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MONTHLY LETTER

Devoted to Spiritual and Philosophical Problems -- by Manly P. Hall

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Dear Friend:

The seventh and last department of Metaphysics deals with the Nature of Divine and Human Relationships. The term theological is generally applied to that branch of metaphysics which attempts to coordinate spiritual and physical laws.

The visible universe is regarded by mystical philosophers as the shadow or reflection in matter of the invisible spiritual universe. In the ancient writings the spiritual universe is termed the superior sphere for in it abide the Principles of all things. The term "principles" in this case infers not only the essential substance or spiritual part of every nature but also the laws and patterns by which these spiritual parts exist and unfold themselves. The antithesis of spirit is matter, and the material universe therefore is regarded as a sort of ground or earth in which the spiritual principles are sown as seed and in which each grows up according to its own law. As the physical forms of plants grow upward towards the physical sun and unfold themselves in and by its energy, so the spiritual dispositions of all creatures expand towards the spiritual sun, are sustained in and by it, and come to their perfections in its effulgency.

The initiated philosophers, in harmony with this concept of divine order, classified all knowledge under two headings—sacred and profane. They defined sacred learning as primary knowledge, and profane learning as secondary knowledge. The term "primary knowledge" infers a knowledge founded upon the understanding of spiritual causes.

Secondary knowledge infers the absence of the spiritual factor. Any system of thinking which ignores the divine foundation of life is said to be lacking in primary fact and is therefore secondary or profane.

Materialism is a comparatively modern invention of the human mind. Materialism not only ignores but actually denies the metaphysical factor in thought and action. Antiquity was dedicated to its gods. The princes of the ancient states acknowledged their vassalage to that divine kingdom which extends throughout all space and is absolute in its dominion. The modern world acknowledges no authority beyond the petty despotisms which it sets up and circumscribes with its small vision and purpose. Man has exiled himself from the empire of space and is satisfied to live without wisdom and die without hope.

One of the primary functions of metaphysics is to incline the human reason towards an intelligent consideration of man's place in the divine plan. Metaphysics seeks to establish a closer harmony between divine will and human action. Metaphysics does not infer blind faith, or the unquestioned worship of unknown gods, but rather seeks to establish a rational sympathy between heaven and earth, a conscious and intelligent cooperation between man and the laws that govern him. The numerous evils which afflict the race, the crimes and disasters from which we suffer, are most of them traceable to the absence of the metaphysical factor in education and life.

We feel that a philosophical definition of heaven, as distinct from the modern theological concept thereof, may result in a better understanding of spiritual factors. Theologians, blinded by their jot and tittle creeds, have come to regard heaven as a place, distant and formal, populated by a spiritual genus, and ruled over by a capricious anthropomorphic deity. This celestial despotism exists nowhere except in the imagination of the unenlightened.

The heaven of the wise is Space itself—an immeasurable empire extending throughout the uttermost extremities of being. This empire of Universal Life, established upon the immovable foundations of existence, is populated by a myriad of principles—"luminous energies" as the ancients called them—"gods" as they were known to the pagans.

Heaven is the empire of truth and fact. He who abides in truth and according to fact, abides in the celestial world, but he who lives in his opinions and conceits is exiled to the outer darkness. Hermes said that the law of analogy was the priceless key to divine mysteries. With the aid of this law the ancient philosophers explored the heavenly world, creating a divine science which they preserved in their temples, imparting its elements only to those whom they regarded as worthy of so noble a learning.

Though man springs like a plant from the earth and like the dying plant returns to it again, the ancients affirmed that his growth bore witness to a Divine Energy. It is not the body of man that grows, it is a life growing up within the body which causes the appearance of growth. Nor again, is death the dying of this life but rather its deflection from physical purpose. Man abides a little time in the conceit of matter and then, in the words of Homer, returns to his long lost native land—the empire of spirit. How noble then is that philosophy by the possession of which the human being prepares himself for universal citizenship!

The mystery of divine and human relationships is preserved in the mystical literature of the Greeks under the fable of the wanderings of Ulysses. As a great part of metaphysical philosophy is derived from the theology of the Greeks, it is appropriate

that we should have recourse to their mythologies for the keys to their spiritual wisdom. Homer, the greatest poet among the Greeks, is said to have been blind, but the esoteric traditions declare this blindness to have signified that Homer had been initiated into the Mysteries. His sight had been turned inward from external things so that he beheld no longer the material world but gazed into spiritual verities.

The Iliad and the Odyssey are masterpieces of mystical allegory. No other literary achievement approaches them in wealth of symbolism. We would suggest that students of metaphysics familiarize themselves with these two works. With the exception of a short article by Thomas Taylor, which forms an appendix to his translation of Porphyry, no attempt has been made, as far as we are able to discover, to interpret the obscure symbolism of the Trojan War. The city of Troy, or more correctly, Ilion, was founded by Ilus, the grandfather of Priam, the last King of Troy. The name Ilion is derived from the word "Illus," a term anciently used by the Greeks to signify mud, that is, primordial matter, mingled with the fluidic generative principle of life. Thus the city of Ilion means the primitive ooze or slime from which all material bodies have their origins, and which even material science acknowledges to have been the source whence sprang the reptilian creations of the antediluvian world. The Iliad of Homer is therefore the mystical account of the descent of human souls (the Greeks) into the Illus or mud of generation.

In the Iliad the Greeks are referred to as foreigners, or strangers, to further indicate that they represented the spiritual principles in man which are indeed foreign to the material state wherein they are now placed. The Greeks anciently regarded themselves as of divine origin, and Homer makes use of this tradition to emphasize his point. The Trojans, on the other hand, are represented as at home in their own city, and as indigenous to the land in which they dwelt, whereas the Greeks came from a great distance in ships, over a vast ocean. According to Proclus, the Trojans represent the substances, energies and laws which are intrinsic to matter. The conquest of Troy by the Greeks therefore symbolizes that in the beginning of the creative

process the irrational sphere or Chaos (Troy) was overcome or conquered by divinely enlightened reason (the Grecians).

The armies which the Greeks led against Troy were under the leadership of seven Heroes. These are the Creator-gods of the ancient cosmogony myths. We have parallels to them in the Ammonian Artificers of the Egyptians, and the Elohim of the Jews. They are the divinities who move upon the Deep or the Illus, conquering it and bringing it into a state of order, or, as Hesiod puts it, they brought Cosmos out of Chaos. The leader of the Greek armies was Agamemnon who represents the planet Jupiter, the Archimagus of the heavenly hosts, and his companion-generals are the remaining spheres of the ancient system. Menelaus, the husband of Helen, is the Moon, the source of the generative principle of which Helen is the symbol. The abduction of Helen by Paris is another form of the myth in which she is described as falling from the Moon in a silver egg.

Achilles, the most illustrious of the warriors in his golden armor, is the Sun, the St Michael of Christendom. Diomedes, second only to Achilles in his glory, is Venus which is second only to the Sun in light. Ajax of gigantic strength and courage but slow of mind, is Mars. Ulysses, famed for his strategy and his numerous eccentric journeyings, is Mercury, the swiftest and most erratic of the planets and patron of the intellect. Last of all, aged Nestor, the councillor and sage to whom all the generals turned for deep advice, is ancient Saturn the oldest and wisest of the gods.

Under the seven leaders or planets are the armies of souls—the Grecian host. These are life-waves coming into incarnation in the material world. They are the star-born mortals who acknowledge allegiance to their father-stars. After the Trojan War was over each of these armies, under its proper leadership, returned by a different road to its own land. The various courses of these armies represent the many paths of evolution by which the waves of human souls return ultimately to their spiritual estate.

In the Odyssey we follow Ulysses, an heroic soul of the order of Mercury, along the adventurous course of evolution. He represents the human soul

which, having descended into matter and established itself in the material sphere by honorable and heroic action, now seeks to improve and perfect its condition and return to its heavenly father and eternal kingdom. Ulysses therefore enters into the cycle of initiations—magnificently represented by his wanderings. This cycle is called “a sacred year” or the Twelve Months of the Gods. It is represented, as always in the Mystery traditions, by the passage of the Sun through the twelve signs of the Zodiac. Thus Ulysses performs his twelve labors of regeneration, becoming worthy in due time to be reestablished in his divine nature.

It is evident from the order of the “trials” or “tests” that the Odyssey in its present form dates from the time when the vernal equinox took place in the sign of Taurus, and, as Virgil says, “the bull of the year broke the annual egg with his horns.” The “adventures” of the Odyssey may therefore be arranged in the following order, according to the sacred year:

TAURUS: the adventure of the Lotophagi or the Lotus-eaters. Here Ulysses and his companions are tempted by the intoxicating pleasures of the appetites. They are invited to forget their spiritual aspirations and satisfy their souls with terrestrial luxuries. But Ulysses, under patronage of Minerva, the initiatrix, rescues his followers from the illusion and they press on to nobler action.

GEMINI: The adventure of the Cyclops, or the one-eyed giants. These are symbolical of the lower intellect with its lack of perspective. They are the primitive, mindless monsters of instinct and habit. Ulysses must overcome their irrational excesses which he does by driving a stake into the single eye by which he blinds the daemon and escapes back to his ships.

CANCER: The adventure of Aeolus the god of the winds. The winds here represent the power of phantasy and imagination by the losing of which the ship of life is blown from its course. This occurs when Ulysses is asleep and his companions (his instincts) are left without spiritual guidance.

LEO: The adventure of the Lestrigons. These are a race of giants that sink the ships of the Grecians, with the exception of one vessel upon which

Ulysses escapes. Here Leo's impulse to tyranny and ambition is represented as a race of immense destructive forces which terrorize the helpless.

VIRGO: *The adventure with Circe, the enchantress. Circe changes her victims into swine even as Dellilah, the Virgo of the Cabbalists, destroyed the strength of Samson. She is the illusion of materiality and the power of the senses. By the use of the sacred "moly" branch which was carried in the initiation ceremonials, Ulysses was able to overcome the enchantments of Circe and rescue his companions (impulses) from the spell of worldliness.*

LIBRA: *The adventure of the descent into the underworld. With Libra the first half of the Zodiacal mystery is completed. The Sun descends into the underworld in the mystery of winter. In Hades Ulysses beholds the rewards of evil and receives instruction in the karmic justice of the gods.*

SCORPIO: *The adventure with the Sirens or temptresses. Here Ulysses and his companions fall under the spell of the carnal emotions. They are lured from their course by the magic song of the animal soul. Ulysses protects himself by lashing his body to the mast of his ship. The mast is principle or truth, and the ropes that tie him are self-control.*

SAGGITARIUS: *The adventure in judgment. This sign is the original Trojan horse containing within it the army of small stars by which the city of Troy is finally overcome. The wanderings of Ulysses consist of this intrepid mariner steering the course of his vessel safely between the rocks of Scylla and Charybdis. This represents the equilibrating of the mind in which the extremes of thought and action are balanced. All excess must be avoided by the wise.*

CAPRICORN: *The adventure of the Trinacrian Isle. Here while Ulysses is asleep (that is while the soul is obscured by material impulse) his comrades kill some of the sacred cattle of the Sun. This is the lesson in the sacredness of all life. Even as the dead skins of the cattle moved upon the ground, so evil deeds live on to convict us. Here also Calypso, the possessive instinct, is overcome.*

AQUARIUS: *The adventure of the Phaeacians. This represents the domain of reason and the For-*

tunate Isles. Here Ulysses sees Minerva disguised as a maiden with a vessel of water on her shoulder. Ulysses is tempted to dwell in the land of the wise and the happy, but he seeks a still higher goal and continues on beyond any good which can be achieved in the material world.

PISCES: *The adventure of the anger of Neptune. In this allegory Neptune represents the lord of the generating world, and when Ulysses attempts to ascend to the gods which are above, Neptune is depicted as attempting to prevent this escape by creating storms of material problems to deflect the divine adventurer from his purpose.*

ARIES: *In this cycle the end is achieved in the sign of Aries. Ulysses, disguised as a beggar, to signify that he has discarded all material attachments, has finally come back to his own land. He is alone for all the attitudes and opinions (his companions while in the material state) have been lost upon the way. Ulysses reveals himself to his son Telemachus who represents truth in its divine and unconditioned state. Telemachus is the son of Ulysses, the rational soul, in union with Penelope, the personification of the Mystery School, or, as Homer indicates, divine philosophy.*

The suitors of Penelope who are attempting to steal away her husband's kingdom, represent the corruptions which have sought to destroy the sacred institutions and pervert the spiritual philosophies. Ulysses, who returns as an Hierophant of the Mysteries, destroys the suitors as Jesus scourged the money-lenders from the temple steps. Thus, after long struggling in the material state, Ulysses, the neophyte in metaphysical philosophy, accomplishes his final reunion with the sacred wisdom from which he went forth in his cycle of experiences. Homer invites all students of the spiritual philosophies to follow this course, exclaiming:

*"Haste, let us fly and all our sails expand,
To gain our dear, our long lost native land!"*

Yours sincerely,

Manly P. Hall

Some Philosophical Fragments

Supplement to Students Monthly Letter

HEALING

BY MANLY HALL

THE quest for health has again become an aspect of religion. Numerous cults have sprung up which derive a great part of their income from the metaphysical treatment of disease. Grateful patients enrich these institutions for the real or imaginary help which they have received until today several such organizations flourish like the green bay tree. It seems no more than fair to the public in general and students of metaphysics in particular that the claims and pretensions of the various healing cults should be examined with an eye to the proper segregation of facts and fancies.

In ancient times all physicians were priests of the instituted Mysteries and like the Aesculapiads were attached to some shrine of the god of healing. When the material sciences divorced the occult arts, the physicians departed from the temples. They no longer sought divine assistance for the sick but put their faith in poultices and physics. For nearly two thousand years the medical profession purged and bled a suffering humanity and only within

this present century has the healing art begun to sense its dependency upon spiritual and psychological factors.

— Every physician of the ancient world was a priest and a philosopher. It was his duty to minister to the spiritual and mental needs as well as the physical necessities of his patient. Though a body be wracked with pain the origin of that pain is not always in the body. The physician who is not a philosopher will lose many patients that a wise man might have saved. There are also diseases which only a spiritual counsellor can cure. The art of healing is more than *materia medica*. The art of healing has as its first and only consideration—the effecting of a cure. But unfortunately *materia medica* places ahead of the patient's health a numerous array of medical prejudices and limits the practitioner to a few accredited but often ineffectual methods of treatment.

In the last few years the public has staged a successful revolution against pills. Natural methods of combating disease have been sponsored by a long-suffering human kind and the result has been a drastic change in the theory of therapeutics. Doctors, finding their medications unpopular, are more sparing of their prescriptions and drugs stores

A ZOROASTRIAN PRAYER

"I praise the well-thought thoughts, well-spoken words, well-performed deeds. I lay hold on all good thoughts, good words, good deeds. I abandon all evil thoughts, evil words, evil deeds. I offer to you, O Ameshaspentas! praise and adoration, with good thoughts, good words, and good deeds, with heavenly mind, the vital strength of my own body."

—FROM AN ANCIENT WORK.

which not long ago catered exclusively to doctors' opinions are dealing in books, hardware, cosmetics and chicken dinners. Even surgery has been affected by the general reformation. Whereas not long ago operations were both numerous and lucrative, drugless healers and dieticians are now even successfully treating appendicitis, the old surgical standby, and saving no end of tonsils.

Under the influence of this rapid transformation in medical theory and practice, the doctors and surgeons are forming into two distinct classes. The first group is composed of the "stand-patters" and their solution to the problem is to exterminate all non-"Medics" and in this way preserve the good old practice in the good old way—at the expense of the patient if necessary. The second group consisting of the forward looking and progressive men are exploring the field of psychology and psychiatry, seeking the hidden causes of manifested things. These men, although somewhat school-bound, are taking an interest in the metaphysical aspects of healing and are more or less honestly desirous of refounding the therapeutic theory upon something more substantial than a pillbox.

As far back as history records there has been a supernatural element at work in the healing arts. When physicians ceased to be priests, priests continued to be physicians. Nearly all old religious orders instructed their initiates in what we may call spiritual healing. The Pythagoreans healed by formulas, the Therapeuti, Nazarenes and Essenes by prayer, and several of the early Christian fathers by the "laying on of hands." As the church persecuted heretics for the sin of non-agreement, so the medical profession, since its inception has persecuted spiritual healers for the crime of non-conformity. In spite of this persecution however, or possibly because of it, there has not been a single century since the Christian era in which well authenticated cases of spiritual healing have not been recorded.

The nineteenth century brought with it a renaissance of ancient culture and belief. The spiritistic cults of the pagan world were reestablished under new names and the non-medical healing arts firmly refounded themselves in society. Before the century closed materia medica was not only aware

of this competition but had felt keenly the inroads of such competition. In the twentieth century the healing art may be said to consist of three important schools:

1st: the conservative and orthodox medical school.

2nd: the unorthodox and less conservative school the osteopaths, chiropractors, naturapaths, dieticians, psychiatrists, etc.

3rd: healers, "practitioners," organizations and individuals—usually without any scientific knowledge or background—practising mental, spiritual or faith healing, magnetism, prayer, auto-suggestion and similar methods of inducing health.

Our present writing is devoted largely to the third group for it is this group which for the most part combines healing with religion. Entrenched behind the religious rights of the individual, various non-medical methods of treating disease are able to function which otherwise would fall easy prey to the legislations of the American medical board.

Metaphysical healing derives its authority directly from divine revelation. The founders of nearly all great religious movements, with the possible exception of Mohammed, are all accredited with possessing a supernatural power. In most cases miracles are attributed to them. What pious Christian would deny the power of faith over disease when their own Saviour had raised the dead, opened the eyes of the blind, and had given to His disciples power to heal the sick in His name? The problem of miracles leaves materia medica and theology in a deadlock. Although the Protestant clergy did not assert its privilege of treating disease by virtue of the admonition of its Founder, it was certainly sympathetic to the idea that God could bestow at His pleasure a curative virtue upon individuals untrained in medical science. Many of our medical specialists disagree, but must state their opinions in a modulated voice lest they lose patients.

We are now in an era of mystical movements. Dissatisfied with the literal interpretations of our spiritual canons, we are seeking to discover within

the hard rind of dogma some richer meat. The desperate need for a more adequate spiritual code forces us into the mystical outlook and with mysticism inevitably comes healing. Mysticism is a mental Utopia. It is the Promised Land of theology. Mysticism is an escape from sordid literalism, and millions of people, disillusioned and disappointed, turn from the oppression of the outer world and seek release and solace in the building up of an inner mystical existence. It is natural that this trend should result in a critical attitude towards these materialistic institutions which are left behind. If it is a fact that the average material scientist has no patience with mystics, it is equally true that mystics have no patience with material scientists. If it be true that the materialistic scientist is bigoted in his opinions, it is in equal measure true that the average student of metaphysics is bigotted in his mysticism. The doctor will say, "My hospital is full of individuals who ruin their lives through metaphysics." And the metaphysical healer will say, "My sanatorium is filled with wreckage of medical ignorance." There is some truth on both sides and this makes the problem even more difficult to solve.

(To be continued)

PALINGENESIS OF PLANTS

PHOTOGRAPHIC REPRODUCTION OF ASTRAL PLANT LIFE ON FROSTED WINDOW PANES

A REPRINT FROM "STAR OF THE MAGI" DEC. 1900.

A curious little pamphlet, bearing the explanatory title of "Frost Flowers on the Windows, the Result of Vital Energy of Plants," was issued some little time ago by a Chicago writer purposely to be circulated among the great scientific institutions and scientific journals of Europe and the United States. The author, Albert Alberg, who is well known in England and also somewhat in America as a writer for children, quite by chance came upon a new light in psychic philosophy during the severe winter of 1899 in Chicago. He observed that the leaves

of plants in particular photographed their structure on the frozen panes of windows. The first startling discovery was made at a restaurant, where he found that a number of puny celery stalks, left over from a dinner in their respective tumblers, had photographed themselves as ENTIRE celery plants, in their full growth and pulpy form in one long continuous row on four windows and also that some ferns had done likewise on a larger front window. This occurred on January 29, 1899.

Mr. Alberg perceived, at a glance, that the frost flowers were no mere freaks of "Jack Frost," as commonly accepted, but constituted a perfect system or process of Nature, where the psychic or soul life, so to speak, of the plant testified its existence in the delicate and often glorious display on the frosted window panes, a veritable palingenesis or resurrection of the plant in ice—an ice photography of the vital force of the plant, permeating the whole vegetable kingdom. He followed up this incipient indication and for several weeks made a number of startling discoveries and charming observations, enabling him, in a manner, to classify or systematize the whole floral frost display.

What Mr. Alberg noted may be briefly and concisely stated thus: If there be living plants in the rooms and there is a severe frost the plants will display their contours and even the ramifications of their fibres or network on the frosted window panes. If there are no living plants within, but such have recently been consumed therein, either by cooking or eating or smoking, you will invariably find just such leaves in the frost flowers. A cooked cabbage will produce a large cabbage leaf, cereals will give stunted grains with floss, frozen tobacco fumes will realize maimed tobacco leaves, and florists have their winter stock of greenery reproduced on their windows when the air inside is not too warm to admit of their icy reproduction. Yet still more startling discoveries were made—for instance, that woolen goods produce tall grass and foliage, such as the sheep have grazed upon, and that meat store windows and leather bindings displays will exhibit similar pasture herbage. But perhaps the most astonishing of all is that druggists' windows, and particularly saloon windows, where tropical ingredients in bottles occasionally uncorked will

surcharge the atmosphere to such an astounding degree that a rich tropical vegetable display is shown on the windows.

All these phenomena are on a somewhat magnified scale, with the exception of that of burning fir tree cordwood, when the redolent particles still lingering in the air in the room reproduce entire miniature fir trees in long rows, just as did the celery plants on the windows on an enlarged scale, with pulpy thickness. Among these observations noted are the following:

"The saloon, southeast corner of Sixtieth and State streets, was repapered on February 7. It being a very cold day the consequence was that at night the entire two large front windows were covered with an uncommonly thick layer of ice tracings of cereals, the effect of the paste used during the day. I drew the attention of the proprietor to it, who at once perceived the phenomenon of the powerful emanations of the cereals of which the paste was made. As I was curious I called again the following afternoon, when we both observed that nearly everywhere the tracings of cereals lay in uniform layers, just as the paper hanger's brush had affixed the paste on the long paper strips, by strokes right and left, which, however, had been effected in the adjoining back room, but having once been transfixed on the back of the paper, now in the big bar-room, to judge by appearance, had evidently transmitted, by vibration, its influence on the large window glass panes, perhaps accelerated by the paper hanger's brush when smoothing down the paper on wall and ceiling. In the smokerooms ice tracings of tobacco leaves were plainly visible during several cold days." Another citation from Mr. Alberg's work presents a strong bit of evidence: "Mrs. Charles Howard, a Theosophist of Chicago, after having heard a portion of this paper read, looked in her own house to see if she might discover any sign of ice palingenesis. She soon found an exemplar on a window pane in front of which had chanced to be left a small jar of preserved grapes, in consequence of which a couple of large bunches of grapes had developed on the frosted window."

All these observations led Mr. Alberg to various philosophical speculations and deductions upon the psychic conditions of plants, and their relative con-

nection with man. He says:

"From our observation of ice tracings, the frost seems in a manner to supply the means of astral resurrection of plants, which Paracelsus and Dr. Hartmann refer to as being one of the secrets of the alchemists of bygone ages, for the plants plainly demonstrated by their ice palingenesis that they possess an innate power of extending their influence even into frost. With frost we generally associate death, just as with genial heat we associate life. But ice is not death, as witness the whole arctic regions, replete with cold-blooded animal life. Thus, then, we may infer that the frost flowers have been for the nonce imbued with life from their parent efflorescent plants, for else how would they have been called into existence? And exist they most certainly do. Do we not here stand face to face with another wonder of creation—ice palingenesis, or evolution of a plant into a frost flower counterpart, an ice shadow of its material ego, which could not have been called into existence had the parent plant no self-consciousness, no vital energy, no ego, no soul?"

"Thomas Edison holds that plants possess consciousness; some call it automatic consciousness. I am perfectly convinced of it. For instance, if you deprive a creeper of its support it will soon send out an eager tendril to find another hold. Have the plants any object in thus repeating themselves in fancy ice tracings, or is it a mere freak of the plant, as we hitherto thought it was a freak of 'Jack Frost?' Depend upon it, there is no such thing as freak or chance in Nature, although the transient existence of the frost flowers may appear to us as purposeless as it is inexplicable to most of us. Yet they will occur again and again as often as opportunity affords, a bit of Nature, tiny and transient, I grant, but yet a phase of Nature, although hitherto ignored or laughed at. But from the attention drawn to the frost flowers I hope you will henceforth find them as interesting as heretofore you have found them, and always will find them exquisitely beautiful, and that you may try and find out their cause and their mission."

Like the important discovery of the sexuality of plants by Linnaeus, Mr. Alberg's discovery has first been recognized in Sweden and Holland.