice, melodious and low-toned, strangely revelatory in its subtle emphasis in emotional modulations, as he expanded his theme.

"Several years ago," began Ashton, "I spent a few days in Ohio. On the conclusion of my business I was hurrying to catch the eastern train, when, as so often happens in a crowded depot where many trains are scheduled for nearly the same time of departure, there was a momentary blockade.

"Slightly in advance of me was a woman of singular beauty of a most unusual type, and hinting foreign ancestry. For an instant the pressure brought us together and she turned her head; and without intention my eyes looked into hers, and held them. I shall never understand the overwhelming mastery of the inner force that impelled me forward and made me utter a name wholly strange and unknown to me before.

"My whole soul cried out in that one word, 'Helga!' in the mad joy of surprise and recognition. In that instant of blended vision the present was blotted out and the scene was shifted to some far northern country of rugged and picturesque beauty, and in the joyful amazement of some strange meeting, reunited we were gazing into each other's eyes. The picture passed as a flash of memory does, and the present reasserted itself with prosaic reality and her startled eyes of

singular brilliancy were looking into mine unable to withdraw her gaze. Suddenly recalled to myself, I wished to apologize for my error; but she had utterly vanished. Dazed and puzzled by the inexplicable circumstance then, I am still as much in the dark as ever, unless that in a flash of reversion of memory I met in her, as Occultism asserts as possible, one whom I had known and loved in some previous life. But at that time I was utterly unacquainted with that philosophy and was utterly disinclined to consider what seemed to me fantastic theories of life.

“Be that as it may, her face and individuality were indelibly impressed upon my memory. The singular eyes with their strange blue depths; the clear skin, the refined strength of the face, the evasive hint of foreign ancestry, made hers a unique personality of blended types and a complex heredity. When the shock passed I suffered a distinct sense of loss, an actual pain of bereavement, which I could not at first dispel.

“For a time after my return East, business complications claimed my mind to the exclusion of all other things, and it was some weeks later before the incident and its impression were revived. Sitting and musing in the quiet of my own room one day, with startling distinctness she passed before my vision and disappeared. I saw her precisely as one sees a living image reflected in a mirror and then lost to view.

“You may recall that at college I often proved my power of visualization in various ways that tested my capacity for observation of detail gathered in a single glance, and the power to reproduce the same from memory. It is a faculty, I think, peculiar to the inventive and mechanical mind which must take accurate account of factors and their perfect adjustment in order to create a harmonious working model of the idea projected in the mind, and I have cultivated the gift so useful to me in my line of business.

“I explained this vision then to myself on the principle of visualization, and once more dismissed it from my mind. Again the vision came, under the same passive condition on my part, and I only realized that I had desired it. She seemed not to be aware of my presence, but was as one in a reverie;

so actual was the vision, however, that I could not resist the impulse to mental speech, smiling at myself as I did so. 'Helga,' I breathed. She turned, lifted her eyes and slightly smiled; and the astonishing truth filled me with wonder. I had unwittingly commanded into my presence the soul of a human being. A reverential awe fell upon me and some new life-element was awakened in my nature. I realized dimly that for me life had expanded in a self-realization I have no power to adequately express. I immediately rose to my feet, but found that I was again alone. I reasoned then that there must be two planes of activity for the highly developed who understand and can use this dual faculty, whose key I had stumbled upon. My whole being was awakened and literally a new life began for me in an ideal companionship, that increasingly satisfied every demand of my inner life and nature, and gave me a new wisdom and a higher philosophy of life.

"My short married life had not been fortunate in results. Disappointed and defeated I had suffered the common experience of those mismated, in an honorable silence; and devoted my energies successfully to my business. I had my home and intellectual recreations, and scientific predilections.

"This strange experience gave me a new interest in life and upset my materialistic theories hopelessly. Nevertheless, I would not allow myself to be overmastered by even so fascinating a mystery as this, and resolved to conduct my life on the same principles as of the past, and study this new phase as opportunity and leisure permitted.

"At first my guest was like a shy, yet consciously welcome, child in new surroundings, curious in a lovely way of those things that interested me, responsive to my moods but delicately evasive of any implied advance upon my part, and naturally I guarded my thoughts as we do speech in the presence of pure women.

"How shall I put to you what I presently learned, that in the denial of the senses we often gain the more exquisite and subtle delights of the soul; that the growth of being, through blended mentalities typified by marriage on the material plane, is the supreme joy of life. It was like a new incarnation.

“Every man feels his incompleteness, and seeks in his ideal woman the companionship that will appreciate and develop his latent good qualities and evoke the spirit of joy and growth of inner being with an ever-increasing content. Defeated or denied this he naturally turns to the pleasure of the senses. Some become apathetic in their arrested development; others—a few—remain true to the best in them, but are conscious of the lack that prevents their highest development. Fancy then the joy of this supreme companionship of a soul that met my own at every point with responsive warmth, and made me say to her what I could not say to myself; who constantly evoked the best and deepest thought in me, and reflected back to me my better self in every event of life where my senses tempted.

“Once when my human ardor awoke, her eyes widened with a sorrowful reproach, and though she seemed not to have moved, a veil was drawn between us, and I was alone. I realized then that when the senses were awakened my inner vision was closed. Nevertheless, there were times when the slumbering demon of the flesh overmastered me, and for months I would be lost to those pure joys I had known, and even denied their reality. Perhaps Nature has periodicity in her demands upon the flesh; perhaps we must be tried, as in a crucible, now and then; but certain it is that all such experiences robbed me of Her, until my higher nature asserted itself again.

“I would like to tell you, if I could, a thousand things I learned of the truths of life on a plane that is governed only by the laws of Nature in their finer sense and above all that we are conventionally taught of heredity, tradition and environment; beyond the plane of good and evil, as one might say, and where the freedom of the soul is based solely upon good; upon God’s laws alone. I understand why this knowledge is not written, but is held sacred in the life. It would be a very long story to tell.

“Occasionally, but not often—for mine was usually the initiative mood—I seemed to be with her, and to get glimpses of her personal environment. But they were always blurred pictures or impressions, such as a poor camera negative produces.

Once I seemed to see her moving about on a shaded lawn, the house indistinct, but it seemed to me gabled and ivy-clad.

“Another time, I shall forever remember the sweetness of it all. It was a glorious moonlight night. She and several others sat on what seemed to be a wide veranda. A child was there and some furry creature vaguely outlined. She was singing to some stringed instrument an air familiar to me and full of occult meaning, dreamingly looking into my eyes; her voice heard as we hear in memory, not as sound—I all unseen to others—there, yet not there; I know not how it was. I had the impression of hill and valley and river; vague and mystical as a picture imaged in the clouds. Suddenly some interruption broke the spell, and it all vanished.

“It was in vain that I ever questioned her of these things, or of her personal life at all. I fancy that when I seemed to see things that her thought held me, and that then I saw through her eyes and felt through her nerves, because even yet I do not fully understand. On the other hand the impersonal things of life, as souls, we shared perfectly, on the plane of soul. Other forms we sometimes saw, but remotely and without interest.

“The picture that I visualized and drew from memory as I saw her that first fateful day in the flesh, I will show you.”

Here he rose, and opening a drawer, drew from it a sketch of a wonderfully beautiful woman, with all the charm of girlhood and the intelligent innocence of a pure soul reflected in the wide, deep eyes, and smilingly laid it upon the knee of his friend.

In an instant Barton was upon his feet. Rigid and horror-struck he stared into the eyes of the other, whose smile grew ghastly in his shock.

With all the ringing passion of a man in the agony of despair, he cried out: “God! Man! This is my wife!” Hatless he fled out into the night, leaving Ashton stunned, murmuring brokenly, as he buried his face in his hands: “God forgive me. I could not know.”

\* \* \*

It was long past the midnight hour when the two men, after

a long conversation, separated. Silently they grasped hands, looking into each other's eyes; but in Ashton's face shone the white light of peace and renunciation. LESLIE DARE.

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### THE MOON

O Moon, thou art delicate  
 To perfection! A silvery,  
 Perfect profile thou dost possess.  
 Nature, thy sculptor, not man,  
 For man, at times, is a less  
 Masterpiece than thou.  
 Cloud, still thyself! Thou art  
 My view forbidding! To admire  
 Thee, O Moon, and study thy ways!  
 O Nature! what master hand  
 And ways thou must possess!  
 For thy sculpture, humanity doth  
 Puzzle, and it cannot thy ways  
 Interpret, less thy Origin,  
 Thy Pedigree—thy God!  
 Thou dost things, we know  
 Neither why nor how. We to thee  
 Are microbes, to a godly eye  
 Not visible. But, Moon, thou hast  
 Ages, too! For but days ago, thou  
 Wast full—three-quarters—half, and  
 Now one-quarter—but to perfection  
 Thou art drawn! O that I were with  
 Thee, near thee, knew thee, and knew,  
 Too, some of thy laws and ways!

VINCENT D. CALENDRA.

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Life is not as idle ore,  
 But iron dug from central gloom,  
 And heated hot with burning fears,  
 And dipped in baths of hissing tears,  
 And battered with the shocks of doom  
 To shape and use. —Tennyson.

## MISCELLANEOUS THOUGHTS

Using a moderately low-power glass the writer once saw in a drop of stale swamp water a spirited contest between two minute animals for possession of a forked fiber.

The scene was very thrilling. They first played "Tug of War," the commotion of the water being plainly visible, then each whirled at marvelous speed around his prong of the forked fiber, when suddenly one lost his hold and the other triumphantly swam out of focus with the coveted trophy just as the drop of water—a world to these minute acrobats—evaporated by heat of the sun.

This spirited contest by these little gladiators produced an impression—although many years ago—the writer will never forget. The scene left no doubt of their appreciation of what they were doing.

When we consider that sensation is manifested in vegetable life, and conscious sensation in animal life, and that sensation and thought, as previously shown, are the same thing, the mystery of intelligence is solved.

It is clear that there can be no sensation without consciousness of it; the consciousness of the sensation must be the thought.

The recurrence of thought, or memory, arises from the same impression about as the phonograph retraces the wave impression repeating the first cause.

Conditions force involuntary action of our mental faculties about as they force action of our heart and lungs; but the same principle in mental action we sense as independent action suggesting a double identity, of body and soul, or, spiritual existence.

As the phonograph repeats the first cause at the expense of power, we rethink at the expense of waste power supplied by food.

Every thought as well as physical action costs a waste of material which is stored energy supplied by food, about as an engine runs at the expense of stored energy in coal.



Through our five senses objects stimulate brain action, forcing recognition as truly as food stimulates physical motion in all animal life.

In the lowest forms of animal life where sensation begins thoughtful intelligence begins. In vegetable life sensation is instinctive. The tree on dry ground sends down a deep tap root for water as business like as a thirsty animal plods his way to a stream. The tree acts as its innate laws of growth and adaptation demand in its own instinctive way, but sensation animals act from a conscious volition; both are forced to act by the same law of thirst. Natural sensation is a correlate of natural waste. Painful sensation results from unnatural disintegration of vital force. Sensation is a delusion of the order of sound—simply motion a correlate of a form of force. We know in advance what a man will think when probed with a hot iron.

One attribute of conscious sensation is freedom to obey the strongest inducement: no man has any other freedom. We can no more resist the strongest motive for our choice than a thistle down can resist a hurricane; it is simply impossible. We are free to deliberate, after which choice is forced. In both mental and physical action there is no getting away from the action of force.

Animal life is the earth's blooming flower, toward which all evolutionary forces tend. The principle of life is the spirit of force—it is the First Cause.

Magnetic sensation ripens in consciousness; affinity, in love; repulsion, in hatred; magnetic polarity, in sex.

Sex is clearly defined: First, it is inseparably united in all magnets and in all life from plant to man. Sex is the uniting fecundating principle or soul in evolution of all material things.

The principle of life biologists have so long eagerly but vainly sought is not an independent entity to be picked up and examined. Its manifestation is conditional. The animal body is forced by the innate principle of life preëxisting in material composing it. It is a living machine displaying the attributes of life, or, principle of living force, as a battery displays the

principle of innate electrical force. The stage of life is reached by progressive evolution evolving higher correlates tending to conscious life. 'The principle of life was in the first atom of force that built the Universe. By induction living plasm in the seed imparts magnetic activity to building material, thus compelling it to aid in the construction and repair of all living bodies.

The methodical operation of the organs of sensation often suggests to fairly good thinkers a plan for a purpose and inferentially a designer, but the preceding stage in this line of argument is never considered; that is, that evolutionary conditions do all the designing. Every act in the evolution of animal life is forced, as truly as the same shape to every leaf of the same kind of tree is forced, obeying its formula truly as air and water.

In crystallization one condition turns out beautiful hexagon crystals; another, octagon; another, dodecahedrons.

In vegetable and animal life, one condition produces a plant, another a tree, another a mollusk, another a radiate, another an articulate, another a vertebrate, etc.; all alike are forced results that conditions determine.

Conditions both create and destroy.

The fact that animals lose their eyes and other organs when conditions of life change, as before related of fishes in caves, and of the chirrhapoda when becoming attached to rocks and ship bottoms, clearly proves that evolutionary growth and destruction follow conditions. When conditions arise their laws are as inexorable to create as their absence is to destroy. The tendency of natural force is to create conditions, as an acorn is a condition to perpetuate the oak.

The elements not only meet the demand of all living things, plant, tree or man to perpetuate and repair, but they add to, and take away the organs of sensation as conditions require, or cease to demand.

Clearly in evolution there are no plans, but a display of innate attributes of conditional forces advancing all types to a higher standard.

As a tree helps itself to water by rooting deep on dry soil

likewise in all evolution there is displayed a self-adjusting balance of resourceful power. This same power in cultivated evolution adds to the sagacity of carnivorous animals to waylay, surprise and devour their prey, but with food at their feet herbiferous animals are innocently stupid. This condition is clearly in line with evolution, but is very inconsistent with the view of a designer awarding intelligence for murder of what he tenderly created. The plea of necessity would only prove a mistake in creation.

We may not only cultivate and stimulate to a higher standard fruit, vegetables and animals, but may cultivate our muscle and brain and transmit an evolutionary advance to our posterity. In fact, it is clear that our creator is within the folds of all living force.

In regard to this point Prof. George Burman Foster of the Chicago University—who is rated the greatest theologian of the West—in a lecture before the Society for Ethical Culture in Steinway Hall, February 4, 1906, said: “Force is not without the world but resides within. The world is self-dependent, self-lawgiving, self-originating, and if it has any end it is its own.”

Prof. Loeb has discovered the male fertilizer of the Sea Urchin. He may discover the secret of the female incubator, but if unable to populate the earth and seas with a new variety of animal life, his discovery at least establishes the fact beyond reasonable doubt that all living things under favorable evolutionary conditions were forced to grow.

There is not only individual infancy but infancy of the races. The fossil life of the Silurian rocks compared with Devonian and Tertiary—with millions of years between—clearly prove the evolution of life and growth of races. In fact this proposition has passed beyond argument.

When conditions mature for living things, life is a matter of force, as buds are forced through the bark from the trunk of a decapitated tree. Even the air swarms with germs of life, and often of death. These germs are the undirected floodwood in the ocean of Life. One germ blooms in Life that may crawl, fly, walk, or swim; as condition may direct. Another

seizes a living subject and destroys his life that a million parasites may live.

These principles of evolutionary growth and intellectual display are so plain no mystery can cloud the mind of a child.

Sensation in all animal life is the living spring of intelligence. If we sense nothing we know nothing, and yet every form of sensation is as devoid of reality as sound. All sensations are only an evolutionary reality to the individual, and arise from a form of motion peculiar to the condition bodies are in, either vibratory, molecular, or contact sensation of physical presence; hence no form of intelligence can outlive the conditions that gave it birth and development.

We can obtain no knowledge of what things are, we can obtain knowledge only of what things do; hence our knowledge is indirect, inferential, comparative and evolutionary. We see a horse in the dim distance; we see another animal of similar appearance and infer that it is another horse, but it turns out to be a camel.

In feeling, tasting, hearing, smelling, we meet with the same uncertainty, creating confusion and giving rise to conflicting opinions.

In this the mental and physical order of nature agree. We have conflicting winds and volcanic disturbances, freaks of comets, and explosion of planets.

The asteroidal planets between the orbits of Mars and Jupiter tell the tale of the sudden end of a populous world, and illustrate the disorder order brings. This proves the close relationship of all evolutionary creation.

O, wonderful panorama of shadows upon shadows! We hear the bay of the hound and know he scents the waste from the tread of the stag!

We look at the beautiful flowers that grow upon the soil of disintegrating rocks—they vanish in sweet fragrance—farewell to the substance that build up the worlds!

Dissemination follows dissemination till nothing remains to disseminate.

Every cycle of stellar suns and worlds close their career in this ethereal state.

We cannot inquire into the cause of the uncaused; nor why we see evolutionary sights, sense heat, hear sounds, feel pain, remorse, and delight, that have no existence beyond evolutionary sensation of divers vibrations; nor why all higher animals have conscious memory of events. All of these wonderful qualities are sympathetic attributes of evolutionary conditions, as truly forced as heat and flame from colliding bodies.

To inquire why a mirror reflects light on a wall, why two dry gases form water; why the combination is  $H_2O$ ; why the same two gases separate will support flame but united will extinguish flame; why one combination of gases support life, another combination of the same gases destroy life, etc., etc., is a challenge to First Cause, equivalent to demanding why the uncaused did not possess different attributes. If we undertake to explain that the gases of strychnine,  $C_{21}$ ,  $H_{22}$ ,  $N_2$ ,  $O_2$ , are not poison but that certain formulas unite with the animal tissues causing their destruction about as muriatic acid devours zinc, explains nothing but the process of destroying life. There can be no reason assigned for the conduct of the uncaused—its characteristics are its own. Practically, when the uncaused state is reached there is nothing to inquire about.

We know the visible arises from the invisible beyond our range of vibratory sensation, in regard to which no inquiry is possible. We know this ancestral condition is congenial to the growth of a living force—to our sensation purely spontaneous evolution; this uncaused principle is God; not a personal ajax forming and executing plans, but the uncaused principle or spirit of living force. We are a part of that living force. Even the dust on which we tread was once alive. The coral reefs, chalk beds, flint and lime rocks are composed of the fossil dead.

The sparkling waters of the mountain springs, yea, the ocean of waters, have many times played their part in the drama of life.

All living things are but parasites of a mighty living world. Worlds, like men, are born, grow and die.

The mountains, valleys and huge craters of the moon carry us back in thought when volcanic fires lit their mountain tops

and shone over the waters that lashed their base. But now the call of the loon, the lowing of cattle and the martial tread of man are no longer heard, nor do twilight waters their image reflect.

No longer do electric flashes illumine dark storm clouds, nor thunders disturb the stillness of night.

No longer is heard the icy crackle of evergreen boughs, nor do their silvery mantle reflect the mellow light of a morning sun.

Its fires are banked; its electric revolving current generated by internal heat has ceased; it is carried around in the earth's magnetic sweep with its heavy magnetic face to the earth motionless—dead! Dissolution must inevitably follow and the moon is no more! Time! Count the stars in years!

We stand in the foreground of the great evolutionary display beacon lights closing ages of gloom—triumphant gods of cosmic throes!

When the last stellar sun whose glimmering rays now fall on Iceland snows shall cease to shine, that uncaused everlasting spirit of living force of which man forms a part lives on, spanning the everlasting cycles till time is lost in the slumbering periods the gods can no longer count!

FRANKLIN D. ORCUTT.

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I hold you here, root and all, in my hand,  
Little flower,—but *if* I could understand  
What you are, root and all, and all in all,  
Then *I should know what God and Man is.*

—Tennyson.

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Let us have faith that right makes might, and in that faith let us dare to do our duty as we understand it.—*Abraham Lincoln.*

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Three may keep a secret, if two of them are dead.—*Benjamin Franklin.*

## WINGS TO OUR FEET

Of course, individually, we are going to fly sometime, soon or later. Perhaps soon. Anything that can be conceived can be accomplished; because it is impossible to conceive any action that cannot be performed. We can think only of what is possible; and as soon as we begin to think of it we begin to see how to manifest it.

Why do we think? Because these things that have being press all about us and suggest themselves, just as sound, form, odor and taste suggest ideas to the blind man. Without actually seeing things we work them out by the suggestions that come to us. That is, we make bodies that the real things or the real force can manifest through. Because Life is infinite it is always ready to manifest in endless forms. No matter what we think of, life waits, ready and eager to pour itself into the material moulds that we fashion and do its best with what we have provided.

Why are we so slow? Because we stupidly try to study out things ourselves with undeveloped minds instead of going to LIFE to be shown. We might have been flying long before this if we had turned to LIFE for instruction. But things come when we are ready for them; and, perhaps, we were so busy about many things that it would have addled our brains entirely if "flying" had arrived too soon, together with so many marvelous accomplishments of man's inventions. Now that we have discovered the North Pole, and it cannot be reached either by land or water entirely, but must take into account moving icebergs and great dangers and difficulties, we need a new mode of locomotion. And behold it is already in process, and the need is being supplied. Aviators are making such progress as never before has been known. All kinds of aerial inventions have burst into being during these wonderful years of 1909 and 1910, like a sky-garden of blossoms.

But progress is not going to stop with flying *machines* any more than it did with telegraph *wires*. We are telegraphing

without wires and we are going to fly without machines. Somebody, doubtless, is working at this possibility at this moment. Possibly he has been working at it for years the same as others have been working at the problem of flying *machines*. We may expect the results of these experimenters to appear at any moment, and quite likely from several, all competing for the glory of the great and ORIGINAL ACCOMPLISHMENT.

Let us see now how this may be possible. You and I can *think* about a thing, even though we may *not* be inventors. There is no law against it. But there is law that explains it. All life is law. Everything that is invented or accomplished comes about because the operators have learned to coöperate with the law of manifestation of forms of life in material bodies; or, the law of LIFE operating on the earth plane. Commonly, no form of life can be seen in this physical plane of existence until it has a body in which and through which it can manifest.

Now man has wings to his feet, but he is not yet aware of it, because he has as yet found no body in which to demonstrate the fact. We all have wings to our feet. Embryo wings. On occasion we feel them, and we *almost* fly over the ground. But we do not think why. And we do not practice, or try to develop, the power.

What are the occasions? What gives wings to our feet so that we almost fly off the ground as we fly over it? Joy gives wings to our feet. What LAW do we use when we almost fly? It is the law of the concentration of life. The more life is concentrated, the greater the power at that point. If there is no intelligence, just an involuntary concentration, it is of no use to us. The fact that joy makes us light and buoyant, removes the atmospheric pressure that holds us to the ground so firmly that it is difficult to move along over the surface of the ground, is of no use to us until we begin to think WHY?

Joy and gladness will nearly suspend the law of gravity, and send us bounding on our way unconscious of effort. The same thing has taken place here—concentration of life in the thought, and desire of motion. Concentration of thought and desire, which is feeling great enough to cause us to forget lim-



itations, will enable us to accomplish vastly more than anticipated. What is the science of it? The higher is always more powerful than the lower, because it contains more life—a greater concentration of life. The physical atmosphere is created and determined by the mental and emotional atmosphere of human kind. Universal mind, the combined minds of humans, constitutes the action of the ordinary atmosphere. We have already discovered that human conditions change the action of the elements and in some respects the surface of the earth. We are all subject to this **UNIVERSAL MIND**. To free ourselves from it in any way we simply change our individual mind; that is all.

Universal belief weights us to the earth. Care, doubt, worry, fear, sorrow, retrospection; all these mental conditions creating corresponding feelings, hold us heavily to earth. How?

How is it that a bird can fly? It is not just that it has wings. If that were all, a dead bird would remain in the air. It is not just that a bird flaps its wings. If that were all, a dead bird would fly in the air if anything should move its wings. What is it then? It is **AIR**. The bird is inflated with air. The bird is a pneumatic body. It fills itself with air. Its bones are hollow and it fills them with air. It fills its quills with air. It is as buoyant in the air as a life-preserver in the water. A bird cannot only fly through the air, but it can rest on the air, like a life-preserver on the water.

Human bodies are filled with air. If it were not so we could not even talk. Earthy matter gives weight; air gives buoyancy. Water is lighter than earthy matter and air is lighter than water. We know our bodies are composed of earth, air and water. Now the whole secret is in the proportion. A preponderance of earthy matter makes us heavy. Earth to earth. At just the rate that we increase the preponderance of water and air we grow light. Water to water, air to air. This preponderance not only gives wings to our feet, but fins to our hands.

Why haven't we thought of all this long ago? Because we believed that a mysterious law of gravitation or atmospheric

pressure held us and it was impossible to overcome any arrangement of nature except by mechanical contrivances. When we settle down to any belief we shut out or shut off the light. We are temples of light, and we reflect anything and everything that is, but we cannot see anything to which we present closed eyes. It requires the eyes of Mind, of course, for this kind of seeing. And after the inward seeing, the external ways of manifesting what is seen follows, if the desire is great enough.

Granted that all this is a fact of Nature, what can we do about it? We are too heavy. How to become lighter? This is the practical part of it. We must take different kind of care of our minds and bodies. We must think differently; feel differently; breathe, drink and eat differently; and exercise differently. We must fill our bodies with more water and air, and our minds with more buoyant thoughts, and our hearts with more buoyant feelings. We must find the right proportions. People who understand the Science of Thought can work out a programme for the development of wings, because they know how the mental affects the material and physical and how the physical and material operates under the impulse of the mental.

But how is it that just as we are we almost fly upon occasion? What does the concentration of life do to us? There is a sudden change of proportion; for the time, an expansion; a great influx of life that transiently changes material conditions.

A friend of mine partially paralyzed could not walk without holding to things or to some person. It was very hard for her to go down the stairs without toppling head first, but she did it by going very slow and holding on with the well hand hard. When she forgot that she could *not walk alone*, she went across the hall and down the stairs without holding on. It did not require so great a disaster as a house on fire to do it, either. Being a great care-taker and making all affairs very serious, small things affected her strongly. When the door-bell rang and she was alone in the house she thought that she must go to the door, and forgot that she could not walk naturally, in her

desire not to keep the person waiting too long. Now this happened at various times. But try as she would she never could do it at any other time, for she could not forget the fear of falling and the belief that she could not walk alone. She had always been a very active woman, and it was a great trial to be helpless, but her fear and mistaken belief was greater than her desire to be strong and normal. If she could have changed her thought and have coöperated physically she could have restored herself.

There was a man who was wholly paralyzed. He was asleep on a couch. He fell off. The shock made him forget his paralysis. He got up. He was all right. By the time he recovered his memory, his blood got to circulating. He was cured. Wrong thought and wrong living had concentrated matter until circulation was stagnant. The shock broke up this stagnation while his memory was not there to prevent it.

We all know of the man or woman bed-ridden who runs out of the blazing house. There is a general belief that these people could have run out at any time if they had only thought so, and that their helplessness was imaginary. But this is a mistake. Earthy matter had collected in their bodies until circulation was almost stopped. The fright suddenly displaced this matter. The sudden intake of air and concentration of life did it. The fright caused forgetfulness of the supposed condition. We all can think of similar instances. The explanation is substantially the same for all of them. The possibilities are within for all.

MABEL GIFFORD SHINE.

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He who is bent on doing an injury has already done it.

—*Seneca*.

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Intellect annuls fate; so far as a man thinks he is free.

—*Emerson*.

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To know

Rather consists in opening out a way  
Whence the imprisoned splendor may escape,  
Than in effecting entry for a light  
Supposed to be without.

—*Browning*.

## JEHOVAH'S GARDEN

### JEHOVAH'S GARDEN

O solemn stillness! What motionless power  
Gave thee place in that primeval hour?  
Light born of darkness, blackness light bequeathed,  
When wrapt in silence, stillness breathed:

Lacking impulse of itself to respire  
Save in Him who is all compassionate.  
Giving to Adam that will and station  
To be first-born of the Creation,  
Who from that distant omniscient bliss  
Began stupendous metamorphosis?  
From nothingness—that infinite chaos  
Thou wrought'st a most resplendent Logos  
Who for all ages stands Creator,  
Saviour, king; sole emancipator:

Begat by one who n'er was begotten,  
Forgets not, nor will be forgotten.  
Thou wert first in the beginning made  
A soul incarnate: infinite haze.  
Undulating; living; knew in that hour  
Thy tremendous force and Deitistic power.

Thou thyself, free-born soul created,  
Armed with strength full consummated,  
To rule supreme, so magnificently invested  
With omnipotence, ambitious Lucifer contested.  
For nebulous sphere and planetary star,  
Space boundaries here and those afar,  
Thou holdest subject thy command  
In strict control o' thine awful hand.  
All corporate beings an angelic soul given  
To share thy glory here as in heaven,  
Since thou gavest to all things that dwell  
Identity, to choose for love or hell:

And if, peradventure as man is told,  
 One path thither's strewn with gold;  
 If with virtue it pleased thee begin,  
 Why devised thou antithesis—sin?  
 If in the beginning, naught was made  
 And Hell stands, then that dark shade  
 Satan, with presumptuous power assumed  
 An immortal strength, are mortals doomed?  
 Justice, thy mightiest attribute, is shown  
 By those who hold Deity their own:

Knowing that mercy its temper given  
 Prevaileth on earth as e'en in heaven.  
 Then why injustice? Or is thy servant blind  
 In deeming thee both beneficent and kind,  
 Yet waging with mortals unending war—  
 Thou—"a God that's near, not one afar."

Theologians, forbidding man to reason—  
 That 'tis thy privilege—call thee it treason?  
 Thou being Life, and life to us extended  
 To be with thee, undying, contented.  
 Mind is immortal and can no more die  
 Than thy angelic courtiers in the sky.  
 Can mortal being know immortality  
 Save as a matron knoweth chastity?

If this be truth, where's justice immaculate,  
 Presdestining us heir to Eden's postulate?  
 And if man, as ancient scribblers tell,  
 From incorruption to corruption fell,  
 Thy purpose was to have it so,  
 That reverent subjects might bend thee low.  
 If man in falling, lost entity,  
 Thou schemed a way regaining him to thee  
 By suffering on this terrestrial plain to dwell  
 Thy son—teacher, pardoner—Emmanuel.

NILES MARTIN and GEO. W. SCHMETZ.

# THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT

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## THE PURPOSE OF RELIGION

All religions have a purpose, else they are dead things. That religion the purpose of which is pure, is a living power for good; it brings forth the best in man; it is the spirit of the Most High which, like a dove, broods over the soul, bringing it to its natural condition of perfection.

There have been many religions and with many purposes, too many of them dominated by ecclesiasticism—despotic systems, whose policies have been unworthy of the pure spirit which is supposed to animate them, and which is the essence of a true religion. The world has suffered untold suffering from these; the human soul has been wrung with anguish through their false teachings which have been engendered by an intense spirit of fanaticism, and which would destroy everything that stands in its path. Happily, the world has thought its way out of the most and the worst of this thralldom. Man has learned that he is free to choose; that no other man or system has the power to bend his will against his conscience. He is free to express the reality of his being in his own individual way, unhampered by creeds or dogmas.

This change, from the darkness of superstition to the light of undying truth, has been a gradual one, but it is permanent—no one may doubt that—as permanent as the spirit of truth can make it. Truth itself has been well-nigh buried under the rubbish of centuries, but it has emerged, holding in its protection the free soul of man, whose guide and companion it ever is. In the spirit there can be no life without truth. The perversions and seeming separateness are but the shadows of a world of illusion. As man comes forth out of the shadows into the light of the new day that has begun for him, he is filled with a lofty and comprehensive faith which leads him to the

eminence where the vital qualities of order, goodness, righteousness and perfection lend him their strength toward the fulfillment of his spiritual evolution.

The new religion which has come in this age to cheer and encourage mankind is more purely metaphysical in its nature. Those who accept its tenets have the assurance of a larger and broader meaning, and a deeper significance to its purpose. Above all else, he who weaves it into his being and regulates his life by it, is free, spiritually, mentally and physically.

This metaphysical religion heralds a great epoch for mankind, and it is for each individual to contribute toward its coming and fulfillment.

E. F. S.

### DRUGLESS HEALING

“The Health Record,” in its *Editorial Notes*, gives some very interesting information concerning the changing attitude of the doctors in regard to healing by other means than drugs. The following extracts are certainly significant. The doctors referred to are eminent physicians of England:

“After denouncing for years all forms of faith and mental healing as quackery, and all who practiced these methods as charlatans, it is not a little curious and interesting to find leading men of science giving the whole subject their careful and unbiased consideration. This they have done in the columns of the ‘British Medical Journal,’ a periodical which in the past has shown as much bigotry and antagonism to psycho-therapeutics as any publication we know of. \* \* \* The attitude of the ‘British Medical Journal’ and the leaders of the medical profession to the claims of the faith healer is indeed significant of the change that is rapidly taking place in the methods of dealing with disease. To great scientists, such as Herbert Spencer or Huxley, the expression of a belief in the possibility of a supernatural agency branded a man as a fool or an imposter. But now science has at last recognized the supernatural. Sir Clifford Allbutt makes the astonishing statement that no organ in the body is so insignificant as to be wholly outside the renewal of the spirit. Dr. Allbutt appreciates the

fact that there are finer and more potent forces that the skilled physician can use in the cure of his patients than drugs. Dr. Butlin, the eminent surgeon, gives instances which every member of the profession should note. He mentions the disappearance of tumors (cancerous) in persons who had been condemned to death by the most capable surgeon. He has seen cancer cured not only by faith, but by some of the many remedies put forward during the past thirty-five years. In some of these cases scientific tests left no room for doubt that it was cancer. The remedy succeeded with some, but failed with others, and Dr. Butlin suggests that the remedy may have produced that change in the body of the patient which cancer investigators are trying to discover, which renders it capable of reabsorbing its cancer and makes it immune to another attack of the same variety of cancer. It is indeed gratifying to find that the doctor of the present time is looking for help in his work more from the spiritual than from the material side. The agnostic, atheistic and materialist period has passed, and we live at the beginning of a greater and more productive period, a period not absorbed with the acquisition merely of external possessions, but fired with the desire to increase internal possessions, such as purity, love for others, righteousness. The world has started on a period of Universal Brotherhood. The professions are coming into line with these ideas. They find that the ordinary methods of treatment are not subtle enough for the present, and they are seeking out finer and more potent agents."

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Look not mournfully into the past; it comes not back again. Wisely improve the present; it is thine. Go forth to meet the shadowy future without fear, and with a manly heart.

—*Longfellow.*

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All men who know not where to look for truth, save in the narrow well of self, will find their own image at the bottom, and mistake it for what they are seeking.—*Lowell.*

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Self-love is a busy prompter.—*Johnson.*

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Silence is the mother of truth.—*Disraeli.*



## THE TEACHING OF ZOROASTER

Nothing tends more to broaden the human mind and sympathies than the unprejudiced study of comparative religion. But we can never arrive at this point of impartiality as long as we try to confine the Infinite within our own narrow limits. The idea that my religion is better than your religion is rooted in the same ignorance and selfishness that finds expression in the childish words, "My house is better than your house." Outwardly we do not encourage our children to give verbal expression to these thoughts, yet after all this is all the difference there is between orthodoxy and heterodoxy, viz., "One is my doxy and the other is your doxy."

To a student of Theosophy all religions appear as merely different expressions of the same fundamental truth, these "expressions" differing according to race, nation and stage of development. He hears the same keynotes, chords and harmonies running through all. He realizes that it is only the variations of these sublime harmonies which confuse untrained hearers. His axiom is "in things essential [fundamentals] there should be unity, in nonessentials there should be liberty and in all things there should be charity." We read in the Bhagavad Gita (Hindoo scripture) that the blessed Lord (Krishna) said: "Whenever there is decay of dharma [law] and exaltation of adharma [disorder] then I myself come forth."

Thus at certain times in the world's history (depending on the law of cycles, viz., "the rhythmic ebb and flow of cosmic force") great spiritual teachers appear to lead mankind back to the broad path of evolution from which they are continually straying. Man has to evolve into a self-governing entity, therefore he cannot be coerced or driven into working in harmony with nature's laws. He must learn through experience. All the scriptures of all religions contain this prophecy of the birth of a "Christ." The "Christ," "the Anointed One" is the generic name of these divine incarnations. The stories of the birth, life and sufferings of all are similar. These are

cosmic symbols and not unique experiences as many suppose. Such a divine incarnation was Zoroaster, the great religious teacher of Persia.

According to western scientific researches the origin of this ancient religion is "lost in the night of time." Scholars disagree as to dates. Some place the appearance of this prophet as late as 610 B. C., which would make him about contemporary with the great teachers of Greece (Pythagoras), India (Buddha) and China (Lao-Tze). Dr. L. H. Mills, relying on philological evidence, puts the Gathas (Hymns) at 1000 or 1500 B. C. In his "Study of Five Zarathustrian Gathas" (quoted by Annie Besant in "Four Great Religions") he says: "I have ceased to resist the conviction that the latter limit [1500 B. C.] may be put further back. If they antedate the worship of Mithra \* \* \* there is no telling how old they may be. The decision of criticism is to refrain from too closely limiting their age. The German savant, Martin Haug, contends for a still greater antiquity. He says in his "Essays on the Parsis," "Under no circumstances can we assign him [Zoroaster] a date later than B. C. 1000, and we may even find reasons for placing his era much earlier and making him a contemporary of Moses. Pliny, who compares both Moses and Zoroaster, whom he calls inventors of two different kinds of magic rites, goes much farther and states that Zoroaster lived several thousand years before Moses. ["Essays on the Parsis," by Martin Haug, Ph. D.]

#### TESTIMONY OF GREEKS.

The Greeks, whose testimony is more valuable because more ancient than our modern orientalists, throw the date much farther back, putting it at 9,000 years before the time of Plato! European archæologists are pushing the beginnings of this ancient faith into still more remote periods. The Zarathustrian traditions being connected with those of Chaldea, of Ninevah, of Babylonia, the late researches in these districts throw much light on this question. The history of this country as preserved in cuneiform writing can now be traced back to about 8000 B. C., yet according to occult records the Zoroas-

ter spoken of by Aristotle was the seventh prophet of this name and not the first, as the Greeks supposed. "Occultists have two kinds of records on which they rely," writes Mrs. Annie Besant in "Four Great Religions," page 47. "First, the great brotherhood [to whom all the great spiritual teachers of mankind belong] has preserved the ancient writings. These writings are stored in underground temples, underground libraries, where no injury can touch them. There, millennium after millennium, the knowledge of the world is gathered in its written form and there are men and women to-day who have been permitted to set eyes on many of these ancient writings—writings the very knowledge of which has passed from the world of profane history—writings in the ancient sacerdotal language, different from anything which the most ancient of the races now knows.

"That is not the only record on which the occultist depends; he depends also on those imperishable records written in the Akasha itself; meaning by that that there is a subtle medium which, to use a physical analogy, records like a sensitive plate every event that happens, even in its minutest details—the photograph, as it were, of the evolution of man, correct down to the very tiniest incident, and which at any time may be referred to, at any moment read by those who train themselves to the study, who are willing to undergo the discipline necessary for such research."

A. P. Sinnett, the vice-president of the Theosophical Society and author of "Esoteric Buddhism," "The Occult World," etc., writes in his introduction to Scott Elliott's wonderful little book, "The Story of Atlantis" (which was written by an occultist who was able to read the Akashic records), that "this will be the method of the historian of the future." The more advanced of humanity will then have attained the highest form of clairvoyance. "The History of Peru Fourteen Thousand Years Ago," written by C. W. Leadbeater of London, published in the "Theosophical Review" September, 1899, and January, 1900, was obtained in this manner. Startling as this may seem to the average reader, it is a familiar fact to many students of occultism. The later prophets called Zoroaster

are regarded as incarnations of the original Zoroaster. The "great science"—magic—of the Chaldees came from this ancient religion. The theosophical students of comparative religion find that all religions have two forms, viz., an exoteric, for the multitude, consisting of moral and ethical teachings in the form of parables, and an esoteric teaching, or science of the soul, given out only to pledged disciples.

The methods of every great religious teacher have been the same. According to the ancient wisdom all religions have a common origin—the brotherhood—all agree in fundamental principles. We must seek for this underlying unity and not for external differences. As the keynote of Buddhistic morality is compassion, the keynote of Zoroastrian morality is purity, its ethical triad is pure thoughts, pure words, pure deeds. Purity in every relation to external nature, even honoring the elements as manifestations of divine purity. Thus a Parsi must not only be passively but actively pure.

The follower of the great and holy Zoroaster must keep the elements pure, hence nothing unclean, like a corpse, must pollute them. A corpse cannot be buried because it pollutes the earth; for the same reason it cannot be thrown in the water; nor can fire, the most sacred of all the elements, be polluted with it; hence the dead body is carried to the towers of silence, where the vultures quickly strip the bones of its flesh. In all religions fire is regarded as a sacred symbol, especially is this so with the Parsis. In the secret doctrine, volume 1, 145, H. P. Blavatsky says: "There is a deep philosophy underlying the earliest worship in the world—the worship of the sun and of fire. Of all the elements known to physical science fire is that which has ever eluded definite analysis." The Christian who quotes from his bible, "The Lord thy God is a consuming fire," who speaks of the "Pentacostal tongues of fire," of the "burning bush" of Moses, who speaks of his God as a "living fire," ought not to look down too contemptuously upon the fire-worshipping heathen.

All religions have in common certain fundamental principles, certain underlying verities, upon which they agree. In all these underlying verities have been more or less distorted

by gradual accretions due to age and ignorance. The ancient wisdom as found in the "Secret Doctrine" give these fundamental principles as:

1. The unknowable, or that which is in all—in which all exists. "God in all and all in God." (Pantheism.)

2. From the unknowable comes the manifested God, unfolding from unity to quality, from duality to trinity. There can be no manifested universe without this trinity of substance, force and intelligence. This is the three-faced unity of all religions. (Monotheism.)

3. From this manifested trinity emerge many spiritual intelligences (gods—archangels, etc.), who guide the evolution of worlds and of men. (Polytheism.)

4. Man a reflection of the manifested God; therefore, fundamentally a trinity. His real self being identical with the self of the universe.

5. Man's evolution by repeated incarnations into which he is drawn by desire and from which he is set free by knowledge. Becoming divine in potency as he had ever been divine in latency. These fundamental principles can be found in all religions.

In Zoroastrianism the unknowable is imaged as boundless space, in which all is. This is called Zeroana Akerna, Zorouan and Zarvan Akarna. From boundless space arises the Logos, Ahura-Mazda (the manifested God). From Ahura-Mazda issued two primeval causes. These are present everywhere—in Ahura-Mazda and in man. One produces reality, the other nonreality. It is this inherent duality of light and darkness, spirit and matter, which in later Zoroastrianism gave rise to the opposing spirits of good and evil. God and devil originally meant but the two sides of the same coin. The unity existing only in the one cause. The third person of the Zoroastrian trinity is Armaiti, the good mind. Then we have the Ameshapends, the "spirits before the throne of God" (Ahura-Mazda). Mithra was the Zoroastrian "Christ," the mediator between God (Ahura-Mazda) and man. Reincarnation is not found in modern Zoroastrianism, and the belief in the soul's earthly pilgrimage is not current among modern Parsis.

However, this doctrine is found in the fragments preserved by the Greeks.

The modern Parsi has become materialistic. Writing of this in "Ancient Wisdom," page 22, Mrs. Annie Besant says: "But we do find the idea of the spirit in man as a spark that is to become a flame and to be united to the Supreme Fire, and this must imply a development for which rebirth is a necessity. \* \* \* Zoroastrianism will never be understood until we recover the Chaldean Oracles and allied writings, for there is its real root."

#### SACRED BOOKS OF PARSIS.

The sacred books of the Parsis are the Zend Avesta (the word "Zend," according to the secret doctrine, meaning "commentary or explanation used in an esoteric sense." The ancient sacerdotal language was called Zen-d-zar now called Sensor), the Gasna, the most ancient part of which are the Guthas (hymns); the Vispard, a collection of invocations to be used before prayers and sacrifices. The twenty-one Nasks, as they are called, deal with sciences of every kind; of these Nasks only one exists in its entirety—the Vendidad—the book of laws. The Khordah Avesta (Little Avesta) consists of Yashts (invocations). These are for the laity rather than for the priests. These contain the prayers daily used by the modern Parsis. Theosophical students have always contended that Zoroastrianism is essentially monotheistic and not duotheistic, as modern Orientalists have insisted. It is therefore gratifying to find such eminent scholars as Drs. Geiger and Windischmann, in their recent work "Zarathustra in the Gathas and in Greek and Roman classics" supporting this view.

In commenting on this work by these two German savants, G. R. Mead, the scholarly editor of the "Theosophical Review," says: "The habit of regarding Zoroastrianism as a crude absolute dualism has become so ingrained in every department of biblical research that it is now considered sufficient to declare such or such a doctrine of early Christianity due to 'Zoroastrian dualism' to brand it as heretical. The error in this ostrich policy is twofold. In the first place, if

there is any religion in the world which is based on dualism it is 'orthodox' Christianity itself; for without the devil where would be the need of Christ, without dualism what would become of the whole scheme of salvation? In the second place it is simply not true that Zoroastrianism is dualistic, as theosophical students have contended all along.

#### EXISTENCE OF OPPOSITES.

"The mere fact that a manifesting universe is unthinkable without the pairs of opposites does not take the existence of opposites into the domain of the absolute. Yet in spite of this every encyclopædia, every dictionary, and every 'authoritative' work on such subjects persists in harping on the wornout string of Zoroastrian dualism and the 'Manichæan heresy.'" Biblical critics and theologians thank God that Christianity is free from 'Zoroastrian dualism,' and this is one of their canons of orthodoxy!

"The fact that the teachings of the great Master Zarathustra were fundamentally monotheistic, though he was naturally bound to posit a dualism in his treatment of the phenomena of the manifested universe, and the fact that the whole Christian scheme of the first and second Adam depends entirely on the same dualistic hypothesis, makes no difference to those who seek for discrepancy and not for unity in the world-faiths. The glorious fact of the oneness of the inspiration is ignored by those who quarrel over their naive conceptions of monotheism and duotheism. They cannot comprehend that the wisdom manifests itself to our small minds not only as both monotheistic and duotheistic, but also as polytheistic and pantheistic.—*Marcus Julian*, in "The Sunday Chronicle," Chicago.

## THE PHILOSOPHER'S STONE

“The ancient Alchemists and Rosicrucians speak of that ‘Stone,’ as if it were something substantial or material, by means of which ‘base metals,’ such as lead or copper, could be transmuted into pure gold, and there have been a great many people during the mediæval age who spent their life and fortune in search of that Philosopher’s Stone, for the purpose of gratifying their greed for the possession of gold, and ultimately became insane about it. We now know that these ancient philosophers used a symbolical language for the purpose of hiding sacred truths and protecting them against being desecrated by the profane. The Philosopher’s Stone, of which they spoke, is wisdom and fortitude of character, by means of which the energies which give strength to our animal desires and passions and intellectual faculties (symbolized as ‘base metals’) are employed on a higher plane, for the purpose of attaining real knowledge. In this way the lower intellectual faculties were transmuted into the ‘pure gold’ of divine wisdom.

“Wisdom is the real knowledge, the realization of truth, the perfect union of the knower with the known and the knowledge, as it is represented by the symbol of the equilateral triangle. Perfect spiritual self-knowledge or consciousness is attained only by the union of the self-conscious spiritual self with the spiritual object of which it is to become conscious in the power of the spirit, and the object of that knowledge is the spiritual self. Man, therefore, has to become spiritual, if he desires to enter that state of spirituality, and if he attains it, he is no more anything different from the object of his knowledge; subject and object are one; in himself the unity of his spiritual self with the spirit of the object has been established in the power of spirituality. Thus, if a man has attained real spiritual self-knowledge, he has found the Philosopher’s Stone. Man is therefore himself the Philosopher’s Stone; and as his real Self belongs to the realm of divinity, his union with his divine Self endows him with divine power.”  
—*Dr. Franz Hartmann*, in “The Occult Review.”



## THE SOUL IS DIVINE

But you are a superior nature; you are a portion separated from the Deity; you have in yourself a certain portion of him. Why then are you ignorant of your own noble descent? Why do you not know whence you came? Will you not remember when you are eating, who you are who eat and whom you feed? \* \* \* When you are in social intercourse, when you are exercising yourself, when you are engaged in discussion, know you not that you are nourishing a god, that you are exercising a god? Wretch! You are carrying about a god with you, and you know it not. Do you think I mean some god of silver or of gold, and external? You carry him within yourself, and you perceive not that you are polluting him by impure thoughts and dirty deeds. And if an image of God were present, you would not dare to do any of the things which you are doing; but when God himself is present within and sees all and hears all, you are not ashamed of thinking such things and doing such things, ignorant as you are of your own nature and subject to the anger of God.—*Epictetus* (Discourses II., 8).

It appears to me that the ancient wise men, who wished to procure the presence of the Gods by fabricating statues and performing sacred rites, directed their intellectual eye to the nature of the universe, and perceived that the nature of the soul was everywhere easy to be attracted, when a proper subject was at hand, easily passive to its influence. But everything adapted to imitation is readily passive, and is like a mirror, able to seize a certain form and reflect it to the view.

—*Plotinus*.

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Every soul is an incorporeal essence and separable from the body. For if it knows itself, but everything which knows itself returns to itself, and that which returns to itself is neither body, since every body is incapable of returning to itself, nor is inseparable from body, since that which is inseparable from body is not naturally adapted to revert to itself as it would thereby be separated from body—hence every soul is neither a corporeal essence, nor inseparable. But that the

soul knows itself is evident. For if it knows the natures which are above itself, and is naturally able to know itself, much more will it know itself through the causes prior to itself.—*Proclus*' "Metaphysical Elements." Trans. by Thos. M. Johnson.

To be infatuated with the power of one's own intellect is an accident which seldom happens but to those who are remarkable for the want of intellectual power. Whenever Nature leaves a hole in a person's mind, she generally plasters it over with a thick coat of self-conceit.—*Longfellow*.

Whoso lives for humanity must be content to lose himself.—*O. B. Frothingham*.

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### TO A FRIEND.

Oh, pleasant to me is the voice of a friend  
Whose thoughts and whose deeds unto harmony tend,  
Whatever his station may be.

We're brothers and sisters—all children of God—  
And, whether or not we have acres of sod,  
We each may be happy and free.

We can speak a kind word, we can do a good deed,  
And reap for our planting a harvest of seed,  
And that is the way to be free.

We can sing for the weary, can pray for the weak,  
And jewels of truth for humanity seek,  
And thus shall we happiness see.

For happiness springs from each labor of worth;  
And every good deed that we do upon earth  
The angels above us can see.

When patient and cheerful, when loving and mild,  
We turn to each task with the trust of a child,  
Then the white-winged watchers are nigh.

They know every thought, every beautiful deed,  
 And this love taketh note of whatever we need,  
 And lo! ere we know it, 'tis nigh.

Sometimes it is pleasure, sometimes it is pain,  
 'Tis sunshine to-day, to-morrow 'tis rain,  
 'Tis best whatever may come.

For God, on whose wisdom and bounty we call,  
 Embraces not one, but embraces us all  
 In a love that is leading us home. BELLE BUSH.

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### BOOKS OF KNOWLEDGE

There were certain Egyptian books, called "Hermetic Books" which were written under the dictation of Thoth (the Hermès of Egypt). Iamblichus has stated the number of these books as 20,000, but Manetho gave it as 36,525. The principal statements of the books are that the world was made out of fluid; that everything is indestructible; that the soul is the union of life and light, and that it transmigrates; and that suffering is caused by motion.

### EMOTION

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 prevail 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 every one; 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.—From "Practical Health," by *Leander Edmund Whipple*.

## RESTOCKING NATIONAL FORESTS

The U. S. Department of Agriculture is using this year on the National Forests over ten tons of tree seed. Most of this seed has already been planted or sown. The rest will be utilized later in the season, as favorable conditions are presented.

It takes a great many tree seeds to make ten tons. Jack pine, the most important tree for planting in the Nebraska sand hills by the Forest Service, will average something like 125,000 to the pound. Of Western yellow pine, the tree most extensively planted throughout the National Forests as a whole, 10,000 seed will make a pound. Altogether, the ten tons of seed to be used this year represent perhaps 300 million single seeds.

If every seed could be depended on to produce a young tree suitable for planting, the result would be a supply of nursery stock sufficient to plant three hundred thousand acres of land, but no such result can be looked for because many seeds do not germinate. Most of the seed will be sown, either broadcast or in seed spots, or planted with a corn-planter, directly in the place where the trees are to stand.

Even when nursery stock is raised, a liberal allowance must be made for loss. In the first place, a considerable percentage of the seeds will be found to be infertile. Of those which germinate, many will die before they leave the nursery beds, and many more will be lost in transplanting. If from a pound of Western yellow pine seed that contains 10,000 individual seeds, 4,000 three-year-old transplants are available for field planting, the Department of Agriculture has obtained satisfactory results.

There are now twenty-four National Forest nurseries, with an annual productive capacity of over eight million seedlings. But there are many millions of old burns on the National Forests which are waiting to be restocked, and some quicker and cheaper method than the actual planting of nursery-grown trees is urgently needed. Therefore the foresters are making experiments on a large scale with different methods of direct sowing and planting, and most of the seed gathered last year was obtained for this use.

Broadcasting has already been found to give good results in some regions. It was first tried in the Black Hills of South Dakota, with an encouraging outcome. To broadcast an acre of land with yellow pine seed about eight pounds of seed is used. One of the most formidable drawbacks to this method

is the extent to which the seed may be consumed by birds and rodents. If the season happens to be one in which food for these animals is scarce, the loss is very heavy. The problem of control of animal pests, such as field mice, ground squirrels and gophers, which eat the tree seeds, and also the further problem of preventing the depredations of rabbits, which are altogether too fond of the little trees themselves, whether nursery transplants or field-grown seedlings, is receiving the attention of the Biological Survey experts of the Department of Agriculture.

In some localities the department has had to purchase seeds, but most of that used is gathered by Forest Service men themselves. The cost of gathering has varied for the different regions from thirty-five cents to one dollar a pound. As a rule the seed is collected in the fall months, when most conifers ripen their seed. Parties of three or four men ordinarily work together. Where lumbering is in progress the collectors follow the sawyers and take the cones directly from the felled trees. In standing timber the task is much more arduous. The men must often climb tall pines and pull the cones from the branches as best they can. Where these are on the extremities and beyond the reach of the hand, pruning shears are used. The cones are dropped to the ground and then gathered into buckets and transferred to sacks, in which they are carried to a central point for further treatment.

The extraction of the seeds is tedious rather than difficult. In some cases the cones are spread out upon sheets in the sun, when, after a time, they open and the seeds drop out; in other cases it is necessary to resort to artificial heat. This is applied by placing the cones upon trays with screen bottoms and raising the temperature of the room to the proper degree. The cones open, the winged seeds fall out, and the seed is separated finally from the wings and dirt by a fanning mill. A good many seeds have been removed from the cone by hand, but this is a sore trial to the fingers of the pickers and an exceedingly slow process.

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To be infatuated with the power of one's own intellect is an accident which seldom happens but to those who are remarkable for the want of intellectual power. Whenever Nature leaves a hole in a person's mind, she generally plasters it over with a thick coat of self-conceit.—*Longfellow.*

## THE BREAKFAST FOOD FAMILY

Jack Spratt will eat no fat,  
Nor will he touch the lean.  
He scorns to eat of any meat;  
He lives upon Foodine.

But Mrs. Spratt will none of that;  
Foodine she cannot eat.  
Her special wish is for a dish  
Of Expurgated Wheat.

To William Spratt that food is flat  
On which his mater dotes.  
His favorite feed—his special need—  
Is Eata Heapa Oats.

But Sister Lil can't see how Will  
Can touch such tasteless food.  
As breakfast fare it can't compare,  
She says, with Shredded Wood.

Now, none of these, Leander, please;  
He feeds upon Bath Mitts.  
While Sister Janes improves her brain  
With Cero-Grapo-Grits.

Lycurgus votes for Father's Oats;  
Proggine appeals to May;  
The Junior John subsists upon  
Unedda Bayla Hay.

Corrected Wheat for little Pete;  
Flaked Pine for Dot; while "Bub,"  
The infant Spratt, is waxing fat  
On Battle Creek's Near-Grub.

—*Exchange.*

### ROME'S ANCIENT HARBOR

For the last year systematic excavations have been made at Ostia, the ancient harbor of Rome, at the mouth of the Tiber. The ruins of a large city, built probably by Hadrian over the old republican town, have been uncovered. Archaeologists consider the discoveries as important as those of Pompeii. Heretofore it has been believed that Ostia was founded by Ancus Martius, the fourth king of Rome; that it was destroyed by Marius during the civil wars, rebuilt during the republic, sank into insignificance and was buried in the sand and deposited in the Tiber when Trajan built the new port and city of Portus. Instead of this, it is now certain that Ostia not only continued to flourish under Hadrian, but that the old level was raised six feet and that the republican town served as the foundation for a model city with rectangular wide streets, temples, fora and squares.

—*The Scientific American.*

### BOOK REVIEWS

#### ANCIENT MYSTERY AND MODERN REVELATION.

By W. J. Colville. Cloth, 366 pp., \$1.00 net. R. F. Fenno & Co., New York.

This volume is a compilation of certain lectures given by Mr. Colville, which embody the subject matter of which he treats. Its aim is to present "a view of revelation and inspiration which renders it easily possible for us to admire and venerate the Bibles of all peoples without in any sense making a claim for their infallibility or finality." To further quote the author: "One of the chief objects of all these discourses or essays is to increase interest in universal aspects of religion and philosophy, and wherever possible throw some light on doctrines which are still occasioning much perplexity in many quarters." The contents are varied and include attractive subjects. The book will find many interested readers.

### PUBLICATIONS RECEIVED

THE SANCTUARY. By William W. Hicks. Cloth, 120 pp., \$1.00. Published by the Author, 43 West Newton St., Boston, Mass.

FROM PASSION TO PEACE. By James Allen. Boards, 52 pp., 50 cents net. Thomas Y. Crowell & Co., New York.

# THE METAPHYSICAL MAGAZINE

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## THE EGYPTIAN MYSTERIES

BY IAMBlichOS

TRANSLATED AND ANNOTATED  
BY ALEXANDER WILDER, M.D., F.A.S.

PART VIII

THE FIRST CAUSE

TWELFTH ARTICLE

### QUESTIONS PROPOSED

We will now pass over these matters, as thou sayest that thou desirest us "to declare plainly what the Egyptian Theosophers believe the First Cause to be: whether Mind or above Mind: and whether one alone or subsisting with another or with several others: whether unbodied or embodied, and whether the very same as the Creator of the Universe (Demiurgos) or prior to the Creator: also whether all things have their origin out from one or out from many: whether they likewise have knowledge respecting Primal Matter, or of what nature the first bodies were: and whether the Primal Matter was unoriginated or was generated."

First of all I will tell thee the reason why in the scrolls of the ancient Scribes of the Temple, many and various opinions are offered in regard to these things, and likewise why among those of the persons greatly skilled who are still living, the explanation is not given in simple terms. I say, then, that as there are many essences and these differing, the innumerable many principalities of these being in different orders, were handed down, different ones by different ancient priests.

Hence, as Seleukos\* describes, Hermes set forth the uni-

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\*Seleukos is mentioned by Porphyry as a theologist and by Suidas as having written two hundred books in relation to the gods. By "scrolls" it is probable that only single discourses were meant, such as would now be given in a pamphlet.



versal principles in two thousand scrolls, or as Manetho affirms, he explained them completely in thirty-six thousand five hundred and twenty-five treatises\*. The different ancient writers, however, being in conflict with one another, have in many places given different interpretations in regard to the particular essence. It is necessary, however, to ascertain the truth in respect to them all, and then set it forth to thee concisely as we may be able.

First, then, give me thy attention in regard to this matter about which thou didst first ask.

#### GOD THE FIRST: GOD THE CREATOR.

Before the things that really are, even the first principles of all things, is One Divine Being, prior even to the first God and King, abiding immovable in the aloneness of his own absolute unity. For neither is Intelligence nor any principle else intermingled with him, but he is established an exemplar of the God self-begotten, self-produced and only-begotten, the One truly Good. For he is the something Absolutely Great and Supreme, the Source of all things, and root of the first ideals subsisting in the Supreme Mind. Then from this One, the God sufficient in himself caused himself to shine forth:† and hence he is self-engendered and self-sufficient. For he is the Beginning and God of Gods, a unity proceeding from the One, subsisting before essence, and the principle of essence. For from him are being and essence; and he is called accordingly Noëtarch, Chief of the realm of thought.‡

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\*An Egyptian, Man-e-Thoth, or beloved Thoth. He was a priest at Sebennytus in the province of Sâis, in the reign of Ptolemy Philadelphos, and compiled a history of ancient Egypt. This Number 36,525 is enigmatic, as it indicates by its analogy to the 365.25 days in a year.

†The Hindu *purana* gives a similar statement: "He whom mind alone can perceive, whose essence eludes the external organs, who has no visible parts, who is of eternity,—even He, the Soul of all beings, whom no being can comprehend, shone forth in personality. He willed to produce the various beings from his own divine substance."

‡"Under two Minds," says Damaskios, "the Life-imparting fountain of souls is comprehended." One, the Immovable First Cause, the Second, the Demiurgos or Creator.

These, then, are the oldest principles of all things. Hermes\* places them before the gods of the Æther, the Empyrean† and the celestial regions.

MANY NAMES OF GOD—FORMATION OF MATTER.

According to another arrangement, however, Hermes places the God Emêph‡ as leader of the celestial divinities, and declares that he is Mind itself, perceptive of itself and converting the perceptions into his own substance. But he places as prior to this divinity, the One without specific parts, whom he affirms to be the first exemplar§ and whom he names

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\*See PART I, CHAPTER II. Hermes the superlatively Great, was the titular author of numerous philosophic treatises, from the forty-two mentioned by Clement to the innumerable multitude mentioned by others.

†The Greek term *ἐμπυριον* (*empurion*), signifies "the region of fire." In the ancient cosmology, there was a fifth element, the æther, more pure and divine than the common atmosphere. It was an *akasha*, a pure fire and diviner matter: and of it the celestial bodies were composed. In the Babylonian and other theories there were three heavens, as here designated: the æther-heaven, the Empyrial or fire-region, and the supra-celestial above all. There were divinities of the second order peculiar to each.

‡Several have conjectured that this name should have been "Kneph"—Neph or Num, the "Good Demon." This was the name of the Creator in Nubia and also in Elephantina, and he was considered to be the same as Amun, the Supreme God at Thebes. The name *Neph*, almost identical with the Semitic term "*nephesh*," or soul, reminds us that this god was considered as the "Soul of the World." It should also be remembered, however, that the name "Emeph" seems to be the same as Imoph, Motph or Imhetep, which signifies the "son of Phtha." In fact, this divinity was one of the triad of tutelaries of Memphis, which consisted of Phtha, his consort Pakht, or Bast, and their son Imhetep. Mariette-Bey considered him as the same as Thoth or Hermes, the god of learning. The Greeks, however, identified him with Asklepios and the Orientals with Esmun, of the Kabeirian Rites.

§Ficino substitutes the term *παράδειγμα* (*paradeigma*), or exemplar in the text, for *μαγεύμα* (*mageuma*), or magic power.

Eikton.\* In him are the First Mind and the First Intelligence, and he is worshiped by Silence alone.† Besides these, however, there are other leaders that preside over the creation of visible things.‡ For the Creative Mind, guardian of Truth and wisdom, coming to the realm of objective existence, and bringing the invisible power of occult words into light is called in the Egyptian language, AMON (the Arcane): but as completing everything in a genuine manner without deceit and with skill, *Phtha*. The Greeks, however, assume Phtha to be the same as Hephæstos, giving their attention to the Creative art alone.§ But as being a dispenser of benefits, he is called Osiris:|| and by reason of his other powers and energies, he has likewise other appellations.

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\*This term is Greek, and its meaning is "the Likeness," and so the Ideal of the Universe.

†Damaskios relates that the Babylonians recognized the one First Cause, passing it over in silence. But it is probable that instead of Sigé or Silence, the divine intermediary, Siku, was the being actually named.

‡*Plato: Timæos*, XII, v, "The Deity himself formed the divine part in man, and delivered over to his celestial offspring the task of forming the mortal. These subordinate divinities, copying the example of their parent, and receiving from his hands the immortal principle of the human soul, fashioned subsequently to this the mortal body, which they consigned to the soul as a vehicle, and in which they placed another kind of soul, the seat of violent and fatal affections."

§The Semitic name P'T'H, Phtha, signifies the opener, the revealer, the Creator. Perhaps Semitic influence in Northern Egypt, which was of remote antiquity, accounts for the selection of the designation. When the early sovereignty of Egypt was at Memphis, Pth'ch was the chief divinity. After the expulsion of the Hyksos dynasty, the seat of power was transferred to Thebes in the South, and Amun or Amur-Ra (the Mystic Sun) was exalted to the supremacy. He was often figured like Kneph, with the head of a ram, indicating that the two were the same. Indeed, the Egyptian religion was actually at its core monotheistic. The various divinities were only aspects or personifications of different attributes.

||This name in the Egyptian dialect is variously spelled, as different readers supply the letters from the hieroglyphics. Plutarch states that the Egyptians pronounced it *Husiris*, and it is sometimes rendered Asar and Uasar. One Egyptian dogma makes it out Hes-iri, which would mean the Seat of Isis. It seems in its form to resemble Assur the God of Nineveh and Iswara, the Siva of India.

Accordingly there is also with the Egyptians another sovereignty of all the elementary principles in relation to the realm of generation, and of the forces in them. Four of them are reckoned as male and four as female. This sovereignty they assign to the Sun. There is also another empire of universal production around the dominion of objective existence, which they give to the Moon. Then marking off the sky into two parts, or four, or twelve, they place rulers over the parts in turn, more or fewer as the case may be, and over them all they set one who is the Overlord.\* Thus the system of the Egyptian priests in relation to the First Principles, extending from above to the farthest extremes, begins from the One and passes on to the multitude: the many being guided and directed by the one, and the undefined realm of nature being placed under a defined measure of authority, even of the one Supreme Cause of all things. And the God produced Matter, rending materiality on the under side from essentiality; which being full of life,† the Creator took it and fashioned from it the simple and impassive spheres. But the last of it he organized into bodies that are subject to generation and dissolution.

#### SUMMARY OF TEACHINGS.

These subjects have now been thoroughly discussed, and in the books which thou mentionest as having met with by chance,

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\*This, it will be noticed, relates directly to astrology and the casting of nativities, which was a constituent part of former sciences and religions, and is apparent in some of the modern customs.

†When we treat of matter," says Plutarch, "we need not conceive in our minds a body void of soul and of all quality and of itself wholly idle and inactive. We ought to conceive that this goddess (or divine entity) which always participates of the First God and is ever taken up with the love of those excellences and charms that are about him is not by nature opposite to him: that like a good-natured woman that is married to a man and constantly enjoys his embraces, yet hath a fond kind of longing after him, so hath she always a strong inclination to the God, though she be present and round about him, and though she be impregnated with his most prime and pure particles."

the solution of thy doubts is clear. For those which have been brought forward as the Books of Hermes contain Hermetic doctrines, although they are often set forth in the manner of speaking peculiar to the (Grecian) philosophers. For they were translated from the Egyptian language by men who were skilled in philosophy. But Chæremon\* and others, if there are any, who have treated of the primary causes in relation to the world, also explain the last principles.† As many as hand down observations respecting the planets, the Zodiac, the decans, the horoscopes and the "Mighty Leaders,"‡ so called, make known the distribution of the rulers to their respective domains. The particulars that are mentioned in the calendars comprise a very small part of the Hermaic arrangement, and those in relation to the stars (or asterisms) or the phases, or occultations, or the increase or decrease of the Moon, are among the last things in the delineations of causes by the Egyptian sages.

The Egyptian priests do not "*explain everything as relating to natural objects.*" On the contrary they distinguish the life of the soul, and also the spiritual principle, from Nature itself, not only in respect to the universe, but also in respect

\*Chæremôn was the Scribe or literary man of a Temple. Suidas mentions him as belonging in Alexandria, and both Martial and Porphyry speak of him as a Stoic philosopher. He is quoted in Josephus, as giving the account of the Expulsion of the Lepers or alien people from Egypt, whom Manetho conjectured to have been the Israelites.

†The twelve months were divided by astrologers into thirty-six decans, and over each was a *decanus* or episcopus, whose office was to protect against calamity. The "horoscopus" was the caster of a nativity, one who forecasted a career from the conditions of the planets and zodiacal constellations at the time of birth.

‡The Twelve Gods who preside over the months of the year are thus designated. "While," says S. F. Dunlap, "the Babylonians offered sacrifices to the spirits of the dead, and the Twelve Gods presided over the months, and the thirty-six gods over the decani of the calendar; while Gods innumerable, portents, prophets, soothsayers and astrologers perplexed the people, the Chaldeans philosophized in their schools on the causes of things and the *modus operandi* of Nature and Creation."

to ourselves. Regarding it as firmly established that the Mind, and likewise the reasoning faculty, have being by themselves, they affirm that the things that are born are created. They likewise place the Creator as First Ancestor of those in the realm of generated existence,\* and they acknowledge the life-imparting power prior to the heaven and subsisting in the heaven. They likewise set forth Pure Mind as above the world, and also the One without specific parts in the universal world, and another that is distributed among all the spheres.†

They do not by any means contemplate these things with the reasoning faculty alone, but they also teach that by means of the sacerdotal theurgy, the aspirant may mount up to the higher and more universal, and those conditions established superior to Fate, to God the Creator (Demiurgos): neither becoming attached to the realm of matter, nor taking hold of anything else besides only the observing of a proper time.‡

#### PRELUDE TO FURTHER EXPLANATIONS.

Hermes also points out the same path. Bitys, a prophet, explained it to King Amasis,§ having found it inscribed in

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\*Chæremôn declared the Sun to be the Creator or Demiurgos. The vivific influences emanating from it, and the fact that the planetary world issued from it in the unknown periods of geologic antiquity, lend an air of plausibility to the hypothesis.

†It was taught by Anaximander that the earth was in the centre of a series of concentric spheres in which the sun, moon and stars were placed. The Pythagoreans held that the heavenly bodies were in these spheres revolving round a central fire.

‡In astrologic and other magic displays it is considered necessary to select carefully a proper time for consultation and ceremonies.

§Amasis or Aahmes II, was the successor of Apries or Pharaoh-Hophra, of the Twenty-sixth Dynasty, whom he drove from power. He belonged at Sâis and bore the title of "Son of Neith." He obliged the priests of Egypt to admit Pythagoras and Solon to the temples to be instructed in the Egyptian learning. Bitys is conjectured to have been the priest Utaharpenses, who made public the names of the planets, which had been a sacerdotal secret, as was also the heliocentric theory.

hieroglyphics in the inmost shrine at Sâis in Egypt.\* He also divulged the name of the god that extends through the whole world.†

There are also, however, many other arrangements in relation to the same things. Hence thou dost not seem to me to be right in saying that with the Egyptian priests all things are carried back to physical categories. For in their system, principles are many and concern many essences. There are likewise supermundane potentates whom also they worshiped by the Sacerdotal rite. To me, therefore, these things appear to furnish common starting-points for the solution of all remaining enquiries. But since we ought to leave none of them without examination, we will add them to these problems, and likewise hammer round them on all sides in order that we may see where thou conjecturest that there is anything unsound.

#### THE TWO SOULS OF MAN.

Thou also affirmest "that very many of the Egyptians *attribute to the motion of the stars whatever may happen to*

\*Sâis was the metropolis of a nome or principality in Northern Egypt, and a rival of Memphis in wealth and importance. Its prince, Tafnekht, famous for having cursed the memory of Menes, raised the standard of revolt against the Ethiopian Overlord, and his lineal descendant Psametikhos finally succeeded in delivering Egypt from the Assyrians and establishing the Twenty-sixth Dynasty with Sâis as his capital. Neitha was the chief divinity, and in her temple were recorded many of the maxims of Bokkoris the Wise. Here was the inscription so commonly referred to Isis,—doubtless the same goddess: "I am the All that was, that is and will be, and no mortal hath revealed me."

†The tutelary gods had secret names which it was regarded as sacrilege to divulge. (See *Exodus* xx, 7; *Judges* xiii, 18.) "The arcane names fill the whole world" was a theurgic maxim. Proklos also remarks: "There is a sacred name which, with sleepless, dart-like motion, runs through the worlds, through the swift menace of the Father." Whether the name which Bitys revealed was occult like the mystic designation of Yava in the Semitic nations, is worth enquiry. The designation, Amun, for example, only means arcane or concealed, implying that it was not regarded as the real name of the divinity.

us." But what the fact is must be explained to thee by many of the Hermaic concepts.\*

For man, as these writings affirm, has two souls. The one is from the First Intelligence and is participant of the power of the Creator, but the other is given from the revolutions of the worlds of the sky, to which the God-beholding soul returns.†

These things being conditioned after this manner the soul that comes into us from the worlds follows (and is affected by) the periodic circuits of those worlds. But the soul that is in its higher mental quality from the world of Intelligence, is superior to the movement of the world of generated existence‡ and through this there takes place both the unbinding of fate, and the upward progress to the gods of the World of Mind. The theurgic discipline (or initiation), so far as it conducts upward to the Unbegotten, is made complete by a life of this kind.

#### LIBERATION FROM FATE.

That condition, therefore, about which thou utterest doubt, does not exist, namely: "*That all things are bound fast in the*

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\*These were the propositions and theories put forth by various authors whose writings were indicated in the collection known as "Books of Hermes," or Tablets of Thoth.

†Plutarch says: "They who imagine the mind to be part of the soul err no less than they who make the soul a part of the body: for the mind is as far superior to the soul as the soul is better and diviner than the body. The combination of the soul with the mind makes the *logos* or reasoning faculty, and with the body, passion, of which the latter is the principle of pleasure and pain, and the former of virtue and vice. Of these three, the earth has given the body, the moon the Soul, and the Sun, the mind. Every one of us is neither courage, nor fear, nor desire, no more than flesh or fluids, but the part by which we think and perceive. The soul, being molded and formed by the mind and itself molding and forming the body, by encompassing it on every side, receives from it impression and form."

Plato in the *Timæos* likewise treats of the two souls or parts of the soul, the one mortal and the other immortal.

‡This phrase which translated literally would read "genesiurgic motion," relates to those matters of the world of sense, which are under control of fate and circumstance, and come within the province of chance and fortune.



*indissoluble bonds of Necessity, which they term Fate.*" For the soul has a principle of its own leading around to the realm of Intelligence, and not only standing aloof from things of the world of generated existence, but also joining it to that which is,\* even to the divine nature.

Nor do we "*connect Fate with the gods whom we worship in temples and with carved images, as being unbinders of Fate.*" Yet the gods do "unbind Fate," but it is the last and lowest natures that descend from them and are in close alliance to the genesis of the world and to the body, that make Fate complete. With good reason, therefore, do we perform to the gods every holy rite in order that they may deliver us from the evils impending over us from destiny, as they alone, through the moral power of persuasion, have rule over necessity.

Nevertheless all things in the world of Nature are not controlled by Fate. On the contrary, there is another principle of the soul which is superior to the whole realm of nature and generated existence. By it we can be united to the gods, rise above the established order of the world, and likewise participate in the life eternal and in the energy of the gods of the highest heaven. Through this principle we are able to set ourselves free. For when the better qualities in us are in activity, and the soul is exalted to those beings superior to itself, then it becomes separate altogether from every thing which held it fast in the realm of generated existence, keeps itself aloof from inferior natures, exchanges one life for the other, and gives itself to a different order, entirely abandoning the former.

#### THE LIBERATION FURTHER EXPLAINED.

Why, then (it may be asked), is it not possible to liberate

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\*This phrase, "that which is," is very significant. It transcends the concept of *existing* and denotes real being, eternity itself. This shows the true meaning of Pope's declaration: "Whatever is is right." The Sanskrit term *Satya*, often rendered "truth," has exactly the sense of *Being*, that which is enduring and permanent, absolute fact. Hence the maxim: "There is no *dharma* or supreme law superior to that which is."

one's own self through the gods that revolve in the sky (the ruling planets), to consider them as Lords of Destiny, and also as binding our lives with bonds that are not to be dissolved?

Perhaps there is nothing to hinder this very thing. Although the gods possess numerous essences and powers in themselves, there are also inherent in them as many impracticable differences and contradictions. Nevertheless, it is lawful to affirm as much as this: that in every one of the gods, especially of those that are visible (in the sky), there are principles of essence which are of the world of Intelligence; and that through these, takes place the release for souls from generated existence in the world.

But although there were to be two classes of divine beings left, the gods that abide around the world, and those beyond, there will be liberty for souls through the gods above the world. These things are told more precisely in the "Treatise Concerning the Gods"\*—as for example, who are the restorers, and what are their powers; and also how do they liberate from fate, and through what sacred paths upward; also of what quality is the arrangement of the mundane realm of nature, and how does the absolutely perfect moral energy rule over it?† Hence the passage which thou hast repeated from the Homeric poem—"even the gods themselves are yielding," it is a profanation to utter. For the performances at the Sacred Worship in ancient times were prescribed by laws that were both pure and spiritual. Those who are in inferior conditions are liberated by a superior order and power; and when we remove ourselves from conditions that are inferior

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\*This work is lost. It was an explanation of the Pythagorean Symbology, and is quoted by Damaskios and Olympiodoros. Proklos restores some of the passages in his treatise upon the *Platonic Theology*, and also adopts the arguments. At the change of the Imperial Religion in the Fourth Century the books of the Philosophers were ordered to be destroyed on pain of death, and doubtless this work perished at that period.

†In the divine world, *nōesis* is *poiesis*—thinking is doing. What "God says" God is doing. All things are subject to mind, and to its behests. Mind, therefore, is the king of all things.

It was a theurgic saying, that by chants and sacrifices it was possible to revolutionize the realms of nature and generation.

we come into a better allotment. It is not effected, however contrary to any sacred ordinance that has existed from ancient times, in such a manner as to imply that the gods may be changed (in disposition or purpose) by sacred rites afterward performed. On the contrary, from their first descent till this present time God sent down the souls in order that they should return back again to him.\* Never, therefore, does there a change occur by such a progress upward, nor do the descents of the souls, and their ascending occasion violent conflict. For as generated existence and every thing here are joined together at every point by the spiritual essence, so also in the arrangement of souls, the liberation from the conditions of generated existence accords with the diligence of those around the realm of generated existence.

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\*There has been a great variety of opinion in regard to the descent of the soul. The book of *Ecclesiastes* has the sentence, "and the spirit to the God who gave it." Nobody has said that it had been sent into perpetual exile. The *Chaldean Oracle* declared "The Father placed symbols in the souls," by which their identification is assured. When the Creator sends out a soul, he also calls it to himself again. The circle of necessity will return upon the Infinite. Such is the teaching of all philosophy.

(*To be continued.*)

## CONSCIOUSNESS AND FORCE

Force is a quality of being that is essential to any manifestation of life. Without a suitable amount of this quality there is not sufficient energy to accomplish a purpose, and in an emergency the individual will be unequal to the occasion. The usefulness of a man, in business, professional calling or society, is determined mainly by his application of energy and demonstration of ability in the work which he undertakes.

The value to the individual himself, therefore, of the possession of a sufficient amount of force for success in his undertakings, is beyond calculation. But aside from this, one's value in the community depends upon his ability to exercise a reasonable amount of force and energy. This is of greater moment than any merely personal advantage.

How, then, may one be assured of the actual possession of this quality, and of continuance in the ability to exercise it as may be required? Is it a gift of special favor to only a few? Or is it a universal element of being which all may enjoy? If it be only a gift, then we all have it or are without it accordingly as we have been favored in the endowment; and then we need not trouble ourselves to make the effort either to obtain or to use it, for our fate in the matter is practically sealed. If, however, all have access to a common source, then it is especially important to know how it may be obtained or increased.

The universe, as an organized whole, is an aggregation of force manifested by activity. All activity, however trivial, demonstrates force; and the value of the activity is estimated by the proportion of force demonstrated in it. Force, itself, is the manifesting activity of the great central energy of Being; and as such it must be accessible to each member of the divine-human family. But how? If one does not recognize that he possesses force and has no evidence that enough of it is contained in his constitution to enable him to do more than merely to exist, and to continue the simplest functions

of personal life—how, then, is he to comprehend that force is universal? How may he employ the amount of force at his command and so demonstrate the fact of its universal possession?

The answers to these questions can only be found in a deeper understanding of the nature of force itself. When force is viewed as a fundamental quality of Being, and recognized as the demonstrating activity of the energy of the Universe, then the universality of intelligence, as unmistakably set forth in the perfect order of all permanent operations and actual events, necessitates its association with Consciousness; because, without consciousness there can be no intelligence, without intelligence no ordering of events or activities, or demonstration of activity, and indeed no universe at all. In this case there can be no Being, and so no such thing as force can exist.

When properly understood, from the basis of its fundamental character, the thought of force will naturally associate itself with consciousness and render the two ideas inseparable. This recognition of the relationship of ideas simplifies the problem of the nature and character of force. When recognized as a matter of consciousness, it is comparatively easy to see how force may be obtained or increased. Especially is this true if the reasoner has reached that ground of understanding where the natural association of the individual man with the universal whole of being is comprehended.

Being is the Consciousness inherent in all Reality. The first outward demonstration of consciousness is the ability to act or accomplish a purpose; and this must necessarily involve force.

This, then, is Force—THE OUTWARD MANIFESTATION OF CONSCIOUSNESS OF REALITY.

To be fully conscious of an idea or thing is to apprehend, intuitively, its nature and laws, and to have the power to demonstrate them in life. This is the *power* of consciousness.

Consciousness itself is the intelligent ability to recognize the activity of reality. The *power* which belongs with consciousness is the *force* of Being. The developing of force,

then, is a matter of the evolving of consciousness. In order to be able to exercise sufficient force for the mastery of any subject, there is only required a full consciousness of all the ideas involved.

One who is fully conscious of every principle of action involved in his subject, recognizes all phases of its usefulness and has perfect confidence in its adaptability to the purposes for which it has been constructed. He goes about his work with perfect assurance, and this confidence expresses itself in a demonstration of force which is unmistakable. This marks him as a master of that subject.

Here consciousness plays the greater part. Without a due exercise of its operative powers he would have failed to recognize the qualities and laws of action involved, sufficiently to enable him to understand the subject or clearly see its adaptation. Failing in these he would exhibit little power and demonstrate but a limited amount of force—probably not enough to be intelligently recognized as such. In that event he would accomplish nothing.

Force is also intimately associated with *purpose*; it is power to do or accomplish a purpose. A well-defined purpose is the first requisite to competent action in any affair. Force without purpose is utterly without value, and may easily become dangerous, even disastrous. A clear comprehension of the purpose indicates a correct understanding of the subject; and this, in turn, exhibits intelligence in the comprehensive act.

Intelligence is the light through which the understanding operates to develop the knowledge necessary to the accomplishing of the purpose. It is the first outward demonstration of pure consciousness, and is essential to the demonstration of force or any of its intermediate steps. This completes the circle of progressive action—from consciousness to intelligence and thence through purpose to force as the demonstrating evidence of consciousness itself.

Consciousness, in one sense, is the active realization of the truth of Being, present in the individual soul and mind of man. It is the Being of God reproduced in the living man.

It is the source of all energy, force and power. All of these are, indeed, non-existent except through its infinite activities.

The most direct order of progressive comprehension of these ideas appears to be about as follows:—Being, Consciousness, Intelligence, Understanding, Will, Energy, Purpose, Power, Force.

A comprehensive recognition of any one of these living ideas leads to the conception in mind of the real activities of the next succeeding one. And if the activity of the understanding of each be retained and combined with that generated by thinking the one next in order, until thought about all of these ideas culminates in the realization of force as the activity of being, itself, the final outcome will probably surprise the beholder. An Idea more stupendous than usually realized will be likely to appear, and a comprehension of the nature and extent of force as an instrument for purposeful action in life will become permanently established.

When seen in this way, the idea of force will take a higher position in the understanding and will be appreciated at its true worth. From this high ground no one ever recedes. The truth having once been reached by so comprehensive a route of definite thought, every step in its understanding will be so clearly established that no doubt can take its place. Then force will be recognized as an entity, easily accessible through the intelligent exercise of thought by anyone and on any subject.

To the individual who thus sees for the first time, this will be a mighty conception. It must lead to a vast extending of the scope of the mental faculties. There will be greater opportunity for attainment open to every human being, when he realizes the concept that force in life is developed through understanding, which itself proceeds from consciousness.

The notion, so commonly entertained, that force is an endowment apportioned to each individual from some unseen and therefore unknowable source, and definitely limited in its powers, and that if once established in a limited measure it must always remain there, dwarfs the understanding and paralyzes the energies.

Consciousness is the essence of the life and being of each individual; and force for the accomplishing of any undertaking can be generated by anyone through the right development of his own consciousness and by unselfish application of his thought-activities to the understanding of the subject in all of its features.

Consciousness is infinite and eternal. Every member of the human family is an embodiment of its resources, and shares its unlimited possibilities. From being unaware of this significant fact many self-imposed limitations are placed in the way, under which the soul seldom unfolds the wings of its inspiration by means of which it might rise to view the broader horizon. In its growth of understanding and progress of consciousness, however, every soul doubtless will take this flight, at some period. Then, through an adequate exercise of the mental faculties the mind may learn to deal with spiritual principles and discover its seemingly hidden yet easily discernible powers. It will thereby set apart to daily use in life, here and now, a greater amount of that force which dwells within a *consciousness of the Truth in Being*.

Another point most important to note is, that those forces which thus proceed directly from consciousness always operate in keeping with its lawful activities. Such force as this is creative in all its impulses and exhibits no destructive tendencies. The world in general appears to associate its conception of force with violence. This is done to such an extent that to the average mind it becomes difficult to recognize as force that which does not or may not destroy something. In such a line of thought fear of a force that can destroy is generated, and this confuses the mind. The right understanding of force inspires no fear, because the evidence of the genuine reality within its activity, proves that good results are inevitable. Force that proceeds from consciousness is pure and perfect in its origin and can show only a right purpose. It can therefore produce only good results, and it must always afford benefit, because it is real and genuine.

The so-called force that exhibits violent and destructive tendencies is based upon selfish desire. It originates in sen-



sciousness instead of in consciousness. It relates to objective things rather than to subjective ideas. It operates, therefore, in the limited realm of appearance, never relating to or dealing with reality. It is, itself, correspondingly unreal. It cannot destroy anything real. Its seemingly destructive powers are nullities. An absence of force is exhibited here, not force. In the same way any seeming consciousness that either recognizes or plans for a destructive act is really the *absence* of consciousness rather than its presence. Consciousness, proper, always pertains to reality, and all of its activities are pure. No thought of destruction can mingle with its movements and no act of destruction can proceed from its purpose.

Destruction is not an entity; it is entirely unreal. There is no such operative Intelligence or Consciousness in the universe, and the false idea can have no power. To be real, consciousness must possess reality in its principle, its essence and its activities. This reality projected as the *quality* of an operative energy, can produce only real results, which will be perpetual in duration; an eternal consciousness. Eternal destruction, however, is too absurd a proposition for serious thought. All true force is productive of good. This, again, suggests its relation to pure reality.

If the will be exercised by the individual selfishly and regardless of other than its own desires, the action thus generated carries with it the seeds of disintegration. The effects of this error may be interpreted as modes of destruction, because the entire operation is based upon separateness and no whole and perfect quality can even appear in the procedure. But when the will yields to the real activities of consciousness, and shapes its purpose according to the nature and character of a pure recognition of reality in being, its only aim will be to reproduce these activities in fulfilling its purpose. Here the activities of consciousness unite to accomplish a purpose. The will, when thus permeated with activity, puts forth energy to accomplish its divine purpose; then nothing can stem its tide. Force—irresistible and sufficient for all demands—is present and conquers every seeming obstacle. The true force of consciousness is the **DIVINE WILL** operating

with a divine purpose to express REALITY. The only possible result of such a purpose is an act that will be supremely good in both character and result.

The "forceful idea," on any subject, is that idea which, upon entering the mind, brings with it a full consciousness of the subject in all of its real phases. The "forceful thought" is the thought which turns to the consciousness of the idea involved and embodies all that it can grasp of the qualities, characteristics and possible uses of the idea. The "forceful act" is the one which is based upon a full consciousness of that which is to be done, why it should be done and what its results will be, considered in the light of permanent endurance.

A mere determination to do something that the lower corporeal nature demands, is by no means a "forceful" plan for action. It will not result in the application of real force to the accomplishment of that purpose. But a union of the "will to do" with the "consciousness of right" and a yielding of selfish wishes to the truth recognized in the "right," generates a veritable dynamo of spiritual consciousness, which gives forth genuine force sufficient to surmount every obstacle, without effort, friction, injury or wrong to anyone.

Such force as this is what the world needs and for which all are striving. Some despair of realizing it here, but hope to find it hereafter. There is no "hereafter" in which to realize, for the time and place of *realization* is and always will be the "now" of that act.\*

The possibility is within us, why not meet and recognize it in this "now?" Why wait for unknown quantities, allowing *real* possibilities to go to waste, meanwhile?

The pure essence of the "force of consciousness" is love—pure, unadulterated response within the heart, to the soul's intelligent recognition of the united harmonies of the wholeness of reality. This love is attractive, but never destructive. It draws from the everlasting fountain of divine activity and is abundantly sufficient for every demand. Genuine love both begins and ends in the centre of the intelligent activity of

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\*The Greek word *Aiôn*—*ai ôn*—commonly interpreted eternal, means always now; or, ever now.

being. It is therefore always at hand and efficient in time of need. It is, as Swedenborg says, "the life of man." If properly understood, it will be exercised in wisdom and must prove an eternal blessing to every recipient of its good offices. Love is the most mighty force in Being, but it generates no fear. The *force* of consciousness is the infinite activity of the centre, which forever attracts all the substance of reality, thus holding all together in that absolute wholeness which alone renders reality permanent, and makes eternity possible. The *force* of pure consciousness is expressed in the *attraction* of love.

If each one will bring his own mind under proper control, as regards its tendencies to indulge separate thought, so as to consider every subject with which he deals in the light of its fundamental realities, the higher qualities will soon be intelligently recognized. Then these activities and powers will be understood, and a full consciousness of the reality of the subject will ensue. In this degree of consciousness all the force necessary to or possible for the handling of the subject is contained, and the complete understanding involved assures to the operator the ability to demonstrate it. Without the thought of force occurring to him at all, this full consciousness will enable him to operate forcefully in all his dealings with that subject and his efforts will be rewarded with success. Whether he operates spiritually, in pure consciousness; mentally, in degrees of understanding; or bodily, in the corporeal action of manipulating things and objects, his every act now will exhibit a degree of forcefulness not realized by those who develop the animal propensities while looking for force in the corporeal nature, and for power in material things. It is always safe to trust the powers of the spiritual faculties. They are infinite, universal and all-sufficient.

The innate power to control men in large affairs is the result of definite individuality being developed as a result of one's inner consciousness of man's nature, together with a masterful knowledge of the particular subject and its required operations. The feeling then amounts to a conviction; and the full force of a perfect realization commands all the faculties,

calling into active play every power of observation, comprehension and application. Then the world must necessarily applaud; for the act, be it what it may, exhibits greatness.

If every act of personal life were measured, estimated and executed in this spirit for a while, the world would marvel at its success and its real progress. No intellect can estimate the beneficial results to accrue from so high an incentive to effort.

This view of life is not altogether Utopian, and not at all impossible to any individual. A willingness, a purpose and a full determination to progress in understanding, with a suitable application of the mental powers for action, are all that is required for success.

He who looks for force in material action is certain to become the victim of some other demonstration of physical destructibility, for his own attitude of belief that force exists in matter, invites and encourages opposition and self-willed action from others. His very confidence, being misplaced, leads to his apparent destruction. If he does succeed by sheer force of will, so to speak, he at best exhibits but a limited amount of influence over others, because of the limitation of power attendant upon the separateness of the self-thought, and he may at any moment meet a larger demonstration of such power than he can command through his own external confidence. Then he is sure to be outdone or overthrown. None of these results of weakness, however, can attend an exhibition of the true force of spiritual consciousness.

Is it possible for us to understand this in such a way as to be able to employ its powers in daily life, and so make it of practical value? Yes, everything real can be known; everything true can be investigated and proved; everything good can be understood and used for benefit. If these statements were not true, then the best and highest things in the universe would be worthless to man. In intelligent reasoning this is an impossible conclusion. It becomes, therefore, simply a question of finding the law involved and comprehending its nature and operations. All the rest is as the falling of rain-drops or the blossoming of flowers.

If it be desirable to exhibit force in bodily action—to perform some unusually powerful act of strength, endurance or other accomplishment, the most effective way will never be found in a coddling or pampering of the physical system. It cannot be gained by feeding, exercising or training the muscular system exclusively by physical means. All of these actions tend to center the mind upon the body and its functions, and every such thought is tainted with confidence in matter as the ultimate foundation of hope for success. Strength and powers that are based upon such confidence are short-lived. The limitations of this fundamental error are stamped in advance upon every similar act.

The greatest feats of strength are often exhibited where the body and its supposed limitations are not considered. This is illustrated by the extraordinary physical strength often exhibited by insane persons and by individuals who, while highly excited, forget surroundings and limitations. The more there is of the concept of matter embraced in a consideration, the more materialistic the thought will be, and the less there can be in it of any of the elements of reality that generate real force. The most forceful thought on any subject is that which embodies the largest comprehension of the fundamental truth of that subject, as represented in its qualities, characteristics and essential activities. If attention be duly given to these features, the mind will handle its subject forcefully and the physical body will respond with alacrity, exhibiting sufficient power to fulfil every demand. The body in itself has no choice in the matter. It is the natural instrument of the mind.

That which the mind does thoroughly in its understanding and comprehensively in its intelligence, the body will promptly and persistently aim to duplicate in physical action. The main effort necessary to be made will be to restrain it from too violent or long-continued repetition of the action. The mind thinks; the body responds and so produces the action of the thought. The mind having established the image of an action, the body spontaneously reproduces it. No thought arises in the mind without leaving its mark on the body. On

the other hand, anything whatever may occur with or happen to the body, but if the mind does not know or recognize it—does not think anything whatever about it—there is no effect upon the mind and no mental change occurs, either consciously or subconsciously. This is absolutely true to the ultimate of the statement. If there be no consciousness no force can be in evidence. No thought, no action; this is the undeviating rule. No image, no reproduction, and no influence upon the then inert and unresponsive body; this indicates the law operative between the mind and its bodily expression.

“But,” perhaps some one remarks, “I have only a physical act to perform. My duty is on that plane of action, and my work is the handling of material things to produce mechanical effects for a physical purpose. I must do a great deal of work and make a larger amount of money than usual, in order to supply the physical necessities of food, clothing and home for those dependent upon my efforts. For all of this I must have bodily strength. Surely mine is a physical task requiring thought on the material plane, and ‘physical force’ in abundance is my only hope. Spirit or spiritual philosophy will do me no good. I should only waste time and get deeper into trouble by thinking in those lines.”

True, in a sense, but wrong in profounder reasoning, is the verdict here. It is quite true that physical things and their elements must be recognized, dealt with and properly controlled in the problem; that physical strength and endurance are necessary to success in the accomplishment of the physical features of the purpose; and that the purpose as described is a right and worthy one. It is not true, however, that spirit is not a factor, even a most essential one, in the operation. Neither is it true that the force exerted to produce the needed strength must necessarily be physical either in its nature or its source. Let us ascertain what, if anything, may be demonstrated about this in reason, and proved in fact:

First, we must note what actions and operations are essential to the subject and its purposes. Then we may determine what is necessary for the operator to do physically and what the results should be. To begin with: The fact that he has

a *purpose* suggests more than materiality alone, in the operation; for purpose is spiritual in its ultimate nature, no matter to what physical ends it may refer. Next, the purpose is based upon a duty, and this rests entirely upon a moral recognition of that which is right for him to do in the matter. Both of these thought-activities, "duty" and a "sense of right," are spiritual in every impulse which prompts to their doing, no matter under what physical difficulties, at what material sacrifices or with what personal suffering the work may, perchance, be attended.

The sense of "right" realized here, is based upon a recognition of and response to the activities of truth within his own being; and his duty as a staunch and reliable member of society, to those members who are intrusted to his care, becomes an obligation of his moral nature. Then we must consider also the response within his own mind and will, which results in a firm purpose to do, to the fullest extent, that which devolves upon him as a member of society. All this is distinctly spiritual, and brings within the heart its full satisfaction as soon as the beneficent act has been decided upon, and before a finger is lifted in physical action; for up to this point in the procedure no physical act has been performed.

Is all of this unimportant or unnecessary to the transaction? Can he begin with the recognition of his duty and proceed to its fulfilment without these immaterial elements? And is there no demonstration of force within him, in the moral impulse that prompts the will to do that which is right? Does all the force to be recognized rest in that which comes in order *after* all this has taken place in the mind and heart, not to say soul and spirit? Not so; for unless exactly this definite mental work resting upon a spiritual basis be done by the operator, himself, either consciously or subconsciously, some one else has to do it spiritually, and direct *his* physical actions, else no result for good to any one will ensue. Matter does not move itself—what inherent force, then, can it possess?

The entire line of spiritual activity involved in the subject must be thought out, planned and arranged in the mind before beginning physical action; then the operator will show just

what is to be done and can decide how it may best be performed. That which remains to be done after this planning is but *reproducing* with the hands that which the mind has already performed in the spiritual activity of its thought.

Whether the work to be done in the accomplishment of a purpose be work for the hands or work for the mind, it is better done and more prolific of results if well done mentally before beginning the outward act. The merest tyro in thought knows this fact, to some extent. The scientific materialist knows it even better than he admits and takes every opportunity to gain such knowledge when laying his plans and engaging his assistants in any undertaking.

The Brooklyn Bridge was originally constructed by Roeb-ling in his mind—framed in his imagination. That structure was the real one, and the bridge that is apparent to our senses is a copy of the original one. If the original had not been formed, constructed, in the mind the copy could not have been built. The copy is never more real than the original.

No matter how menial the work, the employment of *mental capacity* insures more efficient service, both in quality and in quantity, together with all the accompanying train of desirable results.

If it be the sawing of wood, the man who thinks all the factors involved, in advance of the act, will saw more wood, saw it better and with greater satisfaction to both himself and his employer, than the unthinking laborer. This is the chief requirement for force in the matter, and it is the mind, in this transaction, that has produced at least that part of the result which is recognized as forceful. In the case of the sawing of wood the quality of the wood should be considered, its hardness, size of sticks, length of cuts (based upon the purpose), how to be piled or otherwise disposed of, etc. The saw must also be understood and just how to apply and use it dexterously and to advantage.

As trivial as it may seem, there are a dozen or more things about both the saw and the wood that if known will lessen the labor and increase the output. They are all mental rather than physical, and unless performed in mind are not per-



formed at all. The necessary force for the accomplishment of results is more surely and effectively demonstrated through them than in any exhibition of physical strength or power in a brute attempt to drive the saw through the wood "by force," as some might express it, and without reckoning with the labor-saving points.

Besides these points, there is, in the line of action here outlined, a mathematical element exhibited in the measuring, weighing and estimating in the mind, of all the points about size and proportions and the fitting together of all the features, sizes and parts. This, when well done, exhibits more real force and energy than any other of the external features. The man with a "mathematical mind" always accomplishes the best results with any kind of work; and mathematics is purely spiritual, both in quality and in substance. Its recognition, estimation and application are entirely the product of spiritual consciousness—which, therefore, after all argument, actually supplies the force, even for the sawing of wood.

If the work to do be the driving of a team, all of the suggestions made in the preceding illustration will apply, and other more advanced features of thought will also be in order. The same careful estimate of every action involved should be made; and all possible points of unnecessary expenditure of strength, for either horse or driver, should be considered.

All the mathematical features previously mentioned apply here also with increased importance. And besides this there is involved a philosophic feature of thought, represented by an adequate understanding of the nature and moral sense of both the driver and the animal and the mental relation of their understanding.

If driver and horse understand each other, every effort is lessened and all the work will be more easily and quickly accomplished. Here "force" for the accomplishing of a result is a matter of understanding; and this is a spiritual activity, with both the animal and the man. Knowledge of the nature of the animal is as important as knowledge of the wagon, the load, the road, the ground and the weather. The better the driver knows his horse the more promptly will he obtain obe-

dience; and obedience is the first requisite to the efficient accomplishing of a result through their united efforts. And all of this is mental.

The knowledge thus applied to a purpose is all spiritual in activity and is the result of the action of pure, spiritual consciousness now being externalized through the mind for the eventual purpose of obtaining desirable objective results in personal life on the physical plane. Thus spirituality stands inviolate, regardless of the obvious fact that neither of these operators directly recognizes it as such. Their thought is occupied with the physical performance of the purpose, only, but the principle is in force all the while, operating subconsciously through mentality.

Then, again, the factor of love comes in with great force. Force, shall we say? Is there "force" in love? Are not these words quite opposite in meaning and in character? No. When properly understood they may almost be used synonymously. The driver who loves his horse receives affection in return; and the willingness with which that horse will respond in time of need, and the ends to which he will go in effort to do that which is required, demonstrate force sometimes to a surprising degree. Confidence and sympathy will call out greater and more prompt effort than any forcible driving of the "brute" to action. This statement is based upon experience. All good horsemen know it.

Mathematical calculation, applied in knowledge of proportions, quantities and powers, may figure more largely in the accomplishing of a satisfactory day's work than any amount of physical strength exerted by the driver or exacted from the animal, and the amount of work accomplished always measures the value of the force employed. The driver who holds his horse to a "bee-line" in mounting a steep hill with a heavy load wastes the horse's strength, overdoes his power in the nervous effort, and takes chances of failure to climb the hill. Every good driver knows that a serpentine path reduces the backward pull of the load and saves the horse's strength. The average horse knows this fact, in horse fashion, and will always take this course if not interfered with. In fact, he

always resents interference in it. A thought and a careful direction of action will save a large proportion of the strength otherwise expended. Is there, then, no force in thought?

Every thought-action is an expression of some degree of form of the activity of consciousness; and the force of conscious knowledge or understanding is the measure of the power and usefulness of both the thought and the thinker.

If the labor required be the solution of a mathematical problem, every suggestion presented in the previous illustrations will apply as well to this effort. The time required for the operation is measured entirely by the conscious understanding of the operator; and often his value in a given position depends largely upon the amount of work of this sort that he can turn out completed in a given period of time. If he add long columns of figures by the usual but laborious "school rules," he is quickly outstripped by one who knows the relations of numbers so well that at a glance he combines separate numbers and sums into united wholes in mathematical groups. Through the entire day this act alone may be the measure of his excess of results over his colleagues; and his forcefulness in his position is estimated accordingly.

Is not this as truly an amount of force exhibited in work as a physical demonstration of power would be? If not, what is it? Is his superior ability forceless or feeble because not material? If we admit force as exhibited in his accomplishment can we dissociate it from consciousness? No; the force and the consciousness always go together. Remove one and you lose the other. The amount of force possible for any one to expend in a certain direction is invariably determined by the operator's understanding of the subject, and this, in turn, rests upon the activity of his consciousness with regard to the principles and laws involved. Turn as we may with the problem, "force" and "consciousness" always stand or fall together; and Understanding is the fulcrum over which Consciousness works the lever of Force. Spirit is the activity prominent in all of these entities; without it no man can live. The Spiritual Consciousness of the mind is the activity of God in man. It is the real force of every act.

The spiritual force of Ideas rules the world, at all times, from its most inconsequential to the most stupendous action evolved in human affairs. The laborer, who, exercising his intelligence in advance of his fellows, sees a way to perform a large amount of work with less physical effort and evolves within his mind *an idea*, which, when put into operation accomplishes the desired purpose, quickly finds his way to a higher position, larger income and more freedom in service. Frequently in this way he enters the ranks of the employer instead of the employed, and reaches affluence, thereby bidding good-by to the days of poverty. This is entirely the result of the *force of the idea* entertained in his mind. While he reaps its benefits his erstwhile companions continue to exercise their muscles vigorously in the almost fruitless struggle for a mere existence. This is forcible, perhaps, but not a *forceful* operation.

The inventor, sitting quietly within his studio, receives the unseen vibrations of a new idea in mechanics. This, when thoroughly put into operation, revolutionizes the manufacture of certain commodities or establishes some new and hitherto unknown feature of civilized life. This is the direct and inevitable result of the force of an idea. Comprehension of the idea evolved the force into action. The labor of thousands of brawny men is now done by the turn of a wheel, and the wheel is turned under the intelligent application of an idea which makes possible the construction of machinery that in operation expresses and produces more force than the thousands of willing men who labor and become weary in the continued effort which knows no surcease.

An orator, with an audience before him, many of whom, perhaps, are laboring with some problem that baffles solution and leaves them continually in trouble, becomes inspired with an idea not before realized, and gives it forth in words that bring joy and gladness to his many hearers, who thereby see their way out of their previously insurmountable difficulties. The "force" of his idea has entered their hearts with a conviction which in itself is worth more than all the labored efforts given to the trying subject by thousands of

earnest thought-workers in the strenuous fields of human life. Yet no physical act has been performed, save the speaking of a thought which embodied an idea that brought the **ACTIVITY OF A PRINCIPLE** into operation. It was the force of the orator's Idea that entered their minds through the door of understanding and produced the change. Without understanding, the words alone would have been empty sounds.

Is this force useless because non-physical? Must it be labeled worthless because it is not material; because it cannot be weighed or measured, and expends no muscular strength in arousing comprehension in the minds of the listening audience? No! is the resounding reply that thunders adown the valleys of material thought—and no, the peaceful whisper of the soul as it recognizes the grand harmonies of its own quiet realization of the undying fact that **THE DIVINE AND SPIRITUAL ACTIVITY OF CONSCIOUSNESS** is the one force which moves the entire universe—both as a universal whole and as a multitudinous representation of the whole in seeming parts or ideas. Every such idea or part contains the essence of the fundamental reality of the whole.

The eternity of consciousness assures the perpetuation of force in the universe. Consciousness and force are inseparable qualities of the **REALITY OF BEING**. All forms of truth unite in the formless **WHOLE**, and all of its activities combine in spiritual consciousness, which is the inviolate **ONE** of the infinite force of eternal life.

LEANDER EDMUND WHIPPLE.

## THE GEOMETRY OF HUNGER.

### III

By the vital geometrical functioning of the *universal* work of a human cell, is meant this, namely: that the cell's future work is to assist in maintaining the universal interests and life of all the rest of the cells of the body, and in the infinity of their relationships to the objective universe outside of the human system. Personally, as a personal or individual unit (for I use the words synonymously) the cell is also geometrically organized to self-preserve itself. So far, then, we have indicated in what *ways* the first two laws of Hunger operate as preliminary conditions for the creative activity of the *third* law of self-transmutation.

Thus, the *first* law of Hunger, or that of the self-attraction to the self of objects, shows that geometrically adaptive sensory and motor organs exist for the purpose of sensory and motor impacts of self-attraction.

The *second* law of Hunger, or that of self-assimilation by the self of the objects previously self-attracted, shows that geometrically adaptive sensory and motor organs exist as the essential conditions to impacts of self-assimilation.

The *third* law of Hunger, or that of the self-transmutation of the objects previously self-attracted and self-assimilated, indicates that geometrically adaptive sensory and motor organs exist for the purpose of exercising constructive impacts of vital constructive energy on the material previously self-attracted and self-assimilated. This may also imply that such impacts of transmutative energy take place in the interstices of the atoms previously self-attracted and self-assimilated.

Thus, the work done by the three afore-mentioned laws of Hunger is a work really and actually done on non-vital matter by creative vital agencies. And the whole work done by the three laws of vital energy is equal to the whole physiological

effect in the three forms of potential and kinetic vital creative energy as produced in all the cells of the tissues of the human body.

Thus, the creative work of vital energy, as expressed through the dynamic laws and geometrical principles of Hunger, is an *analogue* of the law of non-vital virtual velocities as expressed in the *Mechanique Analytique*.

And the key to the riddle of life and the universe, in my opinion, is an understanding of the *law of analogues* in its application to the plural energies of life and matter. For it operates in a threefold manner:

I.—In physical matter.

II.—In physiological matter.

III.—In psychological forms.

That is, the *way* of the working of the law of *psychological* energy in the creation of mental images is an *analogue* of the *way* of the working of *physiological* energy in the creation of living human cells. Whilst the *way* of the working of the law of physiological energy in the creation of living cells is an *analogue* of the way of the working of the laws of *physical* energy in the creation of the sun, moon and stars. By thus operating through the law of *analogues* the universe preserves its unity.

The difference is in the three *natures* and properties of the energies working out the effects. That is, the ascent from matter to life is effected by three different classes, and forms, and *natures* of energy, all of them using the same law. Being three, the *nature* of energy is plural. But the analogical law of the *way* these three classes of energy work indicates the principle to be the same. That is, we have the three following spheres in which the working of the *law*—though not the *nature*—of energy holds good: Non-vital, vital, psychological. Our favorite study of the law of energy in its relation to the universe depends, of course, on the class of objects in the universe we are the most interested in. To the physicist, the study of the law of energy is important to the extent that it gives him the clue to the dynamics of non-vital matter. To the physiologist, the study of the law of energy is important

to the extent that it may enable him to solve the problem of the origin of living cells. To the psychologist and spiritual metaphysician, the study of the law of energy is important to the extent that it throws light on the origin of mental images. In a sense, the psychological products and energies, other things equal, have their origin in the transmutation of physiological energies; as, in their turn, the existence of physiological energies and products imply their power to transmute physical forms and forces.

Albeit, as the condition of the infinite, rational, moral, and spiritual progress of the soul, the *psychological* law of energy, in its self-transmutive capacity, is working forever upward on infinite planes of configuration.

And when we finally come to consider the law of vital geometrical energy expressed by the *fourth* law of Hunger, or that of the self-production by the self of the previously self-attracted, self-assimilated and self-transmuted spatial forms and vital energies—we find that this *fourth* law of vital energy also expresses itself through adaptive universal sensory and motor organs, self-evolved for the purpose of sensory and motor impacts of self-reproduction.

According to this *fourth* law of geometrical vital energy, sex is a relative and necessary condition for the perpetuation and transmission of cells; but *not* for the perpetuation and transmission of mental images. The *fourth* law of Hunger (as geometrical vital creative energy in fashioning the reproductive cell) expresses the totality of the physiological work done along its own special line of physiological class evolution. The reproductive cell, when normal, therefore expresses the highest forms of potential and vital kinetic energy.

The same law of energy holds true in regard to mental images. In a very real and actual sense the human brain is the psycho-physiological stomach and womb of the Rational Soul of Man.

For, *to it* mental images are self-attracted by sensory and motor impacts of energy; *in it* mental images are psychologically self-assimilated by impacts of psychological energy; in it, also, mental images are psychologically self-transmuted



by laws of psychological energy; and in it mental images are reproduced and born by laws of psychological energy.

In a *physiological* sense the reason for postulating the law of reproduction as the *fourth* law of Hunger is the proof given by Ralph Geddes and others that reproduction, physiologically, is governed by nutrition; and hence by the "longing" for objects of nutrition.

Albeit, the ultimate and special *nature* of any substance, whether physical, physiological, psychological, or spiritual, can only be known by a special study of the exact nature of the special energies and geometrical forms expressed by the substance.

Thus, in man, the vital creative energy (expressed through the *fourth* law of Hunger) seems to express the operation of a creative energy that is indissolubly physio-psychological. That is to say, the two forms of physiological and psychological energy are inseparably connected; and that the two forms of creative energy cannot be separated save on the condition of the absolute extinction of life. On this theory, the creative *psychological* energies of life could have no existence when separated from the physiological. Hence, that *any* reproduced germ of human life, as expressed by the *fourth* law of Hunger, must be not merely physiological, but *psycho*-physiological. It must not merely possess a sensory element, and in that sense be potentially psychological, but it must also be *physio*-psychological.

Let us dive a little into this problem. Obviously, all creative impacts of vital geometrical forces on the electron-corpuscles of vital atoms imply the existence of the following law of creative energy; namely, that at the moment of the constructive creative impact, the vital atoms, or non-vital electron-corpuscles, were in a state of neutral, stable or unstable equilibrium. Moreover, the special natures of their equilibriums would always veer with the special natures of the special forms of their energies. This, of course, implies that the law of energy, psycho-physiological, is based on the complex law of the plurality of the *nature* of energy itself. Obviously, where the plural *nature* of vital energies differs in the *nature* of their

different substances, their potentialities will differ, the nature of their kinetics will differ, and their geometrical vital tendencies will differ.

But the paradox of the sensory and motor elements of the nervous system in relation to the *fourth* law of Hunger is, in a measure, cleared up if we accept the following hypothesis; namely, the sensory nervous system, as distinct from the motor, expresses the real and actual existence of a form of psychological creative energy, *per se*, wholly distinct from, though allied with, the physiological form of energy that functions through the motor nervous system. In this way it is easy to conceive that transmuted *motor* elements of energy are expressed in cells and muscles of force and motion; and transmuted *sensory* elements of energy in cells and nerves of sensation, and mental images. The sensory nervous system, therefore, represents the creative activity of a law of real and actual *psychological energy*, which acts in concert with the law of *physiological energy*. Thus the sensory nervous system, other things equal, by reason of its law of psychological energy, and in a real dynamic sense, attempts the guidance and direction of the *physiological energy* as expressed through the motor nervous system. That is, the mental image is intended to be the guardian angel of the cell.

It is thus apparent that the seeming indistinguishable and indissoluble union of the physiological and psychological in the nature of man is an illusion of consciousness. The white light of consciousness must be analyzed into the separate energies of which it is composed. Human consciousness is the result of the creative functioning of plural laws of vital energy. Albeit the retinal cell seems to be (in the external nature of things) absolutely conditioned on the retinal mental image as a condition to the fulfilment of its geometrical design; and, the retinal mental image conditioned for its existence, on the prior existence of the retinal cell.

Visual life therefore *seems* to be conditioned on the indistinguishable functioning of the retinal cell, and the retinal mental image, in an indissoluble unity of function.

But this *apparent* indissolubility of unity is—as previously

stated—due to the creative functioning of plural (physiological and psychological) vital energies. The cells of the retina and the mental images of the retina are two different classes of creative effect, produced by two different classes and laws of vital energy.

The *four* laws of Hunger are thus, by this time conceived to be plural creative laws of vital energy, working on *four* different planes of substance, form, force, and motion. And the fact is possibly worth repeating, that any plural grouping of two classes of vital geometrical forms, as of a retinal geometrical form, on the one hand, as a retinal cell; and a retinal geometrical form of a mental image in the memory or subconsciousness, on the other hand, are conditioned for their plural existence on the working of plural creative laws of vital energy working on different planes of substance, form, force and motion.

The four laws of creative Hunger (seeing that they are plural and operate on different planes of substance, form, force, and motion), may therefore be classed as:

I.—Physiological.

II.—Psycho-physiological.

III.—Psychological.

As there can be nothing “spiritual” that is not in some sense or other *psychological*, I imply the existence of the “spiritual” under the head of the psychological. By way of illustrating the working of this law of vital energy in this threefold way, let us suppose that you have in your mind at this moment a *mental* picture of your mother, or of a child or friend. Let us also suppose that this *mental* picture of your friend is one of sight, visibility; a mental picture of geometrical *visual* proportions.

Now, before this mental picture could have any existence at all, as a form of spatial, geometrical identity, fourfold creative *physiological* Hunger had to self-evolve the electron-corpuscles of the atoms of the cells of the rods and cones of the retina, as a condition to the clearness and distinctness of the retinal image in an *optical* sense.

But the existence of optical images does not always imply

the existence of sight, for optical images may be seen in the eyes of the dead.

The self-evolution of the mental visual image in an *optical* sense was therefore only a relative yet necessary condition to its visual transmutation in a psycho-physiological *sensory* sense.

But before this was possible a law of vital creative energy had to vitally transmute into a psycho-physiological sensory image, the previously created physiological *optical* image.

Moreover, the existence of *sensory* mental visual images does not always imply the psychological capacity to identify and recall the geometrical form of the objects seen; or the other complex properties of the object.

Before this is possible a *psychological*, subjective, creative law of energy, distinct from the physiological and psycho-physiological, has to self-evolve the electron-corpuscles of the atoms of the visual mental image into a *psychological* image of the memory.

In the transmutation of the mental visual image, therefore, through these three stages, the points of the application of the law of energy on the image, the direction of the motions of the constructive forces on the image, and the trinal magnitude implied in the ultimate transmutation of the image, was all the result of the law of vital energy operating on three distinct spatial planes of substance,—form, force and motion.

So that, whilst the majority of the five senses have to do double work in self-attracting objects for primary self-assimilation and for self-transmutation on the physiological, psycho-physiological, and psychological planes, albeit it is easy enough to point out that the nature of *some* of the five senses is more clearly adapted to the self-attraction of physiological and psycho-physiological objects for self-assimilation, than psychological. Where the nature of the object is physiological a physiological sense of self-attraction is used; where the nature of the object to be self-attracted is psycho-physiological, a psycho-physiological sense of self-attraction is brought into play. And where the nature of the object is purely psychological a psychological sense of self-attraction tries to posit

itself as a condition for loftier self-assimilation, self-transmutation, and self-production.

Thus it is that our psychological mental images (of the memory of the subconsciousness) are real and actual, vital, geometrical energies.

SALVARONA.

*(To be continued.)*

## THOUGHTS ON CREATION.

Stupendous thought; Oh, can we know  
From cosmic forces gleaming light  
How Suns and Planets come and go?  
The life and mission of their flight?

In the early dawn of the human race when sensation asserted its intelligent individuality and man became conscious of his power of rational contemplation, he was destined to pass through a long period of uncertainty and reverential awe when brought face to face with the mighty evolutionary powers that surrounded him.

The most common events inspired wonder. He reasoned that as no man could build the world nor rend the earth asunder and lift mountains above the clouds, such mighty deeds could be done only by an all-powerful being—a great Jehovah. Hence in early thought the people fancied they saw this powerful Jehovah riding on the storms and thundering from the clouds. They saw him in burning bushes lit by volcanic fires, and in rare instances conversed with him face to face!

While all nations and many tribes are taught to hold sacred, vestiges of these early fancies, it may be assumed that in their minds the mystery of creation cannot be solved.

The most casual observation reveals the fact that distant heavens first gave birth to revolving haze clouds of cosmic force.

Of these haze clouds several thousand may be seen forming suns. These clouds show through the spectroscope one to four of earth's elements, increasing as they advance to stellar suns. The star Aldebaran reveals nine elements and our sun sixteen. Professor Fowler claims the discovery of thirty-four. For our matured planet we claim sixty-eight elements.

As hydrogen and oxygen, united, produce a new property—water—in like manner every new combination in the course of evolution evolves a new condition with new properties till stable properties become elements.

Elements are subject to infinite subdivision by heat till a void state imperceptible to our sense exists.

If carried back to this primordial void, what is there taking place we could not sense, to us a void, although it contains the uncaused principle from which elements evolve that build the universe.

We may safely reject all theories of fragments being thrown from the central body by some evolutionary accident, forming chance worlds, as text-book fallacies.

It is a self-evident fact that all self-moving force is a living principle. This idea was grasped by Professor Young, who stated in his *Astronomy for Schools and Colleges*, 1899: "It is more probable that the Planetary System grew than that it was built outright." This is the keynote in solving the Mystery of Creation.

There can be no growth without constant change; earth's changes in Geological time clearly follow this important law of growth.

It is reasonable to conjecture that those sun spots often twenty to fifty thousand miles in diameter are composed of material ripening for worlds, and when matured they part from the sun as ripe fruit falls from its tree, and a world is born.

This principle of balanced electrics in the throes of world birth is well illustrated by the parting in 1846, of Biela's seven-year comet, forming two comets that traveled side by side, slowly diverging in plain view for four months. Seven years later they reappeared, slowly diverging. At their subsequent periodic times fragments fell into our atmosphere presenting brilliant meteoric showers called by Herschel's daughter, Bielaes' swarm.

In like manner suns and worlds are born to die!

About as an acorn calls from the invisible atoms the stalwart oak, worlds arise from the cosmic sea of ethereal force.

We must constantly bear in mind that whatever is, could not otherwise be.

Worlds evolve, or grow, as independent of direction as snowflakes in a storm.

As we can sense nothing beyond a limited range of vibration, what appears to us a mysterious creation is but a new form of cosmic force. This cosmic force may be an insensible void, slumbering ether, revolving atoms, or solidified worlds.

The planets surpass the sun in numerical elements and advanced maturity as the sun surpasses its ancestral haze cloud, thus following evolutionary law as clearly as the advent of life from silurian trilobite to tertiary man.

#### CAUSE OF REVOLUTION.

The mystic cause of revolution is very simple. By central attraction of elastic force, the body must revolve to resist central compression; by this means the equilibrium is restored between centripetal and centrifugal forces. This principle is well illustrated in whirlwinds and whirlpools.

The interior heats from molecular activity in the fight between compression and resistance generates an electric current that polarizes the earth and maintains its diurnal motion by counteracting polar compression.

Self-motion is the first law of life. Our Solar System forms one organic living body.

The planets and comets are electrodes gathering electric force that feeds the sun. This is proved by Kepler's first law of planetary motion in elliptical orbits around the sun. This excentric motion is more noticeable in comets falling almost directly toward the sun from immense distances. When they near the sun they let go their redundant electric force and becoming repellent are driven back to distant realms where they gather and return with a new supply of the spent force of the sun lost in heat and light radiation.

These comets would, by the law of inertia and gravity alone, swing to an equal distance either side of the sun like a clock pendulum past its center were they not rendered alternately negative and positive by the action of the sun. In fact, without this electrical exchange of force their orbits would be a perfect circle till their solar revolution ceased for lack of propelling force. Clearly solar revolution of comets and planets is maintained by the double action of magnetic force that can act only



in elyptical orbits, discharging their redundant force when in perihelion, and becoming repellent, are driven away.

When we consider that electric force carries the heart and lungs, and performs all muscular action of animal life, and all motion of the physical universe, we can easily conjecture that all are parts of one living whole. That all combined is a living force, is convincingly demonstrated by the living stream flowing from every congenial source.

In blooming vales, the green-clad hills, the chafing groan of forest trees, and the hillside echoes of the panther's scream, require no proof but citation that the spring from which life so freely bubbles must itself be a living stream. Even the silent rocks are waiting disintegration to form soil, grow in grass, feed the sheep, whose grass-fed flesh is transformed to the body of man. We look at a rock, yea, only a rock, and contemplate that in a few thousand years it will stalk over the earth in man.

#### ODE TO WORLDS.

Stupendous worlds in untold numbers vast  
Together chained vassals all in fetters fast,  
In heavens deep there tumbling in their might  
Mid coruscations blaze in solar light  
Where lurid haze spots gather on thy face  
Ominous terror strikes deep the human race.  
Long from the planted seed in cosmic morn  
Behold thy mighty throes—A WORLD IS BORN!  
August world! boiling, seething, in thy might,  
The finished work conceived in cosmic night,  
The rocks, the ocean, soil, and seaweeds grow!  
A world of flame—of life—and Polar Snow!  
O mighty world! through heavens proudly stride,  
Now bearing kings, and rulers, decked in pride.  
Oft stormed by meteors blazing thick and fast,  
Unmoved by comets flying terrors vast!  
Yea, onward rolling, suns, worlds, comets, all!  
Onward whirling, nowhere reach, nowhere fall!

Wandering worlds! unfold thy plans, thy aims,  
 Transcendent worlds of ethereal plains!  
 Thou knowest not sweet life thy burdens crave,  
 Nor that thyself art hastening to the grave!  
 The storm, the wreck, are mile boards 'long thy path,  
 Each jar, explosion, thunder, dying wrath!  
 Alike grow suns, and comets, planets, all!  
 Alike together worlds, like men, must fall!

FRANKLIN D. ORCUTT.

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Nothing on earth can smile but man! Gems may flash reflected light, but what is a diamond-flash compared with an eye-flash and a mirth-flash? Flowers cannot smile; this is a charm that even they cannot claim. It is the prerogative of man; it is the color which love wears, and cheerfulness and joy—these three. It is a light in the windows of the face, by which the heart signifies it is at home and waiting. A face that cannot smile is like a bud that cannot blossom and dried up on the stalk. Laughter is day, and sobriety is night, and a smile is the twilight that hovers gently between both—more bewitching than either—*Henry Ward Beecher*.

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From within or from without, a light shines through us upon things, and makes us aware that we are nothing, but the light is all.—*Emerson*.

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He is a wise man who does not grieve for the things which he has not, but rejoices for those which he has.—*Epictetus*.

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Humanity is the solid foundation of all the virtues.  
 —*Confucius*.

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According to his nature, man loves truth with a pure and disinterested love, the strongest intellectual affection. The healthy eye does not more naturally turn to the light than the honest mind turns toward the truth.—*Hume*.

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Knowledge, in truth, is the great sun of the firmament. Life and power are scattered with all its beams.  
 —*Daniel Webster*.

## THE SECRET OF LEVITATION.

To overcome the weight of physical bodies has been a great problem. It is this that has troubled aviators, always. Mechanical contrivances have been added to create a preponderance of buoyancy; but to give the bodies themselves buoyancy still remains a secret.

The would-be individual aviator must first learn the secret of levitation: How to make a human body light; lighter than the atmosphere in which it dwells.

Have you ever tried the experiment of raising a body with the fingers? Many have tried it successfully, and it is a tremendous fact. Nobody can explain how it is accomplished, or rather why it is accomplished. One person sits or lies down; two or four people place their fingers one under each arm and one under each knee, all take three breaths, and at the third, lift their fingers; and—the body rises into the air, several inches or several feet according to the faithfulness of the persons taking part. And the body comes down gently or abruptly, also according to the gradual or sudden exhalation of the breath of the parties taking part.

Now what is the science of this? The air is rarefied by the concerted inbreathing, and the inbreathing of the one to be raised renders it lighter, more buoyant. If the outbreathing is gradual the body has time to float down before the original condition of the air is restored. This experiment is a broad hint. It reveals the operating law; yet this demonstration has been studied and theorized over for years without results.

What does this demonstration prove? It tells us the secret of levitation is hidden in our own bodies and our own aura. It is also hidden in the earth; but, one thing at a time is sufficient. It is easy to study ourselves first. This little experiment with these astonishing results tells us that our weight is caused by too little air inside of our bodies and too dense an aura outside of it; too much earthly matter in proportion to the air in our bodies, too condensed an atmosphere outside.

Now we do not have to change the whole immediate atmosphere in order to make ourselves light, but only our own aura. That, we carry with us wherever we go, and we can maintain such an aura as we will. As it is to-day, and always has been, we do not take intelligent care of our aura; we let any one or anything that happens to come along enter it and qualify it. Also we take no care what we ourselves do to it or what we make it. In the experiment just cited, the air is not only rarefied by united breathing, but also by the buoyant condition of the minds of those taking part. Life is buoyant and life is free. We can receive it or shut it out. Happy conditions let life in; the reverse shut it out.

Wrong conditions of the mind cause wrong desires and sensations in the body. Thoughts are living, active entities. Our thoughts have made our bodies too heavy, opaque and unwieldy. This means old age, disease, and finally an entire shutting off of life in the body. Therefore, in order to make a success of levitation, we must have a buoyant mind and a buoyant body. This means a sound mind in a sound body. Health first. Remember in every undertaking—Health first. If we cultivate supernormal development before we have attained the normal, it inevitably destroys the body. Many foolish people are struggling to do this, thinking that when they have attained to the supernormal, then they will have power to put the body in condition. This is a delusion. Before they reach to that high power the body will disintegrate. Why? Because they are constantly concentrating life in the higher mental, and starving the physical body and the surface mind. We must live in our bodies in order to keep them alive.

The condition of the body shows that we eat too much earthy material. The grossness of bodies shows that the greater part of this earthy material is taken in the form of flesh—animal flesh. The more this is practiced the grosser become both the bodies and the minds. The cannibals have the grossest bodies of all human kinds, and they have been described by travelers as having bristles instead of hair. It is also reported that a cannibal boy who has been brought to this country to be educated as an experiment to see what civili-

zation will do for a cannibal, is said to have bristles instead of hair. Observe any great meat-eater and you will see that he steadily grows to look more like an animal and less like a human being.

It has been argued that the greatest flesh-eating race has the greatest intellectual development, and biggest diplomatic and business brains. Now, if flesh-eating were responsible for this, cannibals would be superior to any other race in these respects. As it is, we can only say that they have developed in spite of their flesh-eating. But the point for students of levitation to note is that they have ponderous and gross bodies and dull minds. To become less solid we must omit flesh foods. We must also omit foods or substances that sap the vitality, giving nothing in return. Again, however excellent the food and drink taken, we must not overburden the body with too great a quantity. To discover the amount that will keep us in the most perfect health—that is our task. Not only that, but instead of living so that our bodies steadily degenerate throughout life, we should live so that they maintain health, and also progress. They must grow finer, lighter, more supple and less opaque.

When we have removed that great stumbling block, unsuitable foods and drinks, it will be comparatively easy to cultivate the necessary mental conditions. The mind creates the bodily conditions; but then the body reacts on the mind and is a constant drag on all effort to rise. (Our principal food is air,) and next to that water. If we supply plenty of these two elements, comparatively little else is needed. We do not yet fully realize that all visible things are nourished by the air. The only use of earthy material is to cause forms sufficiently opaque to be visible. Water is useful only for carrying the air and earthly materials. Everything that grows contributes to the air. Flowers and grasses, sweet-smelling herbs and the leaves of the trees are more necessary about our homes for the nourishing of both bodies and minds, than potatoes and cabbage. However, everything contributes its share, and all are needed.

Then, if we are to attain levitation we cannot spend our

days at desks and tables and sewing-machines. Only a short time each day may be spent sitting still, if we are to compass the normal, not to mention the supernormal. Neither can we engage in exhausting activity which leaves us devitalized at the close of each day. For health and for progress we must exercise to the extent that we feel refreshed after it and stronger each day for taking part in it. And whatever this exercise is it must be some useful work that is enjoyable. Idle recreation is necessary for certain people who are living unnaturally and confine themselves many hours a day to unnatural work or idleness. To those who work and delight in it that work is the happiest kind of recreation; they need no useless child play. But do not make the mistake of thinking that children do not need play; they have not developed ability to engage in anything else. Play comes first. Later we come to understand the real.

Now the air has various vital elements. In the course of our development we are able at first to live only by having plenty of the grosser element. If we lack this we suffer. In cities, offices, mills, etc., we are largely shut away from it, and health suffers. We must have an abundance of pure outdoor air. But when we have lived on this and progressed, a condition is developed where we can absorb the next finer element in the air and subsist on that. And this finer element no one can shut away from us. It is so subtle that it flows in where the grosser cannot. And there is a finer element still to which it is possible for us to grow. When we reach this state we can breathe when we apparently are not breathing, and if we were put in the ground or sealed up in a big bottle from which the air had been removed, we still could breathe and exist, for it is impossible to exclude this finest element. According to our ability to subsist on the finer elements of air will gravitation be overcome.

But remember—we cannot skip any of the steps without injuring our bodies. We must grow to all this. So the art of levitation, normal levitation, is naturally a slow growth, even when we have set about it in a proper way. When it arrives it will partially annihilate time and space and the expenditure of

vitality. Walking then will be floating—the most delightful experience; and we can cover great distances with little fatigue. We shall rise and descend, and direct our course by the breath and the will in much the same manner that we direct our walking.

Once the cue is given many will experiment privately, and various helps will be discovered. There are special muscle-exercises that are an aid to this accomplishment, but the greatest aid of all is Faith. We could never walk without faith; we could never accomplish anything without faith, and all things are possible in proportion to our faith.

Birds have bones much more hollow than the bones of human beings. That is because they do not eat so much beyond their needs. Birds do not have rheumatism, and we will not suffer from this when we regulate our food by our needs. Just as rheumatism cripples, makes heavy and unwieldy, prevents free motion, binds us to earth, so in its less developed stages it prevents us from rising free of the earth. Birds breathe through their quills as we do through our pores, and when the pores are not clogged and the bones are more hollow we can make our bodies pneumatic as the birds do, only more so; for we shall not need any wings; that is, material wings.

As stated, the only use of earthy substances is to make visible, and we shall have no need for our wings to be visible. Wings, of either birds or humans, are Faith. Every visible thing in Nature is for our instruction, and the visibility is necessary. The material things lead us to the real things of which they are the covering. Everything in Nature pictures forth something of ourselves; everything suggests some truth concerning our nature, abilities and power. Those who observe and think are always discovering and inventing; profiting by these suggestions and manifestations. Wings suggested ships and later flying contrivances, and now that they have arrived, the next step will be flying without devices, just as the next step beyond telegraphing by means of wires was telegraphing without wires.

The world has been a very long time arriving at any kind of aviation. We cannot arrive at anything until we have

grown to it, and that we have at last grown to a cumbrous and crude aviation tells us plainly that we are near to the next step—individual aviation. We must refine, and grow a little more; then we can fly by the aid of machinery; a little more and we can fly without mechanical devices or aids. Perhaps the man is now living who will be the first to demonstrate this possibility.

MABEL GIFFORD SHINE.

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### RESURRECTED WORDS.

If an audience of average men and women was asked the meaning of the word Infinite, the answer would probably be, boundless, eternal, everlasting, not finite, etc., etc., and all of these definitions are sanctioned by current lexicons; but there is a more profound and technical meaning embodied in the word which, I believe, no American lexicographer has ever given to the world.

Intrinsically and analytically the word signifies action, a mode of action inducing perpetuation, growth where the death of the old merges into the birth of the new; extensions where ends merge into beginnings; expansion from a center outward in continually enlarging circumferences, as in the growth of a tree; perpetual in persistence of method, not in any measurement or dimension.

It is impossible for the human mind to conceive of anything whose duration is not contingent upon something more enduring than itself. It is impossible to conceive of perpetual existence without inexhaustible resources for such perpetuation. Life is everywhere dependent upon what it consumes. The ratio of demand and supply determines both the volume and the quality of all living things. It is an equation in which activity alone is infinite—in which action alone is eternal.

Nowhere in erudite lore does the word Infinite mean an unending *statue quo*; even in its application to God, the Creative Power, this meaning is not authentic. Omni-Potence means that *modus operandi* in the Universe which is Omni-Potent. Omni-Science means that provident and unerring



system of Science whose coördinate laws govern the entire Cosmographic Economy. Omni-Presence\* means the all-embracing and persistent operation of those laws. It is the activity of the system that is infinite; its persistent action insures its potentiality. It is not the scope of the Cosmos, nor the Prescient intelligence of its Architect that is Omnipotent; it is the activity of the mechanism itself. It is not that which this activity produces; it is the activity *per se*.

In the word infinitesimal, which is a euphonic blending of the two words infinite and small, we find the same pregnant meaning. Though the superficial and surface meaning of the word is assumed to be exactly the reverse of the word under discussion—though it passes currently as the antithesis of all that is uncircumscribed and is applied only to the microscopic, yet it offers the strongest possible proof of that which I am endeavoring to elucidate; it is action alone that produces the infinitesimal—that conserves creative material by processes of disintegration and transmutation whose activity is infinite—it is this activity that is the basis of creation, not the material used; it is the *modus operandi* and not the impalpable stuff—the atom is the fulcrum, not the power.

Man has this advantage over the atom—he can see both up and down the scale of evolution; he can see both up and down the scale of dimension; both forward and backward in the calendar of finites. His mind can comprehend both maximums and minimums; it can cognize that which is infinitely vast and that which is infinitesimally small. In this he has an advantage over the atom—unless indeed the atom is endowed with the same infinite ability to cognize creations and conditions of life infinitely larger and microscopically smaller than itself. If this, indeed, be true—if the atom is a result of ages of anterior evolution; a product of antecedent causes whose potentiality is also infinite—then the dawn of creation recedes commensurately and the so-called primordial atom is not the ultimate beginning of the creative plan; and the Universe, immeasurably vast as it appears to the human mind, and infinite as its potentialities are, may be but an intermediate stage

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\*Present in all time as in all space.

in some vast Evolutional Scheme whose potentialities transcend the most transcendental acumen. The intrinsic meaning of the words under discussion will justify such a surmise.

Infinity is popularly assumed to be both space and duration stretching immeasurably onward into the hereafter. It is generally vaguely understood as a contingent of the Realm above—immediately overhead and looking toward the zenith; we always, consciously or unconsciously, cast the mind upward in using the word. But, since the Earth revolves that imaginary Realm is never for two consecutive moments the same, nor is the zenith for any two consecutive moments in the same place. If the eye could be fixed constantly for twenty-four hours, upon that point in space which is directly overhead, at the expiration of that time the vision would have traced a sidereal loop, whose circumference would be located at the zenith-point distance from the eye, and whose diameter would be twice the distance of the zenith-point from the eye, plus the diameter of the Earth and twice the height of the individual.

Moreover, the orbital movement of the globe carries it continually into new territory, and at no two consecutive moments are our horizons the same. Thus, obviously, all effort to locate the Realm of the Hereafter overhead must forever be futile, unless we are content to confine it within the area of the atmosphere, which never changes its relative position to the Earth.

If we desire to be accurate in reasoning and authentic in research into the occult, we should educate our minds to a correct understanding of the terms in vogue; the intrinsic meaning of words should be studied.

PAUL AVENEL.

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Thought takes man out of servitude into freedom.  
—Emerson.

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In the good as well as in the evil of life, less depends upon upon what befalls us than upon the way in which we take it.—*Schopenhauer.*

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God has his dwelling within every good man.—*Seneca.*

## OCTOBER.

Now is the Autumn's fairest moon,  
And the royal purple noon  
Of all earthly glory;  
Now let cares drift far away  
While each wonder-working day  
Tells to us its story.

Sung amid a thousand hills,  
Hymned by "silver-throated" rills  
Through the meadow straying,  
This sweet poem of the year  
Mellows all the atmosphere,  
Charm on charm displaying.

Scarfs of gold and crimson rest  
On each mountain's plumed crest  
In a dewy splendor;  
While o'er all earth's dainty things  
Nature spreads out gauzy wings  
As of each most tender.

Hills on which we fondly gaze  
'Neath a soft enriching haze  
All day long seem dreaming;  
Curtained from our curious eyes,  
Beauty gives us glad surprise  
Through each vista gleaming.

Now her turrets seem to rise  
Fair as dreams of Paradise  
On our vision stealing;  
Then they float and pass away  
Into darkness and decay  
Death alone revealing.

Now from every tree-top wave  
Leafy banners gay as grave,  
Nature's mood betraying;  
Then these faded, wasted forms  
Rent by force of winds or storms  
Fall, no use portraying.

Leaves! What say you to my heart?  
Winds! What melancholy art  
Wakes ye into sighing?  
Wherefore when we hear your moans  
Thrill our heart with echo tones  
Chord to chord replying?

Leaves! ah, well I know your power,  
Winds! ye have a wondrous dower  
All the past revealing;  
Faded hopes like Autumn leaves  
Strew life's pathway, Nature grieves,  
One with us in feeling.

But there is a glory born  
With our life's unpurpled morn,  
Stronger than all grieving;  
Aye, and brighter than the days  
Scarfed in gold and purple haze,  
'Tis of faith's fair weaving.

Leaves may fall and quick winds sigh,  
All forms of beauty fade and die,  
Still, Faith to us replying  
Mounts upward singing toward Love's gate  
And bids us calmly work and wait;  
All cause for grief denying.

Ah! if the Autumn of our days  
Find but the soft and mellow haze,  
Our fading joys concealing,  
Then will our hearts be full of peace,  
And every hour bring rich increase,  
A life of use revealing.      BELLE BUSH.

## UNDER A STREET LAMP.

Held from the dim exterior night,  
Cloistered in this small circle's light,  
I wait, and watch, and idly dream,  
While shadows in procession pass  
From dark to dark; each shadow has  
A white and certain face,

That looks beyond my narrow ken,  
Vanishes, nor returns again.  
Their wistful eyes encounter mine  
One instant, as they flit, and flit,  
Away from me, and unto it  
Toward which they strive and roam.

Sometimes I think they challenge me  
The end of their pursuit to see;  
And smile toward love, or sternly hate,  
Or, seeing God, endure to climb  
The rugged, painful steps of time  
With patient, ceaseless feet.

For steadily they sweep away  
Into the void; I only stay,  
And wonder at the thronging shapes,  
Asking again and yet again,  
If these be souls, or only men,  
Who follow so their fate.—

If I alone am left to see  
A dead world's final destiny,  
If these must swing forever more  
Around my little plank of light,  
Ghosts, seeking through eternal night  
The lost, sweet things of life.

—*Mary Allen*, in "Springfield Republican."

# THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT

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## THE MEANING OF LIFE.

No two individuals can look upon life in exactly the same way. Its meaning must necessarily vary according to the experience and development of each soul. To some, life has no meaning beyond material well-being and the satisfying of desire. The external limits the boundaries of their lives, because the exigencies of sensuous demands, which are wholly objective, leave no time for thinking. By meditation alone can one achieve freedom from the bonds which hold the mind captive and prevent the clear vision that would reveal the higher meaning of life. At this period of his evolution man is asleep, dreaming his dream of sense-illusion, from which he will be awakened some day, either gently through a quiet unfolding of the bound and benumbed faculties of his soul-being, or more rudely shocked into waking consciousness of life's realities by what may appear to him to be disaster, but which really is in the end a divinely regenerative influence or agent which saves his soul. At a certain stage of development most persons undergo this experience and recognize the truth of the sacred message.

We have at times appeared to be shipwrecked without hope of rescue; but when the storm abated and the clouds were dispersed, the rainbow of promise appeared and the still, small voice within made itself heard; calmness took the place of agitation and peace displaced the pain which seemed unbearable. Then we were able, through the magnifying glass of spiritual perception, to read and understand the lesson set for all to learn, and the higher meaning of life began to dawn upon the awakening intellect.

Suffering often seems to be the chief path to soul-development; but the peace that comes to the awakened one—the peace

that passeth all understanding—is more than worth the price paid, because of the purification gained.

That mind which has reached the crossing of the ways where it must make choice, and which feels strong enough to take the higher path, leaving behind it forever the allurements of the sense life which are fatal to spirituality, is already regenerated.

Life is exceedingly complex in all its ramifications, and is an almost hopeless puzzle until one grows to understand its inner meanings. When these are grasped and are engrafted upon the consciousness there comes to each one a light that ever increases, the light of the spirit, which reveals underlying realities, the beauty of which is beyond the comprehension of the sense-bound mind. This advancement need not mean separation from one's fellow-beings. On the contrary, we are brought into closer relations with them.

The spiritual perception grows more delicate, but the bond of humanity also grows stronger. The needy have gained a friend, the suffering ones a brother or a sister. In the spirit of humanity our strength is willingly given to any work that works for humanity. Self is put behind—no longer allowed its former arrogant, all-absorbing and dominant position. The revelation that has come to the soul has regenerated the whole being.

The man or woman who obeys the laws that govern the spiritual being; who is faithful in the quest for truth along the golden grooves of reason; who gives up his or her whole being to an absolute allegiance to the best and purest ideals, keeping the inner life in unity with the highest principles of conduct serves to illustrate the highest meaning of life and becomes a light-bearer for humanity, showing the way to those high altitudes where the soul finds its haven of rest.

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In Mexico there is an extraordinary stone of basaltic porphyry which weighs twenty-four tons. It might be called the calendar of the Mexicans, for this enormous stone is cut into figures which denote the Mexican division of time. This is one of the many interesting relics of Montezuma's realm.

Chosroes II, surnamed *Parvis* (which means Victorious), of Persia, was the grandson of Khosru *the Magnificent*. This king "kept 15,000 female musicians, 6,000 household officers, 20,500 saddle-mules, 960 elephants, 200 slaves to scatter perfumes when he went abroad, 1,000 sekabers to water the roads before him, and he sat on a pillared throne of almost inconceivable splendor." These reigns were the golden period of Persian history.

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Longinus, author of a work called "The Sublime," who flourished A. D. 213-273, was named *A Walking Museum*.

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The following is a sample of some of the extraordinary names given by the Puritans to their children:

A leather-seller of Fleet Street, London, was named Praise-God Barebones. His son was If-Jesus-Christ-had-not-died-for-thee-thou-hadst-been damned Barebones. He was usually called Damned Dr. Barebones.

### MUSIC OF THE SPHERES.

Pythagoras was the originator of this phrase. According to Plato, a syren sits on each planet, singing a most sweet song which accords with the motion of her own planet and harmonizes with that of the others. Milton speaks of the "celestial syrens' harmony, that sits upon the nine enfolded spheres." Maximus Tyrius says that the mere proper motion of the planets must create sounds, and as the planets move at regular intervals the sounds must harmonize.

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Make choice of him who recommends himself to you by his life as well as address.—*Seneca*.

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The day you marry it is either kill or cure.

—*Spanish Proverb*.

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One would what he should, but he can't; one could what he should, but he won't; one would and could, but he knows not what he should.—*Goethe*.



## IDLE TALK AND SILENT POWER

"I," said the shadow, "I can play a thousand tricks upon mortals; I can delude them by countless projections and appearances, I can cause them to enter a lifelong pursuit of me, despoil themselves of all their real possessions and frantically attempt to seize the illusory phantoms of my creation. In fact, this world is my sporting ground, and I rule it according to my whim and fancy."

"O, but I!" said the stream of water, "I travel playfully throughout the land, bestowing my favors upon whatever posies my fancy chooses. Sometimes I take pleasure in devastation, run riot among those that displease me, or tear them up and root them out. Again, I fertilize and irrigate, but whatever I do I choose my own way, whether it be straight or crooked, for 'tis plain I own the land."

"Nay, nay," said the fog, "why all this prattle, when it is well known that I can prevent you from seeing even yourselves and knowing where you are? I can make the brightest eyes powerless. My very appearance causes consternation upon a battlefield and prevents the god Mars from recognizing his own. My supremacy upon land or ocean is unlimited and 'tis but justice that my accomplishments should take precedence over your mediocrity."

The Sun came out and in silent solemnity dried up the stream and dissipated the shadow and the fog.—From "Fables and Symbols," by *Clémence de la Baere*.

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Never the spirit was born!  
 The spirit shall cease to be never!  
 Never was time it was not,  
 End and beginning are dreams.  
 Birthless and deathless remaineth the spirit forever.  
 Death has not touched it at all,  
 Dead though the house of it seems.

Nay! but as one layeth  
 A worn-out robe away,  
 And taking another, sayeth:  
 This will I wear to-day,  
 So putteth by the spirit  
 Lightly its garment of flesh  
 And passeth on to inherit  
 A residence afresh.

—*Sir Edwin Arnold.*

## ABOUT BIRDS

As to birds, we see a surprising imitation of reason in several animals, but it nowhere appears in a more sensible manner than in the industry of these little creatures in building their nests. What master has taught them that they have need of them? Who has told them how they should build them? What architect has taught them to build a solid foundation? What tender mother has advised them to cover the bottom with soft and delicate substance? \* \* \* Who has suggested to them that ingenious charity which leads them to pluck off so many feathers from their own breasts with their beaks, as is requisite for their preparing a cradle for their young!—*Addison*.

## SOME MISNOMERS

*Arabic Figures* were not invented by the Arabs, but by the Indians.

*Blind Worms* are no more blind than *moles* are; they have very quick and brilliant eyes, though somewhat small.

*Brazilian Grass* does not come from Brazil, or even grow in Brazil, nor is it a grass at all. It consists of strips of a palm leaf, and is chiefly imported from Cuba.

*Catgut* is not the gut of cats, but of sheep.

*Cleopatra's Needles* were not erected by Cleopatra, or in honor of that queen, but by Thothmes III.

*Down for adown* (the preposition) is a strange instance of caprice, in which the omission of the negative (*a*) utterly perverts the meaning. The Saxon *dun* is an upland or hill, and *a-dun* is its opposite—i. e., a lowland or descent. Going *down stairs*, really means “going upstairs” or ascending; and for descending we ought to say “Going a-down.”

*Dutch Clocks* are not of Dutch, but German (*Deutsch*) manufacture.

*Galvanized Iron* is not galvanized. It is simply iron coated with zinc, and this is done by dipping it in a zinc bath containing muriatic acid.

*German Silver* is not silver at all, nor was the metallic mixture invented by a German, but has been in use in China time out of mind.

*Honey Soap* contains no honey, nor is honey in any way employed in its manufacture. It is a mixture of palm-oil, soap and olive-soap, each one part, with three parts of curd soap or yellow soap, scented.

*Hydrophobia* (Greek, *dread of water*) applied to mad dogs is incorrect, as they will both lap water and swim in it.

*Indians* (American). A blunder of geography on the part of the early discoverers of the New World, who set their faces westward from Europe to find India, and believed they had done so when they had discovered America.

*Irish Stew*, a dish unknown in Ireland.

*Iron Mask* was made of velvet.

*Rice Paper* is not made from rice, but from the pith of Tung-tsau, or hollow-plant, so called because it is hollow when the pith has been pushed out.

*Sealing Wax* is not wax at all, nor does it contain a single particle of wax. It is made of shellac, Venice turpentine and cinnabar.

*Slave* means noble, illustrious, but is now applied to the most ignoble and base.

*Toad-flax* has nothing to do with toads. It is *tod* flax, i. e., flax with tods or clusters.

*Ventriloquism* is not voice from the stomach at all, but from the mouth.

*Wormwood* has nothing to do with worms or wood; it is the A. Sax. *Wer-mod*, man-inspiring, being a strong tonic.

—*Dict. of Phrase and Fable.*

## AVOID FEAR.

There is in human nature an inherent love and respect for whatever is free.

Fear cripples the spirit and diseases the body. Fear is everywhere—fear of want, fear of starvation, fear of public opinion, fear of private opinion, fear that what we own to-day may not be ours to-morrow, fear of sickness, fear of death. Fear has become with millions a fixed habit. The thought is everywhere. The thought is thrown on us from every direction. Fear makes the tyrant. It makes the merciless master, the inexorable creditor. “I fear,” says the man of millions, “that unless I exact my rents or dues, that I can no longer enjoy the mania for heaping up millions, which do me no good but the thought of owning them.”—“I fear,” says his agent,

“that unless I obey my master’s rigid orders, and collect his rents and dues, that I cannot live.” Because the agent has the rich man’s fear thrown on him. He absorbs that thought from him. \* \* \* “I fear,” says some one commencing to learn an art, “the criticism of others on my imperfect methods in that art. I fear their ridicule.” Then you are ruled by them. You will never advance so fast as when you do not care for what they say. It is most desirable, then, to get rid of fear. It is the actual source of poverty of wealth and poverty of health. To live in continual dread, continual cringing, continual fear of anything, be it loss of love, loss of money, loss of position or situation, is to take the readiest means to lose what we fear we shall. Does it help you pay a debt, to fear the creditor when there is no money in your purse? Does it help you make a living, to be ever in fear of want? Does it help you to health to fear disease? No. It weakens in every way.

How shall we get rid of fear, and the rule over us of other minds crippled by fear? Attack in mind whatever you fear. Commence by seeing yourself in mind as brave. See yourself, in what you call imagination, as calmly defying whatever you fear, be it a man or a woman, be it a debt or a dreadful possibility. What you so figure to yourself in mind is a reality? Such thinking will give you strength. Demand for yourself more courage. Ask for it. Pray for it, and the quality of courage will come to you more and more, and what so comes can never be lost.\*

—*Prentice Mulford.*

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According to his nature, man loves truth with a pure and disinterested love, the strongest intellectual affection. The healthy eye does not more naturally turn to the light than the honest mind turns toward truth.—*Hume.*

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Don’t be a cynic and disconsolate preacher. Don’t bewail and moan. Omit the negative propositions. Nerve us with incessant affirmatives. Don’t waste yourself in rejection, nor bark against the bad, but chant the beauty of the good.

—*Emerson.*

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\*White Cross Library. F. J. Needham, publisher.

## COLONEL INGERSOLL'S BIBLE

Liberty is my religion. Everything that is true, every good thought, every beautiful thing, every self-denying action—all these make my Bible. Every bubble, every star, are passages in my Bible. A constellation is a chapter. Every shining world is a part of it. You cannot interpolate it; you cannot change it. It is the same forever. My Bible is all that speaks to man. Every violet, every blade of grass, every tree, every mountain crowned with snow, every star that shines, every throb of love, every honest act, all that is good and true combined, make my Bible, and upon that book I stand.

—*Robert E. Ingersoll.*

## FOREST FIRE PROTECTION

WASHINGTON, September.—One of the lessons which will finally be drawn from the trying experience of the present forest fire season, in the belief of officials of the U. S. Department of Agriculture, is the need of wider organization among private owners of timber to safeguard their holdings.

It is pointed out that already in the Northwest, both on the Pacific Coast and in Montana and Idaho, timberland owners have formed themselves into associations which assess the members on an acreage basis and thus meet the cost of maintaining a regular patrol and fire-fighting organization. Only by getting together can private owners usually assure themselves protection, for fire is no respecter of boundary lines and the man who undertakes to keep it out of his own timber will want it kept out of his neighbor's too. Wherever possible the Government's forest officers co-operate with the force put in the field by the associations, so that the employees of the Government and those of the private owners are handled practically as a unit in fighting the common enemy.

This co-operation is advantageous to both sides. Protection of the National Forests necessarily carries with it a good deal of protection of adjoining or interior holdings. If the private owners would everywhere shoulder their reasonable share of the burden, the public would gain both through more general forest conservation and through relief from the necessity of paying for the protection of private timber in order to protect its own.

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If you would slip into a round hole, you must make a ball of yourself.—*George Eliot.*

## BOOK REVIEWS

**A STUDY OF MAN AND THE WAY TO HEALTH.** By J. D. Buck, M. D. New Edition, Revised and Enlarged. Cloth, 260 pp. The Robert Clarke Co., Cincinnati, Ohio.

While this most interesting work has been enlarged and revised by the author, the text remains as first written. Since the first edition was published, the achievements of science, notably Marconi's triumphant success, have thrown a light upon the subjects discussed and the lines of research suggested, which were at that time new to many people. The trend of thought has moved to higher planes. Materialism is losing its hold in a measure. "With the Higher Criticism in religious matters, and the recognition of the Finer Forces in scientific research, there is a very evident uplift toward spiritual discernment. Materialism in science and creed and dogma in religion are thus giving place to the New Psychology. This science of the soul recognizes the innate spiritual intuitions as the true illuminator of man, which all true science confirms, and all true religion fosters and assists. The Study of Man was originally designed to lead up to, and facilitate just this spiritual enlightenment by those general considerations that make it both logical and unavoidable." Dr. Buck further states in his Preface that the object of this work "is to show that there is a modulus in nature and a divinity in man, and that these two are in essence one, and that therefore God and nature are not at cross-purposes."

The subjects under discussion are dealt with in a broad and rational manner. The view-point is ideal and philosophic, and a keen insight into the problems of psychology and a thorough knowledge underlying the matters treated, are shown by the writer. We cannot refrain from quoting a few paragraphs which serve to indicate the gist of the work:

"The cosmic form in which all things are created, and in which all things exist, is a universal duality.

"Involution and evolution express the twofold process of the one law of development, corresponding to the two planes of being, the subjective and the objective. Consciousness is the central fact of being.

"Experience is the only method of knowing; therefore to know is to become.

"The Perfect Man is the anthropomorphic God, a living, present Christ in every human soul.

"Two natures meet on the human plane and are focalized in man. These are the animal ego and the higher self; the

one, an inheritance from lower life, the other an overshadowing from the next higher plane.

"The animal principle is selfishness; the divine principle is altruism.

"Superstition is not religion; speculation is not philosophy; materialism is not science; but true religion, true philosophy, and true science are ever the handmaids of truth."

The whole book is intensely interesting to the investigating and thinking mind, and a careful perusal of its pages will well repay the reader. Every one should have a copy in his library.

### PUBLICATIONS RECEIVED

**STUDIES IN SPIRITISM.** By Amy E. Tanner, with an Introduction by Dr. G. Stanley Hall. Cloth, 408 pp., \$2.50 net. D. Appleton & Co., New York.

**THE NEW CYCLE, OR THE MESSAGE OF THE NEW DISPENSATION.** By Mrs. H. M. Bary. Paper, 35 cents. 3 for \$1.00. 20 cents wholesale. Published by the Author, 1277 West 23d Street, Los Angeles, California.

### THE BEST MAGAZINE

THE METAPHYSICAL MAGAZINE is the leading periodical of its kind in the world. At all times it stands for and represents the *best* of the thought along the various lines of activity that relate to the finer forces of nature and of the universe of intelligence. It is doing the greatest work of the day in literature. Its circulation should now be increasing by many times what it has been in the past. Many thousands are yet waiting to hear of its existence and searching for such a periodical. Nothing else fills this want.

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Everywhere in life the true question is, not what we gain, but what we do; so also in intellectual matters it is not what we receive, but what we are made to give, that chiefly contents and profits us.—*Carlyle*.

# THE METAPHYSICAL MAGAZINE

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LEANDER EDMUND WHIPPLE, Editor.

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## THE EGYPTIAN MYSTERIES

BY IAMBlichOS

TRANSLATED AND ANNOTATED  
BY ALEXANDER WILDER, M.D., F.A.S.

### PART IX

#### NATIVITIES AND GUARDIAN DEMONS

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#### THIRTEENTH ARTICLE

#### THE PERSONAL DEMON

Come, then, let us now endeavor, so far as we are able, to straighten the complicated problem in respect to the personal demon, which is likewise made the theme for various objections. So, therefore, to speak plainly, the treatment of the subject in respect to the personal demon is twofold, theurgic and technic: the one evoking him from the categories above, and the other from the visible periods in the world of generated existence. The former makes no use of the art of casting nativities, but the latter is devoted to such pursuits. The former pays honor to the demon more generally as superior to the province of nature, but the latter specifically as pertaining to the realm of nature altogether. Hence thou seemest to have brought down strangely the most perfect sacred performance to regard as a mere human affair, and to have put thy questions upon this subject as in a gymnastic exercise.

#### MODE OF QUESTIONING CRITICIZED.

So then, thou appearest to me to have cut off here only a very small part of the statement in relation to the personal demon. For it is the custom of those who work by the rules

of the art of vaticination in respect to the time of birth\* to summon him in a prescribed form from the dekans and the risings of the constellations of the zodiac and likewise the stars; the sun also and the moon, and from the Bears† and likewise from all the elements,‡ and from the world. It is not fair for thee thus to parcel out one very small part of the subject, "the Lord of the House,"§ and put questions simply in regard to that.

Here, in turn, thou askest in relation to one single subject under consideration (the personal demon), "*how the Lord of the House assigns it: according to what purpose, or what quality of emanation, or life, or power, comes from it to us.*" Thou also puttest the question in regard to "the calculating of nativities, whether it (the demon) actually exists, or not," and in regard to the finding of the Lord of the House, "*whether it is impossible or possible.*" What importance have these questions about the domination, in relation to the demon? For it is evident that our knowing as to how he exists makes no difference in regard to such matters as his essence and cause. For in respect to things having an origin

\*Greek, *φύσις*, *phusis*. This term has a wide signification. It strictly means the passive or material principle, the originating power of the universe: but from that it has been used to denote the constitution of things, the peculiarity of sex, the bent of disposition, etc. Our author here employs the term as the female agency in production, contrasting it with the genesis. It thus signifies "birth" and has been rendered accordingly.

†It has been remarked as an argument against the genuineness of this sentence, if not of the entire book, that the Egyptian astrologists did not have the Great and Little Bear in their planisphere. Iamblichos, however, was a Syrian and conversant with Chaldean and Grecian learning. Herodotos names the Bear as a northern constellation. SEE I, 148: V, 10.

‡This term has a somewhat indefinite signification. It is supposed accordingly by some to denote in this connection the planets, and by others, the signs in the zodiac.

§Every sign of the zodiac was considered to have a "house" for its "lord," or ruling planet. In the *Gospel according to Matthew* a pun seems to be made on the term. "If they call the lord of the house Beel Zebul." This last name signifies "lord of the house."

in the realm of nature, even though we do not chance to know, it happens all the same, that all and each of them have their own stability of essence in the universe. Thus, therefore, we will meet thy difficulties generally; but we will direct our attention specifically to what thou askest and endeavor in respect to them to give thee the solutions.

## FATE AND THE PERSONAL DEMON.

Thou also declarest that "*the person who has learned the scheme of his nativity, and so knowing his own demon, is liberated from fate, is truly favored by divinity.*" Thou dost not seem to me, however, to be saying these things altogether in harmony, either with themselves or with the truth. For if the demon has been assigned to us from the scheme of nativity, and we may find him from that, how are we released from fate through the knowledge that the demon was given to us according to fate? But if, as thou dost declare, we are really set free from necessity through the demon, how was it allotted to us by Fate?

Hence the things now uttered by thee not only conflict with themselves, but they are also at variance with the truth; seeing that the personal demon does not by any means come to every one by the scheme of his peculiar nativity. On the other hand, its origin, which we will hereafter set forth, was older than this. If, therefore, the demon that comes down should be contemplated alone from that source, the individual who attained a knowledge of the demon of his nativity, would by no means be happy or fortunate. Who, indeed, if in this case it were permitted to him, in order that he might accomplish the allotments from fate, would consent to receive the demon as a guide to liberation from fate? Yet this appears to me as a part of the theory respecting the demon, and to be the last of the kind, but that the whole of his essence is passed over in silence by such a mode of investigation. Yet these things, although they are incorrectly stated, are, nevertheless, not utterly foreign to the subject.

The doubts, however, which thou bringest out in their

order, in relation to "the enumeration of the Canons," and in relation to "skill in calculating nativities," that they are "beyond comprehension," do not involve us in any controversy in relation to the subjects before us. For whether these arts are knowable or beyond comprehension, yet the aura or emanation from the stars brings the demon to us, whether we ourselves are cognizant of it or not. The divine oracular art,\* however, can teach us in relation to the stars as to that which is the truest, and, at any rate, we have no need of the enumeration of the canons, or of the art of divining.

#### ASTROLOGY EXPLAINED.

If, however, it is necessary, when dismissing these subjects, to say it, thou dost not seem to me right in what thou affirmest, namely: *That it is impossible for expertness in astral observations† to amount to any actual knowing, for there is great disagreement in relation to it, and because Chæremón or somebody else has spoken against it.*" Indeed, by this mode of argument reasoning will be beyond comprehension. For all the sciences‡ have tens of thousands of persons disputing, and the matters of doubt in them have been innumerable. Hence, therefore, we are accustomed to say in opposition to those who are fond of disputing, that contradictory things create dissension even in things that are actually true, and that falsities are not alone in fighting one another. So, also, in regard to the mathematical science [astrology], we may not only affirm that

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\*Ficino renders this term "divine inspiration" in this place where it is contrasted with the art of casting nativities.

†Greek, μαθηματικὴ ἐπιστήμη, *mathematical episteme*, literally, skill in mathematics. But at the time when this work was written the term "mathematics" was employed to denote astrology, and accordingly it is so rendered.

‡Greek, ἐπιστήμαι, *epistemai*. This term properly denotes knowledges of a superior character, which are comprehended by the noetic intelligence, instead of the dianoetic reasoning faculty. Hence it signifies what is above the common arts which are learned and classified, and so constitute what is in modern times designated "science" and "exact science."

it is true, but also that those who err in respect to it contradict, knowing nothing in respect to the things that are really true. This happens, however, not only in relation to this science, but also in relation to all the sciences which are delivered from the gods to human beings. For as time is always going on, they are often intermingled with much that is of mortal origin, and the divine character of the knowledge becomes greatly obliterated. It is truly within, however, and though scanty, this sure evidence of the truth is nevertheless effectual for its preservation. When the signs of the measurement of the revolutions of the divine ones are clearly evident before the eyes, when they indicate beforehand the eclipses of the sun and moon, the enterings of the sun into the signs of the zodiac, and departures out of them, and the concurrent risings and settings of the moon with those of the fixed stars, the proof of actual sight is manifested agreeing with the prediction. And what is more, the observations of the heavenly bodies which have been preserved through all the period, both by the Chaldeans\* and by ourselves, bear witness together to the truth of this Science.

Demonstrations better known than these might be exhibited, if the discourse had been primarily upon these subjects. Nevertheless, as they are superfluous, and do not pertain to the recognition of the demon, it is proper that I leave them out, and pass on to matters more appropriate than these.

#### THE PERSONAL DEMON NOT DISCOVERED BY ASTROLOGY.

In thy epistle thou makest this statement: "The assumption of the Lord of the House (or Lords of the House, if there are more than one) pertaining to a nativity, is almost confessed by astrologers themselves to be beyond absolute prov-

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\*The *Æon*, or period, was reckoned as three hundred thousand years. Proklos, in his Commentary on the *Timæos*, states that the Chaldeans had records of observations of the stars which embraced entire cosmic cycles of time. Cicero, in his *treatise on Divination*, declares that they had records of the stars for the space of 370,000 years; and Diodoros the Sicilian asserts that their observation comprehended 470,000 years. As great antiquity was also claimed for the Egyptians. Kallisthenes when in Babylon sent the computations of the Chaldeans to his uncle Aristotle.

ing; and yet it is from this assumption, they say, that the ascertaining of one's own personal demon is possible." How is the knowing of the Lord of the House to be acknowledged by them to be beyond comprehending, when they deliver clear methods in relation to its discovery, and likewise teach thoroughly the elementary principles for the determining of the disputed matters; some five, others more, and others fewer?\*

However, in order that we may get beyond this, let us proceed to examine a matter of more importance, the contingent attributes of both sides of the question. For, if it is possible to discover the Lord of the House pertaining to the nativity, the demon that has been assigned from it is also knowable; and if the matter is out of reach, then, according to this hypothesis, we do not know him. Nevertheless, as there is a Lord of the House, there is also a demon that has been assigned from him. What hinders, then, that while it may indeed be difficult to discover him through the calculating of the nativity, it may be easy to perceive him by means of sacred divination or theurgy?

In short, the demon is not assigned by the Lord of the House only, but, on the other hand, there are many origins for him more universal than by the Lord of the House.† Still, however, such a method introduces an artificial and human procedure in regard to the personal demon. Hence in these difficulties which thou hast suggested there is nothing wholesome.

#### TRUE ACCOUNT OF THE GUARDIAN DEMON.

If, however, it is necessary to reveal to thee the true doctrine in relation to the personal demon let me say this: It is not from one part in the sky, nor from any individual element

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\*"We say," says Hephæstion of Alexandria, "that a star which has five conditions anywhere in sight is a Lord of the House: in other words, if that star received the luminaries in their own boundaries, their own altitude, and their own triangle." He adds this condition: "if besides it has contiguity, emanation and configuration."

†According to the Egyptian notion, every person received his guardian demon at the hour of birth, and they looked no further. They regarded only the horoscope.

of the objects that are visible,\* that he is assigned to us. But there is from the whole world and the various kinds of life in it, and the various kinds of body by which the soul comes down into the realm of generated existence, an allotted portion, all our own, divided among us to each of the distinctive qualities in us, which distribution is made according to the ruling disposition of each individual.

This demon, therefore, is present as exemplar† before the souls descend into the realm of generated existence. As soon as the soul chooses him for leader‡ the demon immediately comes into charge of the completing of its vital endowments, and when it descends into the body, unites it with the body, and becomes the guardian of its common living principle. He likewise himself directs the private life of the soul, and whatever the conclusions we may arrive at by inference and reasoning, he himself imparts to us the principles. We think and do just such things as he brings to us by way of thought. He guides human beings thus continually till through the sacred theurgic discipline we shall obtain a god to be guardian and leader of the soul. For then he gives place to the superior, or delivers over the superintendence, or becomes subject, as a tributary, to him, or in some other way is servant to him as to an Overlord.§

#### ONE GUARDIAN DEMON ONLY TO AN INDIVIDUAL.

From these facts I may easily reply to your next question. For the personal demon does not “*preside over specific regions in us,*” but simply over all at once. He pervades every

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\*Greek, *στοιχεῖον*, *stoicheion*. In later centuries of the Roman Empire, this term was used to signify planets and signs of the zodiac.

†In other words the ideal or divine model after which the soul takes earthly form.

‡PLATO: *Republic*, X. Plato has outlined no distinction beyond choosing a mode of living, but here it is affirmed that the soul chooses a demon of a superior order by its own intelligent volition.

§One writer remarks: “A demon is placed with every human being to be his initiator into the mysteries of life.”

principle about us, in the same manner as it was assigned from all the orders [of intelligence] in the universe. For it also seems proper to thee to remark as follows: "That there are demons placed over specific departments of the body, one over health, one over the figure, and another over the bodily habits, forming a bond of union among them, and that one is placed as superior over all of them in common." This very thing thou shouldst consider as proof that the authority over everything in us is vested in one demon alone. Accordingly it is not right to define "*one demon as guardian of the body, another of the soul, and another of the mind.*" For if the living person is one individual and the demon manifold that is placed over him, the notion is absurd. Certainly the ruling powers everywhere are single rather than those that are ruled. But it is still more absurd if the many demons ruling over special departments are not akin, but are to be classified apart from one another.

Thou also declarest that there are contradictory characters among them, saying that "some demons are good and others bad." Evil demons have no allotment whatever as guardians, and they are never classified in opposition to the good, like one party against another, as though having equal importance.

#### THE GUARDIAN DEMON NOT A "PART OF THE SOUL."

Having in succession abandoned these points, thou goest quickly over to the conjecture of the (Grecian) philosophy; yet in relation to the personal demon thou overturnest the entire hypothesis. For if the demon is "a part of the soul," as, for instance, the spiritual or intellectible,\* and "he who has a mind imbued with good sense is the truly favored one," there will be no other order of beings, divine or demonian, assuming authority over the human soul as being superior to it. Instead, there will be special parts of the soul, or some

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\*Mænander says: "The mind is our demon." The term was used with a variety of meanings at different times.



power existing separately supreme over the many forms of the life within us; and these, not as allied by nature, but as having been set apart as superior in their nature to our entire substance.

#### SEVERAL GUARDIAN DEMONS.

After this thou callest to mind another statement in relation to the personal demon, namely: that "*some persons perform worship as to two, and others as to three of this class.*" This, however, is all erroneous. For the classifying of the superior causes that are placed over us instead of including them in one, is a fallacious way of proceeding, and it goes completely astray from the unity which holds dominion in everything. The doctrine which apportions the demon into parts in the body, or in the governing of the body, drags down its leadership to a very small point. What necessity, in such case, for those who entertain such an opinion, to regard sacred rites, the first principle of them being unsound?

There is, accordingly, one personal guardian demon for every one of us. It is not right to assume that it is common to everybody, or that it is common at all, but only that it is present with every individual as his own. For a distribution to every species, and the diversity existing in the realm of matter, do not admit of the union and identity of things essentially incorporeal.

Why is it, then, that the demon "is invoked by all with a common form of invocation"? It is because their invocation is made through one divinity, the Lord of the demons who from the beginning assigned to every one his personal demon.\* Even now also at the sacred rites he makes known to all and each their personal demons, according to his own purpose. For always in the theurgic arrangement, the secondary are invoked through the superior divinities. In respect to the de-

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\*This seems to be at variance with Plato, who says: "The demon will not receive you as his allotment, but you shall choose the demon: the cause is in him who makes the choice, and the Deity is blameless."

mons, therefore, one common leader of the cosmocrators,\* in respect to the nativity, sends down to each and all, his personal demon. Hence when the personal demon is present he makes known his own proper worship and teaches the proper mode by which he is to be invoked.

#### ABOUT THE INVOKING OF GUARDIAN DEMONS.

This arrangement is also acceptable to the demons. One part of it is akin to the demons that are invoked: another comes down from the more ancient categories: and the third makes a joint action from both the others. Do not, therefore, liken the invocations of gods with those to men, nor things not to be uttered with those that may be told; and do not compare the things that are prior to every limitation and every undefined mode, to those that have been defined by men or with indefinite arrangements. For these things that belong with us have nothing in common with those who are wholly superior to us in their entire race and order and rule the whole of our essence and nature.

Nevertheless, right here especially, the greatest failures occur to men when from human weakness, they infer anything in relation to the guardianship of the demons: and when with things that are trivial, worthy of nothing, and in parts, they form a judgment of beings that are great, noteworthy and perfect.

This much we answer you in respect to the personal demon in addition to what was said before.

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\*Rulers of the cosmic world: the demons allotted to the several regions of the universe. The term occurs in the *Pauline Epistle to the Ephesians*, vi, 12.

(To be concluded.)

## THE GEOMETRY OF HUNGER

### IV

The four-fold law of creative energy of Hunger implies (in the differences of its constructive impacts on the forms of the physiological, the psycho-physiological and the psychological) an evolutionary ascent in the *nature* of the substances, forms, forces, and motions evolved into geometrical spatial identities.

Or to put it still plainer, the law of energy governing the operations and creative work of the four laws of Physiological hunger implies the transmutation of *physical* forms of substances into physiological energies and physiological spatial identities; as, on the next plane, the four laws of Psycho-physiological hunger means the transmutation of the physiological into the psycho-physiological, until when we reach the four laws of pure psychological hunger we reach the plane where psycho-physiological mental images and energies are transmuted into psychological geometrical forms, forces and motions. It is thus apparent that any vital, objective geometrical form, whether it be a retinal cell or a retinal image, is conditioned for the objectivity of its spatial identity on the special nature of the law of energy that transmuted it. As, on the other hand, it depends on the *nature* of the intermolecular substances and energies to be transmuted thus, as real vital forms, as actual geometrical visual images, the material from which our psycho-physiological retinal pictures were formed, was stored up in the electron-corpuscles of the atoms of the cells of the sensory and motor nerves.

Albeit after this material has undergone transmutation by the vital law of psycho-physiological energy, it is then ready for the vital and final process of pure psychological transmutation.

We cannot attach too much psychological importance to attempts to resolve into its ultimate elements of consciousness the plural complex nature of all the forms of human Hunger. For this same vague word "Hunger" has to be used to express

at least eight distinct "longings" for self-assimilation and self-transmutation. It implies plural laws of vital energy. That is, Hunger is a compound of plural laws of vital energy, as white light is a compound of the seven different colors, viz., red, orange, yellow, green, indigo, blue and violet. Plural states of consciousness of "longing" for objects of self-assimilation make up the white light of human Hunger, and its different laws of energy acting on different planes of life. In human evolution the transmuted higher Hunger (as a mode and law of vital energy) becomes a means of transmuting into itself the substances, energies, forms, forces, and motions of the plane beneath it. So that the higher evolved Hunger (as a law of vital energy) conditions the possibility of the vital ascent of the transmuted geometrical, vital forms of energy on lower planes. The law of Hunger in vital energy always seeks to express itself as a dynamic creative ideal of life.

The plural laws of the vital creative energy of Hunger are the expressions of the plural nature of the laws of human life. Analogous forms of the law of creative energy are used for the evolution of fiery suns from nebula, as for the evolution of live men from cooling worlds. Albeit it is seemingly difficult for some persons to see how it is that such analogous *forms* of the workings of two or more groups of plural laws of energy, operating in such diverse spheres, should be similar *in form*. Nevertheless, this is so, though the different natures of the different substances in which these plural laws of creative energy work to transmute their vital identities, and the different natures of the plural laws of creative energy themselves be as wide apart as the substances and energies of the moon, and the plural laws of vital creative energy in a philosopher writing an essay. It is our failure to grasp this point of the strictly *analogous form* of the laws of all forms of creative energy, that hinders us from seeing that in the four laws of human Hunger itself are to be seen the *formal analogies* of the plural laws of the transmuting vital energies of the universe. To deny that the law of vital creative energy, as expressed by the four laws of human Hunger, accomplishes its work without the transmuta-

tion of substances and energies is to assume that the body and mind are in possession of universal sources of energy, wholly apart from the transmutation of the electron-corpuscles of atoms, or of mental images, which is impossible. Albeit nothing energetically wills to live that does not hunger to live. On the psychological plane this means that in no psychological act is there ever an expressed development of a higher type of mental image, or any form of higher spiritual energy which cannot be accounted for by the disappearance, by transmutation, of lower forms of mental images and of lower forms of psycho-physiological energy.

For instance, the whole psychological work done in the writing of these pages by my law of psychological energy, as expressed through my transmutation of mental images, and their reproduction after transmutation, is equal to the whole psychological printed effect, and my whole past life. That is, as expressing the totality of the psychological forms of the psychologically potential and kinetic psychological energy produced and expressed by me in previous years, as conditions necessary to produce the mental images herewith transmuted and reproduced in this philosophy. That is, if, in former years, I had never been a student of philosophy, and had never self-attracted to myself, by reason of my psychological Hunger, any mental images of philosophy; if I had never psychologically self-assimilated and analyzed the mental images of philosophy which I had previously self-attracted to myself to satisfy my psychological Hunger. And if I had not (after my process of the psychological analysis or mental self-assimilation) possessed the power to psychologically self-transmute the resolved mental elements of self-assimilation into their present psychological form, I never could have reproduced what I had previously self-transmuted, or expressed it in these pages in the words which you are now reading.

But what is the real significance of the words, viz., transmuted into their present psychological form? The significance is this, viz., that however different from these mental images any of the other mental images of my soul may be, one fact is certain, namely, that these philosophically self-transmuted

mental images of my rational soul are, as really and actually, the psychological, potential and kinetic mental properties of my soul as the self-transmuted physiological cells of my body are really and actually the physiological, potential and kinetic physiological properties of my body. The words you are reading are, of course, no more than the non-intelligent or intelligent *symbols* of these mental images which are the psychological properties of my soul.

On three planes, physiological, psycho-physiological, and psychological, I have indicated that the four vitally creative laws of the energy of Hunger have transmuted and reproduced all their spatial visual identities, whether of atoms, cells, or mental images, on the basis of a vital geometrical construction of all their plural spatial forms. So, as to whether my soul, like my body, is, or is not self-constructive and self-transmutative in accordance with geometrical vital law, is a question which may be answered as follows: There is not, nor can there be any visual spatial image of a human being in the memory or the subconsciousness of the soul, as there can be no human cell in the body, but whose visual spatial identity is absolutely founded on certain elements of vital geometrical law as the condition of its spatial visual existence, its spatial visual identity, and its spatial visual recognition. Obliterate this law and dreaming would be impossible, for the mental visual images of *the most* of our dreams are lawless vital geometrical transmutations of the former mental images of our previous waking hours.

Therefore, the problem of the psychological consciousness of my soul, after passing out, is a problem which concerns the reality or non-reality of the four vital laws of psycho-physiological and psychological Hunger; and in their relation (vitally and geometrically) to my previously acquired mental images on the one hand, and to their creative relations to the ultimate electron-corpuscles of the atoms of the universe on the other hand.

Physiological Hunger, during human life, is thus seen to be intentionally *relative* to the subsequent evolution of psycho-physiological and psychological Hungers, considered as

complex laws of vital creative energy. This, then, is my finding in regard to Schopenhauer's "Will to Live," and the coming "Superman" of Neitzche. The progressive or non-progressive creative nature of any law of psychological vital energy; that is, of any *special* mental form of psycho-physiological or psychological Hunger, depends on the *special* nature of the special class of mental images desired for self-assimilation and self-transmutation. Thus the special classes of psychological mental images preferred to be thought about by the soul may be such as to prevent psychological growth; or, the special class of mental images preferred to be self-attracted, self-assimilated, and self-transmuted into the soul may be such as to induce vital psychological change upward to loftier truths. Hunger is both static and kinetic; for the relation of the four geometrical laws of psychological Hunger, as laws of psychological creative energy, means the vital relation of the creative psychological energies of the soul to its mental progress both here and hereafter.

Of course, the more profoundly technical and philosophical aspects of the "Geometry of Hunger" I have not the space to deal with in these brief pages. However, from the foregoing, sufficient may be gathered to show that the "Geometry of Hunger" teaches that the words "psychological life" are not a mere mellifluous euphemism of the educator. But that, on the other hand, such terms as Psychological Life, and the four-fold law of the creative energy of Psychological Hunger, are terms which mean that I believe the Psychological Life of man to be a distinct, real, and actual form of Life, *per se*, and, as such, possessing its own vital properties of spatial geometrical identity, form, and laws of energy.

Moreover, the Geometry of Hunger teaches (by its laws of transmutation) that the elements of the Physiological Life are the particular forms of spatial identity and energy which the elements of the *Psychological Life* transmute into their own laws of vital energy and geometrical form. Change of Hunger means change of Being. Therefore, it follows that the Physiological Life of man is *per se* the geometrical vital chrysalis, or

vital form assumed by the soul before it arrives at its winged and perfect psychological state, and life.

Before the soul's liberation its life is half physiological, half psychological; that is, the soul's life is psycho-physiological in its present human state. When, however, the soul shall arrive at its own perfect psychological state, it will possess its own geometrical form of spatial identity and its own distinct psychological laws of vital energy, force and motion. My life and its hungers are therefore plural. Plural, in the sense that the *physiological*, until its energies are transmuted into the psychological, is still hungry for the conditions whereby to support its lower condition of life.

Therefore, I teach mental living as a duty, as a religion, as a joy. Because by teaching the laws of mental living I am teaching the laws of the Mind of Minds.

SALVARONA.

Don't fly till your wings are fledged.—*German Proverb.*

Don't hate; only pity and avoid those that follow lies.—*Carlyle.*

Do not ask if a man has been through college. Ask if a college has been through him.—*Chapin.*

An empty vessel rolls easily.—*Proverb.*

Doing is the great thing; for if people resolutely do what is right, they come in time to like doing it.—*Ruskin.*

Do the duty that lies nearest to you. Every duty that is bidden to wait returns with seven fresh duties at its back.—*Kingsley.*

Drive thy business, let not thy business drive thee.—*Franklin.*

By way of doubting we arrive at the truth.—*Cicero.*

Dream delivers us to dream, and there is no end to illusion.—*Emerson.*



## IDEALITY AND ITS FORCES

In modern speculative philosophy, the system of thought commonly known as Idealism has both friends and foes. Its friends are always the spiritually minded. In each line of thought upon which he enters the true philosopher first recognizes the "Idea." This makes the idea his most important object, and on any subject which he follows through to a conclusion, he naturally becomes an idealist. There is no true philosophy without its ideals, and no efficient line of thought can even be begun without a definite Idea for the foundation of its action.

The foes of Idealism are the avowed materialists. He who believes a physical thing to be actually real, naturally does not recognize ideas; and because his own belief occupies his entire attention, he refuses to allow his thought to follow any suggestion of reality that lacks substantiality in the form of actual material which can impress the external senses. His measure of reality is solidity; hence his belief soon crystallizes, and his thought becomes so condensed that only something hard can impress it. He delights in describing himself as "hard-headed"—and perhaps he is right on that point. But, is he right in his would-be philosophy or correct in his scientific deductions? These are the vital points at issue between himself and the idealist.

From his own standpoint, the materialist has very good reasons for believing matter to be real. Trusting the evidence of his senses he cannot think otherwise. The difficulty rests entirely with his standpoint and his confidence in the instruments which he uses. As soon as one begins to doubt the accuracy of the evidence of the senses, facts begin to accumulate against them; and but little direct examination is required to satisfy the willing mind that the evidence is only comparatively true. Unless it be qualified by a comparison of the *thing* with the *Idea* of which it is a copy, there is no correct evidence obtainable.

Matter itself is not ultimate, in any form whatever. The physicist proves his recognition of this fact by his undying belief that there is some still finer and less material phase of it; and for this he continuously searches. There is something within him that prompts to the fact of a reality beyond that with which he now deals, in the material elements, and he has already recognized that each new discovery discloses a finer grade of materiality; i. e., *less material* in substance and in structure than the one previously recognized. If this fact stands through continued discovery, who shall say what the final outcome will be?

The fact that the material investigator is never quite satisfied, but seems to know that there is more beyond his present ground of observation, is a strong argument against the final reality of matter, or of completeness in sense-evidence. It is also true that the higher the order of the thinking, i. e., the more the inner and invisible powers of the mind are employed, the less real matter seems to be. Then the thinker is more inclined to recognize soul and soul-qualities. Recognizing these truths one soon becomes convinced that there is a reality beyond the veil of sense, as compared with which the supposed "reality of matter" is, at least, far removed. The ultimate of this thought invariably shows the unreality of matter in itself, as recognized by sense; yet, if well thought out, it does not leave a vacuum.

Immediately following the recognition of this truth, the mind is filled with the light of understanding, and thought takes form in ways so substantial as to render the former substance, by comparison, as a shadow of nothingness. This is man's first approach to the field of idealism; and the idea that inevitably rests back of every "Thing" soon takes form in conscious thought and becomes the *real thing*, possessed of substance. This *real thing*, when rightly comprehended, remains permanent in the understanding, having none of the changeable features of the *material* thing; and this fact clearly speaks for the truth of the claim that IT IS ACTUAL REALITY. When this is fully comprehended philosophy quickly ripens into pure ideality.

The ground of the materialist usually is maintained amidst personal argument and sometimes in an aggressive enforcing of opinions, even regardless of sufficient evidence. Proofs of things contrary to his views do not always appeal to him. When he does not want them he sees them not. On the other hand, the idealist quietly *thinks* his convictions, and *sees* the truth of them in the CALMNESS OF PERFECT UNDERSTANDING, not in the least disturbed by the fact that his brother fails to see as he sees.\* The quietness of truth rests in this radiant conviction, and knowledge gives assurance of safety. He is, therefore, content, calm and forceful. The very uncertainty of the materialist's position, however, tends to render him boisterous, both in declaration of his own opinions and in denunciation of the convictions of others. Noise always betokens the giving way of something not strong enough to withstand the onslaught made against it, and consequently it is a sign of weakness. This is another argument for the substantial reality of the unseen though constantly demonstrable idealistic thought. Turn as we may, the intelligence finds permanent abiding place only on the ground of the higher philosophy, which recognizes the idea as the real thing, composed of both substance and truth, and finds permanence in spiritual activity.

The system of thought known as Idealism holds that the idea of any subject is its prime reality. That the idea was first evolved in the understanding, before the subject came into existence, and must have had full existence as an entity before the subject could have been evolved for its expression. In fact, the entire usefulness of the subject is to MAKE CLEAR THE IDEA AND SHOW FORTH ITS ACTIVITIES, thus demonstrating its purpose in the universe. Unless the idea, itself, were already a whole and complete entity, before the inception of the subject, and possessed of definite activities, with power to operate for a purpose, the subject would never have taken form, as there would have been nothing to accomplish and no excitation to operative or constructive action. Ideality is the incitive to creative action. In all such operative action there is involved:

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\*The Greek of our word Idea is *ιδεiv*—to see.

First, the principle—infinite, eternal, perfect.

Next, intelligence—active, pure, comprehensive, and involving an understanding of the character of the vital principle.

This generates the idea, which then contains the infinite perfection of the principle combined with the active comprehension of the intelligence which was involved in the construction of the idea.

Then intelligence, evolving the activities of the idea in a pure *understanding* of the nature and purpose of the principle, originates the subject. The subject serves the double purpose of expressing the idea and of demonstrating the principle in human life. It receives its external expression in words and finally is put into operation through material things on the outward plane of sense-action. Thus, the physical thing is a direct descendant from the idea, but by various steps, through several inversions of thought and comprehension, until when the outer plane is reached but little of the real character of the original idea appears in the operation of the external “thing” itself.

There can be no thing or object without an idea behind it; and from this “idea” all the activity or power possessed by the thing has evolved. This evolution always comes through repeated reversals of action, owing to the evidences of sense which condense the understanding, rendering it at each outward step slower of comprehension, until the error causes a reversed action which terminates in a false opinion.

The most common of false opinions, of this order, is the notion that physical things or objects are made or produced directly in themselves, and are first in the order of creation, ideas being *afterwards* conceived and fitted to the things. This is the one grand mistake of materialism. It contains both its weakness and its final dissolution in the fact that it refers to no principle for its being; possesses no idea save that which the minds that handle it choose to think about it; rests on no foundation but superstition, and does not appeal directly to either intelligence or understanding, but boastfully turns to sense as the author of its existence—even while it claims to be

the product of God's creative act. It is exceedingly difficult to formulate a subject about such "thingness" except by the liberal use of words; these, when used for such purposes, usually are void of ideas and convey no substantial information.

On the other hand, when the intellectual process begins with the recognition of a principle as a fundamental entity, already possessed of qualities which may be acquired for use here, and continues, through the clear exercise of pure intelligence, to so understand the real activities as to grasp and comprehend *the idea* in which all of these activities take individual form; then, when the external plane is involved, where the faculties of the mind are so exercised through sense that "things" appear, there will be a foundation for recognition of the *qualities* which are the essence of the things themselves. Then sense things and subjects will be seen in a light wholly unrecognized by those who begin and end with the thing, alone.

If rightly followed out from the pure beginning with the principle, this process will help us to avoid the disastrous reversals of thought based upon inverted vision and its consequent erroneous opinions, and bring the purity of the principle forward in a clear understanding, with a correct view of the reality of the idea. In this way things themselves will be better understood and controlled for every purpose in life, because the *real activity* of the idea comes forward in the mind at each step, and more of intelligence is exhibited in dealing with the subject. This proves the higher nature of the operation.

If principles are real then the act of understanding a principle must be a real act expressive of real activity. An idea that results from this understanding surely must be real else there is nothing true in logic. Yet up to this time there is no material thing in the proposition and no sense evidence under examination. Can all of this reality *be*, and still be unimportant or of less importance than something which appeals to sense with a "killing" hardness, but knows no allegiance to any immaterial principle? It is the *reality* of the principle that makes it possible for intelligence to understand it. Remove this "reality" for a moment, now, from your comprehension—what can you understand about the principle? Does it

remain as principle in your mind? It is safe to say that any such attempt would result in confusion and that there would be no definite understanding. An opinion might be formed but no *idea* would appear. External thought-things may generate in this manner but not ideas. Without pure understanding of real principle there is no conception in spiritual intelligence and no idea can be born.

An idea, then, rightly understood, is the result of the combined activity of principle, intelligence and understanding, working outwardly through individual form, for the expression to others of the goodness and truth of being. Each soul which recognizes any reality in these ways wishes to express it; and this is the purpose which gives birth to the idea. In the womb of *desire for expression* the activities of understanding take form and an idea is conceived and born to the world in the mind's holy appreciation of the divinity of that which is real. The idea was a spiritual entity in the world of spiritual intelligence before this external birth took place. It only required the embodiment through definite thought-comprehension of its activities, their qualities, character and forces, to give it external expression on the mental plane.

In the universe of thought the idealist is one who recognizes the fact that an idea exists in the spiritual realm, as an entity; that the entity is real, has substance and form all its own, possessing powers of operation independent of material things, laws or forces; that each thing on the material plane has an idea or ideal thing upon which it rests as a foundation for its being; and that the idea contains the principle, from which both the activity and the power of the thing proceed, and without which the thing itself would be lifeless.

The idea stands first for our comprehension, because, being spiritual and real it is necessarily eternal and has always subsisted in being. It simply has numerous re-births on the plane of intelligence, in fulfilment of the infinity of its nature through the expression of truth for many people and in many ways.

Ideas are real things; and from their real activities proceed the modes of action which, through many inversions, finally

develop those other modes of action that give us the form, material and character of the external thing. Without the idea the *thing* would never have appeared, because there would be no influence to bring it into action. Unless the intelligent individual who would deal with a thing should recognize its idea first, he never could become conscious of even the presence of the thing. He may not be at all aware that he deals with the idea, because the recognition and dealing both are mainly subconscious, while his thought, because based upon sense-action, is busy with externals; but unless the deeper powers of consciousness are alive to the fact of the existence of the idea, the external faculties never think of the *thing*. The idea being absent from comprehension, no purpose for action presents itself and no thing appears for recognition. This, probably, is the reason why people pass unrecognized so many things—objects, qualities, modes of action, etc., that others notice. The activities of the idea not having been aroused in that mind, the thing meets with no mutual response and, to that person, *it does not exist*.

The material world contains for each one, only that which he recognizes. He who fails to comprehend the idea and its qualities, misses all the best facts about the thing itself; for the finer features are always the best and these are the most ideal in nature. The *quality* of the thing is invariably ideal. Huxley's boyhood question, at twelve years of age, was: "If things were to lose their qualities what would become of the things?"

Everyone who thinks at all admits that some quality inheres in each and every thing. It is evident that this quality is not physical, in the sense of being composed of matter, for it cannot be extracted, handled, measured or weighed. In fact, no one, no matter how material he may be in his views, ever thinks of this "quality" in a material way, nor does he try to find it, physically. He knows it exists, and seems, perhaps instinctively, to know that it lies beyond his realm and powers of investigation. Unless he admit a realm of activity and power beyond that where his senses operate, he has no possible explanation of the fact. He never attempts to deny the exist-

ence of this (immaterial) quality. The nearest he comes to it is to ignore it outwardly; but he continually proves that it is real to him, by the fact that in his critical examination of the thing he invariably looks for quality, and chooses among things of every sort for his worldly possession, those particular specimens that exhibit the *most* and the *highest grade* of quality. In this he acts the part of the idealist, quite to perfection, though ignorant of the fact. Indeed, the materialistic scoffer at spiritual things nearly always *lives* that which he decries, in so many ways as almost to lead one to believe that he is a studied believer in the methods of the higher life.

The fact is that man is a spiritual being, and his life continues to reproduce the spiritual activities regardless of his conscious recognition of the fact. A wise provision of the higher intelligence, this, for under its action he cannot withdraw entirely from the reality of life in being—cannot commit spiritual suicide, no matter how infatuated with sense he may become. His spiritual being is Intelligence itself, and his soul is an infinite idea of active life within pure being. His real life, therefore, is an ideal existence in spirit and in truth; and no such negative action as failing to recognize the facts of truth and reality can in the least eliminate any of these real qualities from his own being. The most that can occur is that they may remain absent from his *mental* comprehension, during the time in which he fails to recognize his relationship to the whole, or to admit his possession of ideal qualities. Ideality may prevail in the emotional activities of his intellect, expressing itself through channels of poetry, music, beauty, or sentiment in any of its forms; and, because its character and nature are not recognized, the man may declare and believe himself a materialist, meanwhile denouncing idealism as visionary and unreal. But his own inner nature gives the lie to every word uttered by the tongue, for all his fancies, aspirations, and acts that make life worth living, even to him, are idealistic in their nature; and the more ideal they are, the more highly he appreciates both them and himself. Ideality rules all of his most useful and most enjoyable moments in life.

Whenever any man, operating in any path of life, turns his



thought into higher and more idealistic channels; acts toward others in ways that carry conviction that he sees the pure, the true, and the divine in human nature; recognizes in others those qualities which belong entirely to idealism; he then appears at his best, accomplishes the greatest results, and proves to be a blessing to those with whom he deals or associates, in any path of life. This fact alone goes far to prove the high position of a pure idealism in man's philosophy and its great value in human affairs. To produce such results it must be both real and true.

The fact that many do not recognize the idea and that many others reason against idealism as a system of thought does not in the least militate against the fact of its existence, in the estimation of anyone who has once recognized the reality that inheres in an idea. To him something new has come into the world. In fact, *all things* have now become new to him, for he sees with different eyes and finds treasure where before he found only emptiness and ignorance.

The quite general misuse of the word "idea" that seems to prevail, may have much to do with the common disrepute in which the conception of idealism stands. The true meaning relates to the mind's conception of the real activities of an entity—something actual and real. This conception is necessarily spiritual in all its activities. The common use of the word idea, relates it to any passing opinion, notion, whim or vagary of the external mind; but this deprives the word of all its substantiality and eliminates all its true meaning. Without permanent reality existing in the idea, philosophy becomes empty and valueless, and science backslides to become a mere juggling with mechanics; for all real scientists are by nature philosophers, and all true philosophers are idealists at heart. It is the *reality* of an idea that impresses the inventor, whereby he mentally *sees* the activities of the thing or the real entity, and comprehending its usefulness he brings it forward, reproducing the idea through the use of material substances, until a new *thing* stands forth—a reproduction of the original idea which impressed his consciousness and caused a new creation on the sense-plane. If the idea had not existed his conscious-

ness would not have been impressed; and if he had not received the conscious impression of those activities he would never have thought them into a thing. The idea is necessarily paramount to the thing. This would seem to be the right meaning of the passage given in Genesis ii, 4, 5:

“These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens,

“And every plant of the field BEFORE IT WAS IN THE EARTH, and every herb of the field BEFORE IT GREW; for the Lord God had not caused it to rain upon the earth, and there was *not a man to till the ground.*”

If duly considered this language is unmistakable. According to its statement the “Creation” previously described, which is complete and final, as a perfect whole, was a creation of spiritual entities which thenceforth existed as *realities* but which were *not* material and for which there were as yet no corresponding material things.

These spiritual things were and still are ideas, composed of substance—spiritual not physical. The *entire universe* is included, for the work was pronounced complete (see first verse); and its quality was announced as “very good,” i. e., perfection (Gen. i, 31).

If this has other meaning than a mere jargon of empty words, it must signify a whole, complete and perfect UNIVERSE OF IDEAS; Idealistic Conceptions. These were formed in the activities of life and being, and by virtue of the operative powers of intelligence. All of these operations are necessarily real, otherwise they could not be conceived in the mind. They all invariably precede the appearance of any physical thing. It is only the senses that fail to recognize these facts and only the so-called sense-mind that objects to the reasoning. The mind (even in its intellectual phases) recognizes the presence of the *ideal reality* of the thing that comes before its notice, in every instance where either *quality* or *power* are admitted. If none of the spiritual nature of the thing is apprehended—subconsciously at least—the thing passes unrecognized and not even the senses respond to its presence.

Thus, everything that has appearance on the earth-plane possesses its original ideality; it originated from an idea which first came into existence through spiritual activity which constitutes its substance. If no idea, then no thing, is the absolute and inviolable truth about either creation or evolution, when rightly understood. The fact of the reversal of action and character that occurs in the transition from one state or plane to the other, accounts for the opposite nature of the idea and the thing. All the activities found in the thing, or object (for it is the *objective* thing that we deal with here) are the active operations of the idea itself and are purely spiritual in their nature and character. Every force and every power exhibited in any way by any physical object is the innate spiritual energy of the fundamental idea, exhibited externally in reversed action.

Ideas are fundamental, but material things are objective inverse expressions. Ideas possess fundamental energy, while things only exhibit reflected power. Ideas are eternal but objective things are invariably temporal, constantly changing, passing and disappearing. This is undeniably true of all physical nature; the difference between objects is only one of degree, while the difference between ideas is chiefly one of principle. A genuine idea is invariably founded upon some definite principle and embodies its activities. Without this principle the idea would not exist; there would be no entity, and, at the most, only an opinion would appear. Without the activities of the principle the assumed idea would be lifeless. It then would produce no result and have no value. This really is the fundamental difference between idealism, in the true meaning that attaches to its higher nature, and materialism. The one is founded upon principles which have being and are preëminently real, while the other is the result of sense-evidence, which is always fallacious and can never do more than stand by an expressed opinion.

Before the materialist can express or even formulate a true statement on any subject he must recognize the chief idea of that subject, and understand its activities together with their relation to the results desired or anticipated. This may not be

a conscious recognition, but it is the result of a working of the mind, on the plane of idealism; and, unless this action should take place, there would be no real consciousness of the subject and no actual truth discovered, applied or established.

The idea of a subject is its substance; its real nature. It is the embodiment of the principle upon which the subject rests and depends for both activity and power. The idea, therefore, contains the whole truth of the subject and all the reality that can be found within its activity. This is the foundation of the system of thought known as Idealism and the idea is the active cause of all those operations of the mind which are classed under the head of Ideality, and so generally misunderstood as usually to be considered visionary and unreliable. The physical object, which is the final result on the material plane of the mind's dealing with that subject, is in itself neither a principle nor an idea, though, if intelligently formed, it may be a crude expression of both. It appeals only to the senses and shares all of their weakness and their limitations. Unless the right idea be recognized by the mind of the operator, the object or thing will be valueless and all thought on the subject of no avail. The object could not be brought into existence of itself alone without its parent idea having been evolved within the understanding; but invariably the idea does gain birth and full stature within the intelligent understanding of the mind and soul, before the object can begin to take form. The one is cause of the other; and the fundamental reality always rests within the cause. The object, therefore, is always subservient to its idea and cannot be wholly removed from it. Without the permanent activities of the idea the object would soon fall into disuse, disintegrate and disappear.

To be real and possess value in the universe things must possess qualities; and qualities are idealistic in both their nature and their character. The qualities embody the *activities of the idea* and are spiritual, never material. Remove the quality of the thing from your comprehension of it and there remains only an empty shell. If the would-be materialist thinks of the thing without recognizing its quality or understanding its idea, he possesses only the empty shell and will

use but empty words in speaking of it. If he holds to this lifeless shell as the reality of his subject, he will fail to demonstrate the real force that always accompanies true understanding; and argue as he may, he will lack the power of conviction, with those who have learned to think of ideas in the light of an understanding of principles. He will also lack the operative power, on both the mental and physical planes, that goes with a full understanding of the ideas involved in the subject under consideration and the principles which create the ideas.

To consistently maintain his ground, in substantiation of his belief in the reality of matter and the actuality of the physical object or thing, the materialist must deny the reality, even the *existence* of an idea; because, not even *he* can suppose an idea to be material; and if matter is the Universe, then an idea, not possessing materiality, is nothing, and those who believe in it are deluded. But all this belies both his purposeful acts and his own intelligence; because, before he begins to produce the physical thing that, to him, is to become a reality in the universe, he always *thinks* on the subject and invariably arrives at a point where he declares "Ah! I have an idea"; "An idea just came to me"; "I have conceived an idea which is good and will enable me to solve my problem," or similar expressions relating to something *immaterial* that has transpired in his mind and understanding, in ADVANCE OF ANY MATERIAL DEMONSTRATION. The most crass materialist is invariably proud of his "Idea." Now if ideas are delusions, and physical objects the only things of reality, what does he mean by such expressions?

All such results of thought show that when the mind is allowed to work spontaneously it deals with spiritual activities; and under its guidance the tongue will speak the truth in spite of all dictation of sense. In fact, even sense will quickly cease its clamorings for the belief of reality in matter, if only the intellectual features of the mind will cease to dominate it through self-desire, and with the statement of separateness. The argument of self is always a weak one, because unprincipled; therefore, sense never makes a strong stand against clear thinking. For these reasons sense may be entirely domi-

nated by the mind, when working through the higher faculties, in an understanding of principle and a comprehension of the ideas of its subjects. Then the senses, as they should, may be caused to be the servants of man, and be used as instruments for the detailed operations of external life, in instances where thoughts are not in themselves sufficiently coarse to perform the operations. They will then be understood on their own ground, and used in their own places, to carry out the purposes of this life, but will not thereby become seducers of the intellect, or lead in convictions based upon their own limited action for evidence. The mind that trusts to sense-evidence is invariably weak as compared with one which accurately measures the senses, estimates their powers and turns conscious attention to the higher activities of the idea.

The ideal is always the highest conception of a subject possible to the thinker; and that which he feels to be the best that he can recognize, stands in his comprehension as his ideal on that subject. Ideality is the giving of the mind to the recognition of ideas, and indulging idealistic speculation as to qualities and activities consciously met with in dealing thoughtfully with subjects. If sense be allowed to mingle in the evidence, thought easily becomes emotional, and the mind may miss the higher teachings. This, perhaps, has had much to do with the general disrepute that has attended the recognition of Ideality. The same explanation will hold good for Idealism as a system of thought. If considered by itself, and judged by the laws of its own realm, it inevitably gives a rich return for the effort, and for any required sacrifice of external impressions or opinions.

In the practical fields of daily life, the opinion commonly prevails that ideals have no value, and ideality or idealism would be a fatal obstruction to progress. Is this true? Has an idea any power? Are there ideal forces? Do we ever hear of "the force of an idea"? An idea possesses activities, and these, being spiritual, are infinite and eternal. Are they forceless, weak, ineffectual and useless? Are there "useless" activities in the universe? Can there be usefulness without power, or power without force? What is the force of an idea? These

are questions that fairly cry out for answer when we attempt to denounce idealism as a *practical* system of thought. Every idea is composed of spiritual activities which constitute it an entity. Is there a forceless principle? Or the *activity* of a principle which has no operative power? We are forced to answer: No. Every principle is being, and as such has life. All life is activity, and in all activity may be found an abundance of power. In the activity of the life of being rests the unlimited power of infinite force, and it is only our own self-inflicted limitation of sense-judgment that prevents our recognition of the force of an idea and appropriation of it for conscious use. In fact, we all do this continually in dealing with all the important subjects of life. We think until we conceive an idea. The *activity* of that idea has entered the mind, and its innate force has impressed us with a conviction of power to do and accomplish what before was not understood. This is the *force* of the idea, and without it, the material object could not have been attained. The force of the idea produces the mind's inspiration, and the power of its activities is the real instrument through which the material operation can be performed.

The laborer does not evoke the idea, he executes the order as given by his superior. Unless the superior, or the head of the operating body, actually evolves an idea embodying all the principles required for the enterprise, there may be tens of thousands of men in the ranks, but nothing accomplished. The idea is paramount to all action on the physical plane; and all the force to be expended in the masterful execution of the plan on the material plane will be found within the idea on which the plan is constructed. Not an iota of either force or power will ever become embodied in the structure, unless it be contained in the idea which formulates the principle into operative design.

This is the chief reason why a "man of ideas" is the most valuable at the head of any business enterprise. All successful people recognize this fact, even materialists of avowed skepticism; yet they denounce idealism, which is the system of recognizing and dealing understandingly with those same

ideas, without which there would not have been a subject for which to formulate a plan of action.

The chief difference between animal nature and mankind is the ability of the latter to deal with ideas. Remove this, and man becomes worse than intelligent animals; because, when allowed to run wild, his greater intellectual power is under the influence of the senses, instead of being tempered by the influences of idealistic thought, and the brute elements are likely to prevail; then the better human nature fails to develop.

The forces of idealism include:

1st: All actual operative powers of the mind, as exercised through thought; because no thought can be formed without an **IDEA** as a basis for its action. The activities of every idea generate real power both of expression and of operative action.

2d. All power that attaches to understanding; because no subject can be understood, even in the smallest degree, without knowledge of its **FUNDAMENTAL IDEA**, and with that knowledge is always found *power to deal with the subject* and to exercise its operative functions. The power rests with the idea, and he who lacks the idea is powerless to deal with that subject.

3d. All power or force that evolves through the exercise of the perceptive faculties, and demonstrates the activities of perception; because perception of the principle is essential to correct understanding of any idea or to any knowledge of the subject under consideration. When the principle is recognized, the mind at once gains the required power to deal understandingly with that subject, and to evolve all the phases of activity common to its fundamental idea. The forces thus generated into action are purely idealistic. They never relate directly to objects. There is no center of *physical* force.

4th. All forces of the spiritual activities. These are necessarily idealistic and find expression on the external plane only through ideas. These first evolve in the spiritual understanding, then work outwardly into form through the mind where a thought-expression of the idea is constructed, eventually becoming inverted in the grosser reflective action of the sensibility, until, finally, the objective plane is reached, where the original force seems to attach to an external object. The



object then is wrongly credited with a power that appears to be its own. If this line of deteriorating action be recognized and carefully studied, the seeming absurdities of idealistic philosophy will quickly disappear, and with a correct understanding of the nature and activities of the idea itself, a new light will illumine the field of investigation. Subjects that before were only perplexities will then become easy of comprehension, yielding a multiplicity of ideas with which to accomplish the most valuable purposes in human life. Power thus generated is incalculable in volume, and inestimable in its usefulness to mankind.

Here, again, the strength of a thought, the *power* of an idea, and the *force* of a principle are all clearly demonstrated—but only through the exercise of spiritual understanding; for this, alone, of all man's faculties contains the **POWER TO KNOW**. He who does not understand, knows nothing of the subjects under discussion and is entirely powerless to act upon it with good effect, or to accomplish a purpose. He will not even possess power to recognize a purpose for action.

The force of intelligence is in some measure recognized by every intelligent person; and the power of understanding few, if any, would question. Both these are purely idealistic in their nature, and the operation, with every outward exercise of either, relates directly to an idea. This idea is absolutely real, else the asserted intelligence were false and the understanding a delusion. The idea being real, the intelligence being pure, and the understanding true, the system of thought that is based upon them in theory and adheres to their character in formulating its lines of action in life must also be real; and though its many ramifications may require adjustments of thought to varying circumstances, the character of absolute truth will inhere with all its activities.

This is the true character of Idealism. It recognizes principles as the fundamental activities of entities, and sees them embodied in ideas, which thus become the first and original *things* of the universe. As related to human life it rests upon the fundamental reality of the idea, and is, therefore, a pure ideality, which term expresses a higher order of realization

and a superconscious recognition of reality in that which, because of a lack of this comprehension, is sometimes called the *unseen*.

Idealism is the name for the theoretical ground of the system of thought; but Ideality represents the inspirational character of the spiritualized perception which enables the observer to see the glories of infinity, where the material-minded grope in Stygian darkness.

The self-contained seek only the objects of self-desire; but ideas pervade the universe eternally and await the recognition of those who will to live.

LEANDER EDMUND WHIPPLE.

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Outward judgment often fails, inward justice never.

—*Theodore Parker*.

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Bear and endure; this sorrow will one day prove to be for your good.—*Ovid*.

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The greatest man is he who chooses the right with invincible resolution, who resists the sorest temptations from within and without, who bears the heaviest burdens cheerfully, who is calmest in storms and most fearless under menace and frowns, whose reliance on truth, on virtue, on God, is most unfaltering; and is this a greatness which is apt to make a show, or which is most likely to abound in conspicuous station?

—*William Ellery Channing*.

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Be substantially great in thyself, and more than thou appearest unto others; and let the world be deceived in thee, as they are in the lights of heaven. Hang early plummets upon the heels of pride, and let ambition have but an epicycle and narrow circuit in thee. Measure not thy self by thy morning shadow, but by the extent of thy grave; and reckon thyself above the earth by the line thou must be contented with under it.—*Sir Thomas Browne*.

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All true manliness grows around a core of divineness.

—*Charles H. Parkhurst*.

## AFTER AVIATION, WHAT?

What possibilities will the attainment of Levitation and Aviation open to mankind? The possibility of visiting other earths, or worlds of human beings? The immediate results, of course, will be the exploration of our own earth, but man will hardly be content to stop with that achievement; already his mind has been plumed for flights into the universe of worlds, the immensities of ether, if only he could find the way to accomplish the purpose.

The fact that in order to fly it is necessary to learn to breathe in the higher elements of the atmosphere may lead to suitable preparation for flights beyond the atmosphere of our own earth. Natural scientists have always declared that human existence on other planets was impossible on account of the atmospheres that surrounded them; but now that we have got it through our heads that it is possible for human beings to breathe and exist in different atmospheres and also as possible for beings to be created with a breathing apparatus suited to the world in which they are to exist, as to the one in which we live, we begin to see the possibility of the planets being inhabited. The great Swedish seer, Emanuel Swedenborg, declared that the Moon, also, is inhabited, as well as the planets, and he described the people living on each one. What is more natural to think than that people are created suited to each planet or world? Likewise, that those who desire to visit other planets should develop the ability to breathe in different atmospheres? The fact that man has learned to breathe in the two elements finer than the grosser air in which he ordinarily respire suggests that he can adapt himself to still other elements if necessary. There is no limit to man's progress; the only necessary thing is that he should grow, not leap. If he ascend by growth, he develops naturally, but if he leap without fitting himself for the new condition, it destroys his body.

Of course, breathing is not the only acquirement necessary for aërial travel above our atmosphere; but when one has

learned to breathe in any atmosphere, he will find the way to conform to such other conditions as he finds there. He has already contrived to bottle up air to keep him alive when traveling under water and in places where the common air is absent, and also for aërial flights where he has not yet learned to breathe. Following upon this he will develop the ability to breathe such air as he finds in his flights.

Meanwhile, what are the people of other planets about? It is most likely that they are in the same endeavor to reach us. Which is the farthest advanced?

Swedenborg says our earth is the youngest of the worlds in the known universe, and so the least developed. According to this, the other planets should outdo us in reaching other worlds, and some adventurer from some other planet should reach us before we are able to reach them. Yet again, while they may be more advanced they may not be of the same order, and may have not developed the great thirst for discovery that animates the dwellers upon earth, so that we may be the first to reach another planet than our own.

Another point about atmospheres—the atmosphere that we discover about a planet is no indication of the nature of the immediate atmosphere of that planet, any more than the atmosphere outside of our earth is an indication of the atmosphere immediately surrounding it, in which we live. If the inhabitants of other planets are taking observations of the earth they have as much reason to think our atmosphere is impossible for human existence as we have to think that of any other planet.

Now why is each planet wrapped about with an impenetrable atmosphere? It may be that it is for their protection, making any interference from without impossible. But again, it may be for the reason that they have never reached out beyond their immediate atmosphere. Earths and their atmospheres change as the people who inhabit them change. But few earth dwellers as yet have any particular interest in other worlds; when the interest is universal, the outer atmosphere will change; become humanized; more penetrable; more breathable; safer.

But if conditions were overcome and the journeys made possible of what special use would it be? Only those who had learned the secret of living forever would live long enough to make such journeys. But supposing that it did not take more time than to travel to distant parts of this earth, what then? What special use would there be in it? We can learn everything we wish right here; we can spend indefinite time studying and discovering this world; and the more we discover the more we see there is to be discovered. There are worlds within worlds right here that we are scarcely aware of. Certainly there is enough to keep the discoverer busy for an indefinite time. And for variety—of scenery and climate and peoples, earth does not lack. However, there are always minds that are not content with the known, but are always reaching out into the unknown; and of these are the planet gazers. They will never cease speculating and exploring; and as each mind has a use, who knows but these help to keep the planets in their places and prevent them from sliding off into invisible space. This human interest may be the cohesion of the universe. In God's providence man has a hand in all of His work, and though man bungles so dreadfully, still the grand unfoldment of men and worlds goes on and the scheme of life presents itself to our vision with the passing of centuries ever broader and grander and more beautiful and more wonderfully wise.

As the age that is dawning is, according to the prophets and all indications, a spiritual age, it is more probable that we will travel in spirit, leaving our bodies here. Or, rather, we will not go anywhere but simply extend our conscious existence so that it will include more and ever more of the universe in its radius. In this case time will not count, for spirit has no use for time; that is, the only time spirit knows is the time each creates to suit itself; the way is long or short according to one's condition or according to one's moods and wisdom. In the same way space does not exist. Likewise physical conditions have no effect on spirit. Spirit lives in a different world from that of the body, though they are so closely associated.

Extension of consciousness would seem to be the ideal method of getting acquainted with the universe. By this method all physical obstacles are removed, or as though they were not, and separation of body and soul is not required. It is as simple as taking a telescope to see what is invisible to the unaided eye. And so as aviation is the last step in physical conveyance, the discovery following that must be the BEING without going; the hearing and seeing and sensing anywhere without changing one's place. What a blessed time of peace that will be! Now we are in the midst of the throes of restlessness; humankind all over the world is surging to and fro in a never-ending quest for pleasure, business or discovery; two endless streams of coming and going are the order of the times.

This condition symbolizes the present soul development of the race; it is the awakening; the blind reaching out for the invisible somewhat not yet known by men. Though they call it by various names, it is the immortal soul reaching out for its true life. The same kind of experiences that the human being has in its physical life it has in its soul life. It has to learn to feel, to see, to hear, to recognize, to walk and talk, and so on, all the way through to maturity. Just now the growing soul is at the walking stage, hurrying hither and yon to find its own place, not in the least understanding what its own place is. Not until it learns the vanity of going will it cease its restless seekings, and in the quiet and silence find its satisfaction. When that time arrives each man will stand in his own doorway and review the whole world and the universe at will. And until that day men will seek by levitation and aviation to traverse the earth and journey beyond earth-clouds to explore the universe; with what results no man can foresee, neither can he determine to what extent the soul can transmute and fuse the physical with its finer elements. For this is what it all comes to in the overcoming of physical limitations.

MABEL GIFFORD SHINE.

## “WHEN ANGELS GUIDE”

“Here’s the door, now get right out, and no more talk!” says a woman in harsh and strident tones.

“Keep her for one night more,” begs the ejected one.

“No indeed, not one night more, you are two months in arrears now,” replied the first speaker; “I’m not keeping other people’s brats for nothing.”

“But look at the night,” the woman interrupts, “I have nowhere to go and I haven’t a cent; I will pay you as soon as I get work.”

“I’ve listened to your promises long enough,” says the belligerent one. “You work! what do you know about work? Forget it—I’ve got troubles of my own and I can’t be bothered with yours.” With the last sentence, she slams the door.

It is a forbidding night, and the war of the elements cries as a warning that a blizzard is rushing on to New York City.

A woman walks slowly down the tenement street, carrying a bundle in her arms; she hugs the bundle closely to her breast as if it were a living thing. She peers into each hallway as she passes, but the doors of all are closed. Her limbs are becoming numbed with cold, and she is on the point of falling to the ground from exhaustion, when she sees a woman emerge from a house opposite, and leave open the door of the vestibule. She hastens over, and glides noiselessly in. Here is a shelter at least from the rain and snow. She stands for a moment to listen for a sound. All is quiet in the hall. She can hear nothing but the beating of her own heart and the raging of the storm outside in the deserted street. Hark! she bends her ear as she listens again intently, breathlessly, for she is now conscious of a woman singing in a room in the rear. Still hugging the burden tightly to her heart she creeps to the end of the hall, and crouches in a corner to rest, near the door from whence the voice is heard.

The frigid air, the pangs of hunger, and the anxiety for the child she holds are more than her frail strength can bear. She becomes faint, falls to the floor—and then oblivion.

A poor tramp dog is crawling along the street, creeping close as it can to the basement walls, trying to shield its starving body from the sleet and biting winds. It halts, anticipating a blow as a man approaches; the drunkard staggers on and kicks the cur, the poor beast howls with pain, then runs on faster till in safe vantage from the human brute who maimed it. It stops again and licks its wounded limb, then limps painfully on. The dog peers into each hallway as it passes, but the doors of all are closed. It now stands and shivers, still lifting its bruised paw from the frozen ground, and looks in this direction, then in that; it sees a woman enter a house across the way, it follows stealthily and slowly on. It hesitates as it gains the entrance to the dark passage, then cautiously advances. It raises its little nose above the level of its trembling body and sniffs the air, it pricks up its ears, then with nose to the floor runs in a zigzag fashion toward the rear. It hears a voice upraised in song. The dog now scents the air again, crawls to the dark corner where the form of a woman lies.

It pokes its nose along the inanimate form, then into the warmth of the bundle, and licks a little hand. The dog instinctively limps to the door from whence the sound of singing comes and utters a pitiful whine, then limps back to the bundle again and whines still louder.

In the kitchen of a rear ground floor flat of the tenement a woman stands washing clothes—my lady's lingerie, dainty furbelows of lawn and lace. One end of a piece of string is attached to her right foot, the other end is tied to a cradle resting upon the floor. She swings her foot monotonously and the cradle rocks the sleeping babe therein.

"Coo-coo" sounds a little voice from the depth of the cradle, "Coo-coo," and two fat little feet incased in woolen booties are raised high in the air, and two fat little heels come down with a bump on the bed again.

"Bless her little heart, she did wake up, she did; she's muzzer's darling, she knows she is—my! hark at the wind!"

At that moment a sudden gust of the tempest shakes the



windows till they rattle again. "The Lord help anybody that's out in a night like this," says the woman nervously, as she resumes her work with fresh vigor and commences to sing:

"I laugh and I sing and I drive away——

"What the divil was that?" As Widow Devine stands at her tub, she ceases rubbing simultaneously with her song.

The wind from up the cellar tube on the wall by her ear is piping a mournful tune. The pattering of the rain and snow blown intermittently by the gale against her window pane makes her thank the Lord this night with extra fervor that she has a roof.

"Shure, it's hearin' sounds to-night I am," she goes on. "What with the gale a-blowin' and the rain a-pourin' and this blamed tube a-whistlin' in my blessed ear, it 'minds me of the Banshee, shure it does."

With this last prophetic speech, she again resumes her washing and her song:

"I laugh and I sing, and I drive away care;  
I've enough for my wants——

"What in the mischief was that?" She dries her soapy hands upon her blue check apron, and steps cautiously toward the door.

"Shure, it sounds like the cry of a baby—no, it don't—it's the whine of a dog—Land sakes!" she ejaculates as she places her ear to the door. She then opens it, and peeps out. A sudden gust of wind rushes up the dark hallway and all but extinguishes the lamp standing on her kitchen table. "The Lord save us, it's kind o' spooky to-night." At that moment a little yellow dog limps up to her door with a bark and a whine, then limps back to the corner again.

"Choo-oo," cries the widow, while the dog retreats in terror, "get out o' here, you mutt—what's that in the corner?" The dog advances again, jumping about on its three legs with an appearance of pleasurable satisfaction. "Choo-oo," she repeats, at the same time making pretense to stoop and throw something at him.

Her eyes are now becoming accustomed to the gloom of the passageway as she strains her sight to see. She can distinguish an object in the darkness; the dog whines again as the bundle moves, accompanied by the faint wail of a child.

The woman steps back to obtain a light in order to investigate.

"The Saints be merciful to us," cries she, "it is a baby, shure, and a woman, too. Lord! the poor soul's near starvin' with the cold."

The widow lifts the infant from the stranger's arms, then chafes her hands till with revived circulation consciousness slowly returns.

In the meantime, the mongrel cur has slunk unnoticed out of the passageway. When it gains the street it hesitates, it looks again in this direction and then in that and watches—a step is approaching.

A homeless tramp shuffles along with hands buried deep in his trouser pockets and head half hidden in the upturned collar of his ragged coat; he looks down on the dog.

"Come on, Sonny," says he addressing the animal, "come on, Sonny, what is it then?" The dog immediately recognizing a friend, wriggles its slim body and buries its nose on its paws at the man's feet. "Well, well; good dog, good dog!"

The dog wagging its stumpy tail, runs on at his heels till he reaches a saloon; the man enters to spend his few remaining cents for a draught of rum, the dog waits for him at the entrance. When he appears again he is drunk. He does not notice the dog after this although it follows him.

The man shuffles along with unsteady gait for some distance, the dog carefully dodging from his swerving body. While crossing the road the man loses his footing and he falls. The dog stands over him and barks as a vehicle comes near. The cab turns aside as the man struggles to his feet and staggers away unharmed.

A mischievous boy aims a piece of frozen snow at the yellow dog; it falls over stunned.

Reclining on the cushions in her luxurious car, Mrs.

Austere, a moment later, comes whirling along. "Stop," she cries, "there is a dog lying in the roadway; turn back and let me see if it is dead or suffering." The chauffeur obeys.

The lady steps down to examine the animal, which is now showing signs of life. The dog opens its eyes and looks into her face, as if grateful for her attention.

"Poor little doggie," she murmurs, as it feebly licks her hand and wags its stumpy tail while trying to rise. "Poor little doggie, I have saved your life if you are only a mongrel."

The car whirls away in the direction of home.

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The widow looks down at the bedraggled skirt of the woman and the coat saturated with the freezing rain.

"What are you doing out here with this baby in a night like this? Ain't you got anywhere to go—do you want to kill the child?" she says.

"I have nowhere to go," replies the stranger. "I have nowhere to take her. I want her to live, that's why I came in here. I was going down there," she went on, while pointing in the direction of the river, "but something or someone impelled me to step out of the storm into this hallway, and then I heard you singing."

"And what were you going to do here?" inquires the widow, trying to regain her composure and scrutinizing the girl suspiciously.

"To keep this baby out of the storm for to-night; I don't want anything, but this little mite needs warmth and food," replies the girl.

"Come in then," says the widow, helping her to her feet, "and tell me what I can do for you. Is this your child?"

"Yes."

"Then where's your husband?"

"Don't ask me where he is," she pleads.

"Sakes alive, get yourself warmed up," continues Widow Devine, guided by the inherent good nature of her race, and "Lord!" says she, as she looks out in the passage again, "where's the dog?"

"What dog?" asks the stranger.

"Why, wasn't that your dog that was a-whinin' at my door? That's funny. Do you know if it hadn't a-been for that dog, I would never 'a' seen you, and you both might have frozen to death, shure—well, I guess he's gone."

She closes the kitchen door and returns to the fire, with the baby on her lap, warming the wee one's feet, and looking down in turn at her own, still cooing in the cradle.

"Will you, for God's sake, take care of this child for to-night? You shall be well paid for all that you do for her," the girl says beseechingly.

"Where's her father?" the widow asks again.

"If you must know," she replies, "her father is in State's prison, but he is innocent of the charge against him."

"Innocent!" sniffs the widow, "that's what he's after telling you. Well, it's the same old story, the woman suffers every time. Where's your mother?"

"This is my mother," the stranger answers, bursting into tears while withdrawing from her bosom a letter and handing it to the interrogator.

The widow reads: "You are no child of mine. You have disgraced me and the honorable name you bore by marrying a forger. Henceforth you are dead to me and I wish you no longer to call me mother."

"She's a fine mother, she is, to go back on her own child because she married the man she loved," says the widow thoughtfully. "This is all I've got," she goes on, proudly pointing to the cradle at her side, "and all the gold in the Klondike couldn't buy her;" then addressing the child: "She's muzzer's very own, she is."

At this moment, the fat legs of the little occupant of the rocker go high in the air again and two little fat heels descend with a bump as before, accompanied with a "Coo-coo" of contentment. "Yes, and I had a husband once, I've got my lines to prove it; may the Lord have mercy on him, he deserted me after he took his vows at the altar, but I always said the Lord would settle with him, and shure enough He did, in quick time, too; so his affinity, as he called her, didn't have him for long. Well," she continues, evidently relieved at the oppor-

tunity to pour into a sympathetic ear the story of her first grief—"well, I'll take her, but mind you come back; I'm only a poor woman, with my own child to care for."

"God bless you!" says the young mother. "Remember, her name is Madeline, and you will be well rewarded for this."

Feeling refreshed and stimulated by the hot coffee the widow has given her, she leaves the house. On gaining the street, she hesitates which way to turn. The rain has now changed to snow. In one direction she can see only the darkness of the night with the river beyond. The biting wind driving the blinding snow in all directions appears to her to form evil and fantastic shapes as it settles into drifts along the way. She feels herself to be in a world of chaos, with evil spirits lurking in the shadows and whispering dark counsel into the ears of the weak. She shudders—the darkness looks like a great abyss yawning to engulf her.

On the other hand, she can hear the hum and bustle of the traffic above the warfare of the elements, the clang-clang of the car bells, the toot-toot of the many automobiles bearing their human freight of loveliness and ugliness, all hurrying toward the light and glare of the "Great White Way," and toward the Great White Way she bends her steps. . . .

"I wonder whether she means to come back," muses Widow Devine doubtfully, as she feeds the waif, and lays it in a warm bed. "So her name's Madeline; that's a pretty name. I wonder what her other name is."

The little one's eyes are now closed in slumber, with her wee pink fist in her tiny mouth, and she smiles as the widow watches her. "They say," says the woman to herself, "that when a baby smiles in its sleep the angels are near, watching it—perhaps they are."

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There is a gathering at the house of Mrs. Austere. It is her evening at home. The lady is chatting with apparent merriment with her guests. But now and then as she converses with some young *débutante* there appears before her mental vision a face, the beautiful face of a young girl, just budding into womanhood, her own child, whom she had dis-

owned. No one in the assembly dreams of the wave of anguish that almost continually clouds her mind, neither do her guests observe the pallor that overspreads her classic face; *that* is hidden, by the art of the beautiful.

The room is warm, the air oppressive, it is a balmy night for December. She becomes faint; is it the consciousness of a presence leading her on in mysterious haste that makes her almost reel? Mrs. Austere steps onto the veranda to obtain more air.

"Mother!" a shrill agonized cry rings out upon the stillness of the night; the woman's breath comes quick and fast as she listens for another sound, then she throws a cloak around her shapely shoulders, and with the intention of being unobserved, cautiously creeps in her dainty slippered feet down the circuitous path leading to the boat-house.

"Mother!" that cry again, "mother!" It is the voice of the lost girl. She peers into the darkness as she hurries along.

"Oh, memories that bless and burn;  
Oh, barren gain and bitter loss!"

What prompted her guest to sing that song to-night? It maddened her. She can see again through the lapse of years her baby's face, and feel the clasp of her childish arms. Oh, how she had watched her with jealous pride as the time rolled on! What a fair young *débutante* she was!

She has now reached the boat-house, and is soon standing on the steps of the wharf.

A sudden thaw had set in, and broken up the ice floes that partly cover the river; they glitter in the moonlight, and make a clicking sound as they collide on the surface of the water. A gentle wind sweeps through the skeleton branches of the trees, forming ghostly and fantastic shadows on the river below. She shudders, not through cold, but with fear of some impending calamity. In the distance she can see a solitary lighterman, up to his knees in the black water trying to drag ashore the remains of some ruined craft that has been unable to weather the storm of the night before.

As she watches him there appears a something—a dark mass, tossing up and down upon the surface between the ice masses and drifting nearer and nearer to where she stands. A horrible dread fills her soul—a woman—yes—she can see distinctly by the light of the moon a wealth of fair hair, floating like a halo around the face now cold in death.

She strains her eyes to look, and stands as if petrified, till it nears the quay. The glassy eyes stare heavenward, and the once beautiful countenance still bears an expression of despair.

"Madeline, my girl!" She reels as if a blow had struck her, while she cries in her heart's agony.

In her momentary delirium she imagines that the corpse is staring at her mockingly, then appealing to her for the forgiveness she had refused to grant. The water still runs peacefully on and the ice floes gently click together as before, while the woman falls to the ground with a shriek. Merciful oblivion has given her temporary rest. The tide rolls on and the corpse goes with it.

"Where is our hostess?" inquires a guest.

"I have not seen her for an hour," observes another.

The music ceases, and the buzz of conversation is rife.

"I heard a shriek," exclaims a third.

A sudden excitement possesses the assembly.

Mrs. Austere is nowhere to be found.

"Now I think of it," says another, "she has not seemed to be herself to-night. I imagined several times that her mind was troubled."

The host leading, with servants carrying lanterns, hurried off in the direction of the boat-house from whence the sound had come.

There on the half-frozen soil of the shelter lies the woman of wealth, with the diamonds on her throat and hands glittering in the moonlight. What motive had she in coming down to the river? What in heaven's name could have happened? Was she allured there under some pretense? If so, by whom? Her jewels are intact, therefore it was not robbery.

All this surmising does not solve the mystery, while they carry the helpless form back to the house.

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Widow Devine stands at her board ironing away at her clothes, accompanied by intermittent bursts of song as in former days, and little Madeline lies on her trundle-bed watching the fruits of Mummy's labors swaying about in the breeze, on the line outside the window. Month after month the little girl has lain or sat there when tired of her play, and has comforted the widow and the widow's child with her bright nature, her love and innocent prattle.

Of all the things that she has seen during her short life, the many lines of different raiment puzzle her the most. She has vague visions in her small way.

When King Winter holds his sway and Jack Frost is out o' nights, she will lie and watch my lady's lingerie, stiff and stark in the pale moonlight, swaying to and fro, specterlike, upon the line. She will then point her tiny hand, and in childish awe whisper "Mummy! Ghosts!"

And when summer reigns she will lie tortured by all the conquering heat of the torrid tenement room, and draw mind pictures. When the frills and furbelows dance and flutter into fantastic shapes on the breeze that struggles into the tenement yard, she will again point her little hand in their direction and whisper "Mummy! Ghosts!"

During the three years that have passed Widow Devine has hoped and prayed, though her burden has been heavy and her back often ready to break with its weight. She has hoped and prayed that relief might come from somewhere or some one, that she might be able to save the mite of humankind from the City Home of the Forsaken Poor. She has faith and belief that her prayers are heard, and that they will be answered through the intercession of the angels that ever hover over the waif and her own wee one. Therefore, hope is always dominant in her optimistic mind.

And so the woman toils on at her laundry work, and breaks the monotony by singing to the children.

And when her work is done she will sit and tell them about



the Home on high beyond the stars, where the sun shines on forever around the throne of God, of the green hill swells and eternal pasture lands, where mothers never have cause to weep and dark tenements are unknown. And then in sweet memory her thoughts revert to childhood's days in the old country, the days when she ran with bare feet about the little thatched cottage that stood at the foot of the hill, then down the garden path to the brook where the silver trout darted and glittered in the sun, and she will tell them of the fairies and sprites who dwell in the nooks and dells of sweet Innisfallen. Madeline's large eyes open wide while she drinks in every word of praise she hears of Killarney, the Emerald Isle, and then asks with great solemnity, "Mummy, is that Heaven?"

Then Widow Devine takes her in her arms and kisses the little castaway, whom she has mothered for the past three years, fondles her with her own, and blesses her for her innocent prattle.

The widow's load of laundry work is extra large this week; it fills the baby-carriage and so leaves no room for Madeline to sit as is her wont, when the work goes home. Madeline is some months younger than the widow's child, and much more frail; for this reason she has the privilege of the ride. On this particular night she toddles along holding onto Mummy's dress, while Mummy pushes the burden on ahead, leading her own child also.

Mrs. Austere is wandering aimlessly about the house accompanied by a little yellow dog, her faithful companion during the past three years, since one winter night when she picked it up half dead from the frozen road.

The animal holds its head awry while uttering a little whine, stands perfectly still, pricks up one ear, then the other, and suddenly bounds away in the direction of the kitchen where Widow Devine is delivering her laundry work; it then runs back to its mistress and barks as if in a state of extreme delight, and tugs at her dress to induce her in its dumb way to follow on.

"What is it, Sonny?" she says, puzzled at its antics.

Sonny leaps about her, backward and forward, pulls at her garments as he leads the way to the servants' quarters. Mrs. Austere enters the kitchen as Widow Devine is preparing to leave.

"Don't go," says the woman of wealth, "till I have seen the little ones." She then fixes her gaze upon the stranger child, while a cold chill creeps over her—and asks the baby for a kiss. In response, standing upon her tiptoes, the wee face is raised to give and receive the symbol of love.

"What is your name?"

"Madeline."

With eyes dimmed by tears, the wound in the woman's heart breaks out afresh, as she turns and leaves the kitchen without saying a word more. But the dog—it lingers and looks wistfully into the face of the foundling, who with arms outstretched toward him shows no sign of fear; the animal instinctively perceiving this licks her little hand, slowly wags his tail with a puzzled air till the trio depart, then lies flat on his stomach with ears alert and nose on a level with the crevice of the basement door till the steps of the castaway die in the distance.

"How strange!" says Mrs. Austere. "Did I not know that my daughter was dead, I could swear that that baby was her child." She is now standing before a high glass mirror, surveying her handsome figure from head to feet, and in her mental vision she can see a heartbroken woman, wearing a mask of happiness. Then a faintness comes over her, as on her heaving bosom glares the brand of Cain.

The dog now slowly enters the room, lies down at her feet, buries his nose on his front paws and gazes upon her face.

"Why, Sonny," she says, "had it not been for you, I might never have seen that little child. Oh, if you could only talk!"

Widow Devine is shedding tears of genuine grief. "I can't bear to part with her," she sobs, "but the lady says she'll bring her up as her own, educate her and leave her all her money if I'll only give her up. I think she had a child of her own once—who died. The dear Lord knows that I can't keep

the two of them as they ought to be kept—the babies do love each other so—oh, dear! it breaks my heart to part with her—I love her almost as my own now, after these three years that I've had her."

"But just think," says neighbor Brown, "what comfort that thousand dollars will bring to you and little Mary. You'll be able to give up washing and take boarders; you know there's a good living in that if you know how to cook, and I'll back you at cooking any day in the week."

"True for you," says Widow Devine, "and bring Mary up well, and maybe she'll be a lady, too—some day."

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Sixteen years have passed. A woman sits sewing dainty furbelows of lawn and lace. The woman is just past middle age, her hair is tinged with gray, and she has the bearing of comfort and contentment.

She glances now and again furtively at the marble time-piece standing on the mantel-shelf.

"Come in," she says, in response to a gentle tap on the door; a neighbor then enters the apartment to have a chat, as Widow Devine is alone.

"I don't know what to make of Mary lately," says the widow, uneasily, "since she left college and obtained that position. I wish she didn't go out so often with that gentleman. You know he's the junior partner of the firm, and one of the foremost lawyers in New York."

"Why should you object?" asks the neighbor.

"Why, I can't bear the thought of her ever leaving me, and then I don't know what he means by his attentions. I've got little faith in men. She has a bright future before her, at twenty-one to be earning a salary of one thousand a year."

"And wouldn't her future be bright if she were married to him?" interrupts the neighbor; "you must not think all marriages are failures because yours was a disappointment."

"I am selfish, I know," says the widow, "but I can't bear the idea of losing her."

The door is suddenly opened and a young girl bounds into the room beaming with smiles, her rosy cheeks and well-formed

figure making a picture of perfect health. She is followed by a gentleman, a stalwart young giant, whose handsome, honest face convinces one of his integrity.

"Mother," says the girl, as she throws her arms around her parent's neck, "this is Mr. Burnett, the junior partner in the firm where I am employed, and, mother, kiss me, and tell me you are glad—we are engaged—and, mother—you are going to live with us always. Oh, you dear mother," she cries, as she sees the needlework in the widow's lap, "you are ever thinking of me; that pretty thing you are making shall be a part of my trousseau."

Widow Devine is looking over old treasures while awaiting the homecoming of the bride and groom from their wedding tour. There is a lock of a baby's hair, as fine as silk. She holds it in her hand and ruminates on bygone days. Her mind reverts to a winter night, when the owner of the lock of hair—a little castaway—was left at her door, of her struggles to support it, of her growing love for the waif, and then the separation. Just then a bright beam of the summer sun sends a sparkling ray into the woman's hand, and the lock of hair is turned to gold. "Ah, verily," she says to herself, "it has brought gold to me and mine. The words of the good old Book are verified, 'Cast thy bread upon the waters; for thou shalt find it after many days.'"

She then picks up an old faded letter, the ink brown with age. "I have no right to this," she says to herself. "If I could only find the lady who adopted Madeline, this letter might help to prove the child's identity."

She places the missive with the lock of hair back again in the treasure box, and to dispel sad thoughts takes up the paper.

There, in the society news, is the notice of the expected return of Mr. and Mrs. Burnett from their bridal tour. She glances further down the column and sees the announcement of the return, after an absence of sixteen years, of Mrs. Austere, with Madeline, her adopted daughter.

"That's funny," says the widow, "that I should pick up

the paper and see that announcement. I seldom or never read the society news, but I've read it to-day all right."

\* \* \* \* \*

"My daughter," says Mrs. Austere, as she presents her adopted child to the assembly. The young girl, whose hair, a red gold the color of the setting sun, blends with her fair type of Saxon beauty, smiles. Her face is radiant with happiness as she bows to this one and that one of the guests. Her gown of pure white satin shimmers under the electric lights with each movement of her graceful and lithe figure, adding to her loveliness.

A servant enters, there is a message for Mrs. Austere.

A presentiment of something startling comes to the woman of wealth. There is no answer needed to the missive.

She hastens into a side room, alone, and closes the door after her. She tears open the envelope and reads:

"To Mrs. Austere:

"Dear Madam—You may be surprised to hear from me after all these years, but I am sending to you a note that the young mother left with me on the night she deserted her child, Madeline. You may value it, as it might help to solve the mystery of her identity. I would have returned it long since, had I not been ignorant of your whereabouts.

"You may be glad to know that my daughter Mary is returning to-day from her bridal trip. She is now the wife of Mr. W. A. Burnett, junior partner of Jones, Brown & Burnett."

Mrs. Austere then unfolds the enclosed paper; it is worn and parts as she opens it. She reads in her own handwriting: "You are no child of mine; you have disgraced me and the honorable name you bore by marrying a forger. Henceforth you are dead to me, and I wish you no longer to call me mother."

The woman stands spellbound.

"Make me to understand the way of Thy precepts, so shall I talk of Thy wondrous works," she murmurs.

A sweet young voice is calling "Mother!" Mrs. Anstere looks at the clock. One hour has elapsed since her exit from the drawing-room.

"I was so anxious about you," exclaims Madeline, as she enters the apartment. "Why, mother, I have never seen you look so happy as you do to-night."

"I have had good news," she replies. Her face radiates as her soul awakens.

She presses the young girl to her heart and murmurs softly, "My daughter's daughter, there is a period in the lives of all of us *When Angels Guide*."

\* \* \* \* \*

And what has become of the little cur? Its clay has long since mingled with Mother Earth, and resting on a little mound above it is a stone bearing the inscription, "In memory of a yellow dog."

ISADORA H. DIX.

### A SONG OF THE RILL

"I can't do much to cheer the world,"  
Said a tiny rill to a river,  
"But I'll sing my song as I ripple along  
In praise of the gracious Giver.

"I've felt the power of the ice king bold,  
And rent his bonds asunder,  
But what I'll find as I journey on  
I will not pause to wonder.

"I'm only a rill, but I have a will  
And I call to the pussy willows  
To hang their pretty tassels out  
When birdies seek for pillows.

"So I sing my little song to-day,  
And trust a bright to-morrow  
Will come to give us sunshine cheer,  
For hearts that thrill to sorrow."

- BELLE BUSH.

## **"YONDER FIELD!"**

**"There! Yonder! Yonder Field,  
Stands the abode of the Almighty  
Wisdom!"**

**There! Yonder! By the gods!  
Methought it meant somewhere  
Nearby! Thus my head lifted,  
As though mechanical, so that  
I could see with my eyes  
Physical, what I had perceived  
With my mental sight before,—  
The most sublime, the mightiest  
Of all virtues—Wisdom!  
But looked I, though closely, and  
Though a field I saw, there  
Was neither abode nor personage  
Of any kind; thus surprised—  
Disappointed in my expectation,  
In amazement, exclaimed:  
"Where dost thou direct me,  
O Voice Unknown?" And  
It, in answer thus retorted: "Yonder,  
Yonder, Yonder Field!" I looked,  
But again in vain, and said: "Yonder!  
Yonder! yonder where?" "Yonder!"  
It exclaimed firmly. And lo! yonder,  
But in my mind's eye again, I  
Saw, densely blurred, an Almighty Statue,  
Becoming Wisdom, (if such could be)  
Mystical in appearance, for there  
Was nor abode nor statue there  
In truth, but somewhere beyond,  
There is something, at which the  
Mind everlastingly aims.  
Yonder, methought, that in a  
Life-time or two, perhaps three or  
Ten, one could breath the atmosphere,**

Of that desirous field. But lo! upon  
 Scrutiny I discovered that there  
 Was a word or words. Ultimately,  
 I concluded that it was the word  
 "Infinitas." Thus addressing my  
 Director, I said: "Yonder! thou  
 Triflest me! Yonder, in Yonder  
 Field, should be somewhere  
 Nearby." And It, with words  
 In whisper—in a tone, as  
 Though It knew I had not  
 Correctly perceived, said: "By  
 Yonder Field, I mean somewhere  
 In space, Yonder! Yonder!"  
 "But space is infinite," said I.  
 "And at the end of that Infinity  
 Is Yonder Field," It said. "By  
 Walking toward it steadily,  
 Thou shalt be forevermore approaching it.  
 And only thus, thou canst be  
 Nearing it." "But is that not discouraging,"  
 I remarked, "to glide on, slowly indeed, toward  
 Infinity?" "Discouraging?" It said, with  
 Words of disclamation, "indeed encouraging.  
 For the pleasure lies in the thought itself,—in  
 The hope of reaching it; in achieving  
 So little with so great a labor. For if  
 Once gotten, the interest would cease.  
 And again, Wisdom—Perfection, could  
 Only be at the End of the Infinite."  
 "At the End of the Endless!" I rejoined.  
 "At the End of an Endless space!  
 I see," at once I said. "'Tis a Forever-striving.  
 Then, after a short pause, I shall  
 Start again to pursue my journey.  
 I know now, O Master of  
 Intellect, what I thought before!"

VINCENT D. CALENDIA.



# THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT

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## FAITH AND MEDICINE

*The British Medical Journal* has recently published an article by Dr. William Osler, entitled "The Faith That Heals," in which he says that "faith has always been an essential factor in the practice of Medicine." He further says: "My experience has been that of the unconscious rather than the deliberate Faith Healer. Phenomenal, even what could be called miraculous, cures are not very uncommon. Like others, I have had cases, any one of which under suitable conditions could have been worthy of a shrine or made the germ of a pilgrimage." To quote again: "For generations the people of the United States have indulged in an orgy of drugging. Between holy pharmacy in the profession, and quack medicines, the American body has become saturated *ad nauseam*, and here, indeed, was a boon even greater than homeopathy. No wonder the American spirit, unquiet in a drug-soaked body, rose with joy at a new evangel. In every country there were dyspeptics and neurasthenics in sufficient numbers to demonstrate the efficacy of the new gospel." Speaking further of what he denominates faith healing, the doctor finally says: "I feel that our attitude as a profession should not be hostile, and we must scan gently our brother man and sister woman who may be carried away in the winds of new doctrine. A group of active, earnest, capable young men are at work on the problem, which is of their generation and for them to solve. The Angel of Bethesda is at the pool—it behooves us to jump in."

The wiser among the physicians are thinking along these broader lines, as is indicated by frequent articles published in the medical journals. They are recognizing the futility and danger of drugging their patients. Let us hope that the time is not far distant when the medical profession in general will adopt these views.

## THE MAKING OF A PLANET AND THE INITIATIVE OF MAN

### EARTH'S PROBLEM

We know in a general way that it took a considerable period of time to prepare this earth for the occupation of man. Genesis of the Bible gives an intelligent synoptical account of the initial processes accomplished during six days, so termed. Some compute the time to have occupied millions of years. But meteorology and geophysics demonstrate that condensation of vortical nebulous vapor is rapid; that resulting slag and cinders in formation soon cool; and that induration of plastic material is not an interminable process. These are three successive epochs.

I, for one so-called scientist, am not impressed with the hypothesis that the formative period of the earth required such an inordinate length of time as innumerable millions of years, though it may have done so. It must certainly have taken an immense period of time to reach even a malleable or plastic state, and a much longer time to accomplish a solid crust five miles thick and more, and finally cool off sufficiently for human beings to inhabit; and abundant tests prove that mankind can begin at an early date by acclimatation to an excessive amount of heat. In support of the short-time theory it is easy to perceive when drawing the contents of a blast furnace where pig iron is made, how quickly the glowing molten metal dulls in color, and how soon superficial incrustation begins. It is a matter of but a few moments. The terrestrial process would take much longer relatively because subterranean heat is kept up, and the matter can cool only on the outer surface. At the same time the "waters which were upon the face of the earth" helped to cool the solidifying mass somewhat, though it was very hot water, making vapor to form our future atmosphere, a very mephitic vapor then, full of sulphur, arsenic, carbon, ozone, oxygen, hydrogen, and other subtle poisons. In the present era electricity pervades not only the organism but the ether. It pervades the Universe,

and is in constant motion. Sulphur and ozone are ingredients of electricity. The proof is manifest in the fact that lightning flashes are almost always attended by an odor of sulphur. While lightning generates heat, it seldom creates combustion.

The contact of the water with caloric caused continuous intermittent explosions, like water on a stove or boiler, so that the inchoate globe was in a constant state of sputteration. In course of time its incrustated surface looked *precisely* like furnace slag, corrugated, pitted and honeycombed. Cracks and fissures, some of stupendous depth, began to form at systematic intervals, singly and in series, and great bowl-like depressions eventuated on both hemispheres, of which the chief of North America included in one body the present five great lakes—Erie, Ontario, Michigan, Huron and Superior—and in Asia and Africa the Deserts of Sahara and Nyanza. These were prepared by an all-wise Providence for future use as reservoirs and conduits to hold and carry off the melting ice sheet during the glacial occurrences which were to follow in periodicity, ten thousand years alternately, until the end of our world. There was no soil of any sort at this stage of creation, and no plant life. Uplifts of mountains were yet to rib the earth in cinctures, whose crystalline rocks were to be ground to mould by glacial action, pulverized by weathering and erosion, distributed by hydraulics, and finally made fertile for vegetation throughout the globe. The Biblical Garden of Eden, so called, was not just one single oasis on a vast terrestrial waste. Such an idea is unscientific. It was a location especially rich in humus, where all kinds of plant and tree life grew luxuriantly. There were similar gardens distributed throughout all the continents as nurseries and experiment farms around which animal life clustered, and from which the primitive farmers brought their first fruits and firstlings of their flocks as thank offerings to the Creator who had established these autogenous groups.

It is entirely probable that a high state of civilization throughout the world preceded the Noahoan Deluge and the second glacial period which accompanied it disturbed broad areas of both hemispheres, wiping out overspread plant-life,

animals and men and driving all surviving refugees within the temperate zone and the equator. When this second glacial sheet began to recede population once more set out to reoccupy the frigid belt, and now the advance will continue until at the coming of the third glacial period the present process of ten thousand years will reach its termination, repeating the antediluvian history of a high degree of civilization.

CHARLES HALLOCK, M. G. S. . .

### EARLY TAXES

The following facts seem strange to read of in the present times of lavish living. In 1721, Great Britain passed a law imposing a penalty of £5 upon the weaver and £20 upon the seller of a piece of calico. Fifteen years later this statute was so far modified that calicoes manufactured in Great Britain were permitted, "provided the warp thereof was entirely of linen yarn." In 1774, a statute was passed which allowed printed cotton goods to be used on the payment of threepence a yard duty; this duty was raised in 1806 to threepence-half-penny. The object in this was to prevent the use of calicoes from interfering with the demand for linen and woolen stuffs. Below is an extract from a London news-letter dated August 2, 1768, which is very curious:

"Yesterday 3 tradesmen's wives of this city were convicted before the Rt. Hon. the Ld. Mayor for wearing chintz goods on Sunday last, and each of them was fined £5. These make 80 who have been convicted of the above offence within 12 months past. . . . There were several ladies in St. James's P'k on the same day with chintz gowns on, but the persons who gave informas of the above 3 were not able to discover their names or places of abodes. . . . Yesterday a waggon loaded with £2,000 worth of chintz was seized at Dartford in Kent by some custom-house officers. Two post-chaises loaded with the same commodity got off with their goods by swiftness of driving."

---

From the lowest depth there is a path to the loftiest height.

—*Carlyle.*

## THE LOTUS

The Egyptians pictured God as sitting on a lote-tree, above the watery mud. Iamblichus states that the leaves and fruit of the lote-tree being *round*, represent "the motion of intellect"; its towering up through mud symbolizes the eminency of divine intellect over matter, and the deity sitting on the lote-tree implies his intellectual sovereignty.

Mahomet says that a lote-tree stands in the seventh heaven, on the right hand of the throne of God. Tradition has it that Dryopë of Æchalia was one day carrying her infant son, when she plucked a lotus-flower for his amusement, and was instantaneously transformed into a lotus.

---

According to Iamblichus, Pythagoras practised mesmerism. It is stated by Iamblichus that he tamed a savage Daunian bear by "stroking it gently with his hand," subdued an eagle in the same way, and held absolute dominion over beasts and birds by "the power of his voice," and "influence of his touch."

## KINDNESS

Kindness does so much for us that it would be almost more easy to enumerate what it does not do than to sum up what it does. It operates more energetically in some characters than in others. But it works wondrous changes in all. It is kindness which enables most men to put off the inseparable unpleasantness of youth. It watches the thoughts, controls the words, and helps us to unlearn early manhood's inveterate habit of criticism. It is astonishing how masterful it is in its influence over our dispositions, and yet how gentle, quiet, consistent and successful. It makes us thoughtful and considerate. Detached acts of kindness may be the offspring of impulse. Yet he is mostly a good man whose impulses are good. But on the long run habitual kindness is not a mere series of generous impulses, but the steadfast growth of generous deliberation. Much thought must go to consistent kindness, and much self-denying legislation. With most of us the very outward shape of our lives is, without fault of ours, out of har-

mony with persevering kindness. We have to humor circumstances. Our opportunities require management, and to be patient in waiting to do good to others is a fine work of grace. It is on account of all this that kindness makes us so attractive to others. It imparts a tinge of pathos to our characters, in which our asperities disappear.—*Frederick W. Faber, D. D.*

He does not recollect injuries; for accurate recollection, especially of injuries, is not characteristic of the magnanimous man, but he rather overlooks them. He is not fond of talking of people, for he will neither speak of himself, nor of anybody else; for he does not care that he himself should be praised, nor that others should be blamed.—*Aristotle.*

### CATCHING COLD ONLY A BOGIE.

“Forget about this ‘catching cold’ idea now that the chill days of autumn are nigh, for it is only a kind of phobia.

“Details of how to forget it are set forth by Dr. William A. Brady, of Elmira, N. Y., in a contribution to the *Medical Record* of this week.

“Those who get up sneezing from a place between two open windows are told that draughts are as likely to be anywhere else, and that, anyway, they do not hurt anyone.

“‘This catching cold bogie,’ continues Dr. Brady, severely, ‘proves a most deplorable obstacle to prevent the present methods of palliating and eradicating disease, and the responsibility for the well-nigh universal worship of this false image rests largely on our own shoulders, since the stupid habit of taking cold prevails quite as largely among the physicians as the laity.

“‘Our medical ancestors were very willing victims of the cold delusion because it served them excellently as a useful factor with which to account for an appalling amount of otherwise mysterious illness. So it was only natural that in their benighted wisdom they should have fostered the catching cold idea so fondly to hand it down to us—a veritable lemon among the fruits of the forefathers’ medical lore.’

“Dr. Brady declares that there is no need to become so alarmed about draughts, for there can be no free circulation of air without them, and he presents diagrams showing how even with the patent boards attached to windows to prevent draughts currents get at mankind by swinging around an arc of a circle. . . .

"Summing up, he declares cold has no relation whatever to respiratory diseases, that clean draughts are not only harmless, but salutary, that the phrase 'catching cold' is meaningless, misleading, undignified and obsolete and that the groundless fear of cold fostered by the misleading phrase constitutes a form of hysteria which opposes and embarrasses ordinary curative measures.

"He directs, therefore, that the race do the best they can to insure their bodily comfort and that cases of respiratory disease be isolated and that there be an avoidance of the sins of diet, unhygienic clothing, overheated apartments and defective ventilation."—*New York Herald*.

## BOOK REVIEWS

**THE MARVELS BEYOND SCIENCE.** By Joseph Grasset, M. D. Translated by René Jacques Tubeuf. Being a record of progress made in the reduction of occult phenomena to a scientific basis. Cloth, 387 pp., \$1.75 net. Published by Funk & Wagnalls Co., New York and London.

The first part of the volume before us deals with Occultism and its phenomena, and the aim of the author is to show that the most of these phenomena are now fully explained and accounted for by science. His contention is that "there is no logical situation which hinders facts not yet belonging to science from ceasing, some day, to be occult, and becoming scientific." These facts are taken up by Dr. Grasset in the present volume and dealt with from the standpoint of the scientist. He has aimed scrupulously to mark the boundary between things already known and those which still remain beyond our understanding. He writes without prejudice on a subject which at the present time is of much interest to the scientific world and to the majority of thoughtful people.

Part II treats of the "Occultism of Yesterday," and Part III of "The Occultism of To-day."

**THE BANNER OF PEACE** and Other Peace Songs for the Use of Schools and Peace Societies. Published by the Pennsylvania Peace Society.

We have received the above interesting circular of the Society which gives a suggestion of the valuable work now being done among the negroes under the leadership of Booker T. Washington. To such efforts we wish all success.

**THE THEOSOPHIST.** Monthly, annual subscription 12s.—\$3.00. Single copy 1s. Edited by Annie Besant., P. T. S.

The October number of this most interesting magazine has just reached us. As usual it is filled with important articles upon occult subjects, among which we note the following: "The Doctrine of the Great Self in Western Philosophy" (continued from Vol. XXXI), by H. S. Albarus.—"The Religion of Goethe from an Indian Viewpoint," by Dr. F. Otto Schrader.—"Modes of Individualisation," by C. W. Leadbeater. Mrs. Besant continues her able articles on "Elementary Theosophy—Man and His Mortal Bodies."

### PUBLICATIONS RECEIVED

**SOUL AND CIRCUMSTANCE.** By Stephen Berrien Stanton. Cloth, 310 pp., \$1.00 net. Charles Scribner's Sons, New York.

**BREAKING THE FETTERS,** The Truth About the "Church." An Appeal to Enlightened Humanity. By Dr. Henry Hensoldt. Paper, 36 pp. Price 1s. Published by the Author. Royal Chambers, Hunter St., Sydney, Australia.

**WORLD CORPORATION.** By King C. Gillette. Boards, 237 pp. The New England News Company, Boston, Mass.

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It is not a question how much a man knows, but what use he can make of what he knows; not a question of what he has acquired, and how he has been trained, but of what he is, and what he can do.—*J. G. Holland.*



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Devoted to no special cult or "ism," its aim is the development of truth; and the high standard that it has preserved thus far, leads the reading public to look for valuable results in each number.—*Times-Democrat, Lima, O.*

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The thinking man who misses the reading of this magazine loses much.—*The World, New York.*

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. . . I have not been able to lay down this magazine without reading every article in it, nor without sending my subscription for the magazine. It is remarkable the interest that the public feels in these subjects, and how rapidly the light is spreading with regard to matters which have been classed among the occult. This eagerness to get at the truth surely indicates the dawning of a new day, and the development of new powers in man.—*The Daily News, Kalamazoo, Mich.*

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