

THE
METAPHYSICAL MAGAZINE

VOL. XXV

JANUARY—JUNE, 1910



NEW YORK
THE METAPHYSICAL PUBLISHING COMPANY
500 FIFTH AVENUE

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And from the brooding waters, knowledge
took shape and came, as the means of man's
deliverance from birth and from the grave.
—*The Rubáiyát*

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The inquiring reader will find in this periodical some things that will set him to thinking.—*The New Era, Lancaster, Pa.*

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THE METAPHYSICAL MAGAZINE

Vol. XXV

JANUARY, 1910

No. 1

THE EGYPTIAN MYSTERIES

FOURTH ARTICLE

rites, symbols and offerings

“Why then, are many ceremonies performed histrionically, in the Sacred Rites, as though the gods were moved by passion?”

I think that this is said without an intelligent understanding in regard to the Sacerdotal technique of the Mysteries. For of the ceremonies performed from time to time in the Sacred Rites, some have an ineffable cause and a divine principle; others are consecrated to the Superior beings from eternity as symbols are consecrated*; others preserve some other image, just as Nature, the Supreme Genetrix also from invisible concepts, molds visible semblances. Others are brought forward from some motive of veneration,† or they are endeavors at figurative representation, or some concept of a family relationship. Some prepare us for something that is useful, or in some way purify and free our human passions, or turn away some of the evils that may be impending over us. Yet it may not be admitted that any part of the Holy Observance is performed to the gods or demons as to impressionable beings. For the essence which is subjectively everlasting and incorporeal is not of a nature to permit any change from the bodies (offered at the Rites).‡

*Symbols constituted a prominent feature in the ancient religious worship. They were undoubtedly to a large extent fetishes, there being a measure of the essence and operation of the deity supposed to exist in them. The Egyptian, and indeed the whole Oriental worship consisted of them, and even at the present time, there is no ritual that is without them. But then, human language is made up of symbols and representative sounds.

†This is distinctly denied in Part V, Chapter VI.

‡See Part V, Chapters II and IV.

Not even though it be admitted that it has use especially of such a kind, would it ever need it from human beings in a religious service of this kind. It is supplied from itself, and from the nature (or feminine principle) of the world, and from the abundance which is in the genesis (or generative energy); and if it is permissible to say this likewise, it receives a sufficiency before it can be in any want, through the unfailing complete supply of the world and its own ample abundance, and because all the superior races are fully supplied with the good things pertaining to them respectively. Let there be, therefore, this general encouragement for us in regard to the worship of the uncontaminate races, that they are likewise affiliated by kindred relationship to the beings that are otherwise superior to us, and on this account the pure are attracted to the pure, and the impassive to the impassive.

Following every point in its turn, we remark that the planting of "phallic images" is a special representing of the procreative power by conventional symbols, and that we regard this practice as an invocation to the generative energy of the universe. On this account many of these images are consecrated in the spring, when all the world is receiving from the gods the prolific force of the whole creation.*

*The custom here described was universal in ancient times, and it is still found in parts of India. Its remains also exist in architecture and ornamentation. In the worship of the Ashera and Venus of Eryx, and of the Great Mother in Syria and Western Asia, the observances were carried to greater extremes. King Asa of Judea is said to have deposed his mother, Maacha, from royal dignity for her participation—"because she made a phallos to an Ashera," I *Kings* I, XIV. It has been generally believed that the Festivals and Initiatory, or Perfective Rites, of the different countries, included the same feature, as indeed, is here admitted. It should be borne in mind, however, before any hasty judgment, that the different faiths had their two sides, like the right or the left, and that worshippers regarded them and took part in them according to their inherent disposition. Thus, in India, there are the Asceticsiva-worshippers, and the Saktas, to this day. In this way the Mysteries presented themes for the highest veneration, as well as phases that are esteemed as gross and lascivious. Every curious person, therefore, sees in them what he has eyes to see, and is often blind to the rest.



I think, however, that the immodest language to which you refer, affords an illustration of the absence of moral virtues* in the realm of matter, and the unseemly rudeness existing beforehand with the unformed elements that are to be organized. These being utterly destitute of orderly arrangement, are passionately eager for it, so to speak, to such a degree as they are conscious of the unbecoming condition of things around themselves. Hence, again, perceiving from the speaking of vile utterances, what is vile, they follow to the (divine) sources of the ideals and moral beauties.

They accordingly not only turn aside from evil action, but through the words, it is manifest in its forms and changes the impulse to a contrary direction.†

There is, however, still another reason of analogous character for these customs. The powers of the human passions that are in us, when they are barred on every side, become more vehement: but when they are brought into activity with moderation and reasonable measure, they are sufficiently delighted and satisfied, and becoming made pure in consequence, are won over and set at rest. In the same way, likewise, in comedy and tragedy, when we behold the emotions of others, we repress our own, make them more moderate and are puri-

*Greek, *Καλῶν* from *Καλόν*, good, beauty, moral virtue, excellence. Mr. M. W. Hazeltine, in the *New York Sun*, remarks upon this apparent confounding of moral with physical beauty, which this word exhibits, that "the ancients had not that conception which forms the basis and aim of Æsthetics in our time. To a Greek, if a thing was beautiful it was good, and if it was good it was beautiful; that, at least, was the prevailing attitude of the Hellenic mind."

†These opinions were anciently entertained, the universe itself being regarded not as a fabric but as a birth, a creation or genesis, and evolution. But the philosophers generally disapproved of the doleful rites and immodest speech. Plutarch enumerates the various practices, such as the eating of raw flesh, the days of fasting and mourning for the slain divinity, (*Matthew XI*, 16; *Amos VIII*, 10) and the uttering of filthy and unseemly language. He explains that they were "not in honor of the gods, but rather to avert, mollify and appease the wrath of evil demons." The Emperor Julian, however, forbade the using of words that should not be spoken or heard.

fied from them. In the Sacred Rites, also, we are, by certain spectacles and relations of ugly things, delivered from the harm that is likely to befall through the events represented by them.*

Things of this character are brought into use, therefore, for the healing of the soul within us, the moderating of the evils which have become natural to it through the genesis† or nativity, and likewise for the sake of its unloosing and deliverance from its bonds. On this account, probably, Herakleitos names them "*Remedies*"‡ as being cures for terrible maladies, and restoring the souls sound from the experiences incident in the generated life.

WHAT THE INVOCATIONS ACCOMPLISH

But the objection is also made: "The invocations are made as to gods that are impressionable beings; so that it is implied that not the demons only are impressionable, but the gods likewise."

This, however, is not as thou hast supposed. For the illumination which is present through the invocations is self-

*"This doctrine is so rational," says Mr. Thomas Taylor, "that it can never be objected to by any but quacks in philosophy and religion. For as he is nothing more than a quack in medicine who endeavors to remove a latent bodily disease before he has called it forth externally, and by this means diminished its fury, so he is nothing more than a pretender in philosophy, who attempts to remove the passions by violent repression, instead of moderate compliance and gentle persuasion."

†By the genesis or generation, Plutarch explains Plato to mean "only that substance or underlying principle which is subject to change and motion, placed between the forming cause and the thing formed, transmitting hither those shapes and figures which have been contrived and modelled" in the eternal world. Hence it means more than mere procreating, it is no less than transition from eternity where the soul is native, into the region of time and space, where it is only a sojourner.

‡The Library of Alexandria bore the inscription of "*Remedies for the Soul*." A similar term is said to have been placed over the collection of Papyri in the "House of Seti" at Thebes, in Egypt.

appearing and self-subsisting; it is also far removed from the being attracted downward, and goes forth into manifestation through the divine energy and perfection, and it excels voluntary choice and activity by so far as the Divine Purpose of the Absolute Goodness is superior to the deliberately chosen of life. By such a purpose, therefore, the gods being gracious and propitious, give forth light abundantly to the Theurgists, both calling their souls upward into themselves, providing for them union to themselves in the Chorus,* and accustoming them, while they are still in the body, to hold themselves aloof from corporeal things, and likewise to be led up to their own eternal and noetic First Cause.†

From these Performances‡ it is plain, that what we are now discoursing about is the Safe Return of the Soul, for while contemplating the Blessed Spectacles,§ the soul reciprocates another life, is linked with another energy, and rightly viewing the matter, it seems to be not even a human,

*Plato describes this chorus in the *Phaidros*. "Divine beauty was then splendid to the view," says he, "when we, in company with Zeus, and others with other gods, beheld together with the Blessed Chorus, the divine Spectacle and were initiated into the Perfective Rites, which are rightly called most happy. Being ourselves entire and unaffected by the evils which await us in the Aftertime, we took part in the Orgiac Drama, and having become both Mystics and Beholders (*mystæ* and *epoptæ*) we beheld in the pure light, apparitions that were complete, unique, calm and felicitous—being ourselves pure from earthly contamination and not encompassed in this investiture which we now call 'Body' and by which we are carried about, fastened like an oyster to his shell."

†Sokrates in his last discourse remarks that "While we live we shall approach nearest to the superior knowledge if we hold no partnership with the body, except what absolute necessity requires, and do not permit ourselves to be tainted by its nature, but keep ourselves uncontaminated by it till God himself shall release us." This is what a later poet has portrayed as living above while in the world.

‡The dramas or performances of the Mystic or Theurgic Rites and their ulterior significance are here denoted—the experiences of the Soul and its return to the Eternal World, as it enters into the conditions of worldly existence. The Egyptian "Book of the Dead" treats of the same matters.

§The histrionic scenes and ceremonies which were exhibited to the Beholders of the Rites.

for the most blessed energy of the gods. If, indeed, the upward way through the invocations effects for the priests a purifying of the passions, a release from the condition of generated life, and likewise a union to the Divine First Cause, why, indeed, does any one impute to it any of the passions?* For such invocation does not draw down beings that are impassive and pure, to that which is susceptible and impure. On the contrary, it makes us who had become impressionable through the generated life, pure and steadfast.†

On the other hand, even the "favorable inclinations" do not bring the priests into union with the gods through a passive condition, but they open the way for an indissoluble communion through the attraction which binds the universe together. It is by no means, as the term seems to imply, an inclining of the *mind* of the gods to human beings, but on the contrary, as the truth itself will teach the adapting of the human intelligence to the participating of the gods, leading it upward to them, and bringing it into accord through persuasive harmonies. Hence, both the reverend names of the gods, and the other divine symbols, being of an elevating tendency, are able to connect the invocation with the gods.‡

*The *Chaldean Oracles* reiterate this sentiment.

"The soul of articulate-speaking men will in some way bring God into itself.

"Holding fellowship with nothing mortal, it is all intoxicated with God."

†This is explained by the hierophant in Moore's romance, *The Epicurean*. The aim of the initiation and "blessed spectacle" is thus set forth; "to retrieve the ruin of the blessed soul, to clear away from around her the clouds of earth, and, restoring her lost wings, facilitate her return to Heaven—such is the great task of our religion, and such the triumph of those Divine Mysteries, in whose inmost depths the life and essence of our holy religion is treasured."

‡The names of the gods in the ancient Skythic and Euphratean languages were believed to possess some inherent virtue as well as charm. Hence the *Oracle* gives the injunction:

"Never change the barbarous names;
For among them are terms God-given,
That have ineffable virtue in Sacred Rites."

Proklos also declares that "the gods are readily persuaded by invocations and enable the initiants to behold perfect, tranquil, and genuine spectacles."

PROPITIATORY RITES

What is more, "the propitiations of anger" will be plain enough if we learn thoroughly what the anger of the gods really is. It certainly is not, as some imagine, an inveterate and persistent rage. On the contrary, so far as the matter relates to the gods, it is a turning away from their beneficent guardianship. We ourselves turn away from this just as we bring darkness upon ourselves by shutting away the light at noon-day and so rob ourselves of the priceless gift of the gods. Hence the "propitiation" can turn us to the participation of the superior nature,* lead us to the guardian fellowship of the gods, which we had cast from us, and bind to each other harmoniously both those participating and the essences participated. Hence so far is it from accomplishing its particular work through a passive condition, that it leads us to desist from any passionate and disorderly turning away from the gods.

Nevertheless, because evil is present in the regions of the earth,† the "expiatory sacrifices" act as a remedy and prepare us so that no change or any passive condition may occur with reference to us. Hence, whether it is through the gods or demons that a result of this kind takes place, it appeals to them as helpers, averters of evil, and as saviors, and through them turns away every harm that may be liable to follow from what has occurred. Let it be understood that those superior powers that turn away the blows incident to the realm of nativity and nature, are not preventing them in any way through passive conditions.

Indeed, if anyone has imagined that the intercepting of

*Epistle of Peter II, 1, 4, "That by these ye might be partakers or communicants of the divine nature."

†Plato: Thætetos. "It is necessary that there should be always something opposed to God; and it cannot be seated among the gods, but of necessity hovers around this mortal nature and this region of earth."

the protecting influence may bring on some chance injury, the endeavor at persuading of the Superior races "through the expiatory sacrifices" recalling them to their generosity, and taking away the sense of privation, may be in every respect pure and unchangeable.*

"THE NECESSITIES OF THE GODS"

Further still, we will consider what are called "the necessities of the gods." The whole fact is this: The "necessities" are peculiarities of the gods, and exist as pertaining to gods, not indeed as from without, nor as from compulsion; but, on the contrary, as the goodness is of use from necessity, so also are they likewise in every particular and they are not in any respect otherwise inclined. Such necessity is itself combined with a purpose ideally good and is the beloved consort of Love.†

It is not only the same and unalterable in the order pertaining to the gods, but because it is at the same time, and in like manner, circumscribed in one boundary, it abides in this and never goes out of it. For all these reasons the very contrary takes place to what was inferred. If in Theurgy there are really genuine powers of such a character as we have set forth, the conclusion is inevitable that the Divine Being is proof against enchantment, impassive and not to be compelled.

*It was held that the vital emanation from the blood of the sacrificed animals was invigorating to spiritual beings (*Odyssey*, Book XI). But Plutarch is severe about it. He affirms that the murderous and lascivious customs at the festivals only served "to avert and appease the malice of certain evil spirits, or to satisfy the violent and raging lusts of some that either could not, or would not, enjoy with their bodies or by their bodies." Such, he declared, bring plagues and famine into towns, raise wars and dissensions, till such time as they obtain and enjoy that which they love.

†Proklos affirms that the Divine Necessity was always coincident with the Divine Will and Purpose. Plato explains it as a habitude of the Efficient Cause or Author of Existence and Matter. Thus, also, there is a necessity in the thoughts and actions of human beings, yet the soul is self-moving, and so is its own "Cause."

supplications and their utility

Nevertheless, after this, thou passest over to another classification of gods as contrasted with demons. For thou remarkest that "gods are pure mental essences," proposing the opinion as the basis of an argument, or telling it as acceptable to certain individuals. Then thou addest: "that the demons are psychic beings, participating of mind."

It is not hidden from me that these notions are entertained by many of the Grecian philosophers.* Nevertheless, I do not think it proper to hide from thee the manifest truth, for all opinions of such a character are somewhat confusing. They carry the attention from demons to souls, for these are also partakers of mind; and they wander from the gods to mind that is non-material in respect to operation which the gods excel in every particular. Why, then, should we attribute these peculiarities to them, which are by no means exclusively theirs? This much will be sufficient in regard to this classification. Otherwise, so far as it may be thought worthy of a mention of such a kind, it is overmuch. But in regard to the matters of which thou art in doubt, they should have due attention inasmuch as they have to do with the sacerdotal function.

Having further affirmed that "pure mental essences are not to be charmed or mingled with things of sense," thou doubtest whether it is necessary to pray to them. On my part, I do not think it necessary to pray to any others. For that something in us that is divine, mental essence and one—or mental alone, if you choose to call it so—is then vividly aroused in the prayers, and when it is awakened it longs vehemently for its counterpart, and becomes united to the absolute perfection.

If, however, it appears incredible to thee that an incorporeal being hears a voice in any way, and there is need of a special sense and of ears in order that the things uttered

*Thales, Pythagoras, Plato and the Stoics generally held that the demons were beings of a psychic, rather than of an actual divine nature. Plutarch ascribed to them only a limited term of existence.

by us in the prayers may be heard, thou art voluntarily forgetful of the superior powers of the Primary Cause, both in the perceiving of all things, and the encompassing of them at once in themselves. The gods certainly do not receive the prayers in themselves through faculties of sense, or through organs, but they encompass in themselves the full purport and energies of the pious utterances, and especially of those which happen through the Sacred Rites to have been established and brought into one with the gods. For then the Divine essence itself is simply present to itself, and does not share the conceptions in the prayers as distinct from itself.

But thou affirmest that "the supplications which are offered are entirely foreign to the purity of mental substances." Not at all: for it is on this very account, because we are excelled by the gods in power, purity and everything, that it is most opportune to supplicate them even with exaggeration of speech. If we are judged by being compared to the gods, the consciousness of our own nothingness causes us to betake ourselves to supplication, and we are led from supplication to the object of supplication, and from the familiar intercourse we acquire a similarity to it,* and from imperfection we quietly receive the Divine Perfection.†

If, however, it is conceived that the sacerdotal supplications are inspired into human beings as from the gods themselves, that they are symbols or tokens of the very gods, and are recognized by the gods alone, and have likewise after a certain manner the same power with the gods, how may it be justly supposed that supplication of this kind is still a mat-

*It may be observed in this treatise that the divine personalities are very commonly indicated by terms in the neuter gender. The same is true in other instances. Mr. Ralph Waldo Emerson was once in conversation with the Rev. Cyrus Bartol, the Transcendentalist clergyman of Boston. The latter mentioned the Supreme Being, using the masculine pronoun. "Why not say 'It,'" Mr. Emerson asked?

†Whatever we keep most closely in thought, whether with favor or aversion, we gradually become like in character. Paul wrote like a philosopher to the Corinthian disciples. After referring to Moses with a vail, he adds: "We all with face unveiled, looking on the glory of the Lord as in a mirror, are transformed from glory to glory into the same image from his spirit."

ter of the physical senses, but not divine and of the higher intelligence? Or, what may in any likelihood insinuate itself into it when the most excellent human morals cannot be easily made pure?*

“But,” it is remarked by thee, “the things that are offered are offered as to sensitive and psychic natures.” If, indeed, they consisted of corporeal and composite powers alone, or of such as pertained merely to the service of the physical organism, thou wouldst be correct. But since the offerings partake also of incorporeal ideals, special discourses and simpler metres, the peculiar affinity of the offerings is to be considered from this point alone. And if any kindred relationship, near or far away, or any resemblance is present, it is sufficient for the union about which we are now discoursing. For there is not anything which is in the least degree akin to the gods, with which the gods are not immediately present and conjoined. It is not, then, as to “sensitive or psychic,” but actually to divine ideals and to the gods themselves, that the intimate union is effected so far as may be. Hence we have spoken sufficiently in opposition to this classification.

CLASSIFICATION CRITICISED

The next thing in thy letter is the question, “Are gods separated from demons by the distinction of bodied and unbodied?”†

This distinction is much more common than the former one; but it is so far from indicating their peculiarities of essence, that it does not even constitute a reasonable guess in

*In the Theurgic discipline of neophytes, there were several stages to be surmounted before arriving at the degree denominated “Perfection” or purity. We may trace them in the chapter, as follows: 1. The coming to the divinity who is supplicated. 2. The assimilation into the likeness of the divinity, and 3. Perfection. In the first of these degrees the candidate was styled Most Excellent; in the second, Divine; and in the third, Theopator; as now being fully identified with Deity itself.

†Origen affirmed that the angels have bodies, and that God alone is a spiritual essence, without body. Hence the clause in the Confession, “without body, parts or passions.”

respect to them, or anything incident to them. For it is not possible from these things to apprehend intelligently whether they are living beings or beings without life, and whether they are deprived of life or do not need it at all. Besides, also, it is not easy to form a judgment as to how these terms are to be applied, whether in common or in relation to many different things. If they are to be applied in common, if both a piece of writing and a period of time, a god and demons likewise, and also fire and water, are under the same class as being incorporeal, the distinction is absurd. If, however, they are employed with reference to the chief differences, why, when thou speakest of incorporeal things, dost thou indicate gods rather than tokens; or when thou sayest "body" why should it not be taken to mean the Earth rather than demons? For this point is not itself defined, whether they have bodies as a part of themselves, or are carried by bodies as a vehicle, or make use of them on occasion, or encompass them, or are merely identical with the body.

Perhaps, however, it is not necessary to scrutinize this distinction critically; for thou dost not put it forward as thy own concept, but on the contrary, displayest it as the conjecture of others.

THE GODS OF THE SKY NOT CORPOREAL

We will, therefore, take up in place of this subject, the matter in relation to the present opinion, about which thou seemest to be in doubt. For thou hast proposed this question: "If only the gods are incorporeal, how shall the Sun, the Moon, and the luminaries visible in the sky, be accounted as gods?"

We reply: That they are not encompassed by the bodies, but that on the contrary, they encompass the bodies with their own divine lives and energies; also that they are not converted to the body, but possess the body which has been converted to the divine cause; and that the body does not interfere with their spiritual and incorporeal completeness, nor occasion any obstacle to it by intervening. Hence it does not even require more attention, but follows (the divinities) after

a manner spontaneously, and by its own motion, not needing a self-operating superintendence, but urging on by itself* uniformly by the leading of the gods upward toward the One.†

If, however, it is necessary, we will say this: The body (of the divine guardian of the star) in the sky is very closely akin to the incorporeal essence of the gods. For the essence being one, the other is unique; that being undifferentiable this is undivided; that being unchangeable this is in like manner unchanged.‡ But if even it is taken for granted the energies of the gods are after one ideal, the divine one in the sky has also a single orbit. Nevertheless it also imitates their sameness in respect of a perpetual activity constantly in the same manner, by the same impulses, according to one law and one order of arrangement; and also the life of the gods which is the life natural to the bodies in the æther. Hence, their body is not constituted of incongruous and different elements in the way that our body is composed; nor does their soul join with the body to bring out from two, one living being. On the contrary, the living forms of the gods in the sky are, in every respect, similar and united, and are likewise complete, uniform and uncompounded through their entire substance. For the superior divinities are always excelling in these respects, and the lesser ones being dependent upon the rule of those that are prior and never obtaining this rule for themselves, the whole are brought into one joint arrangement and one common activity, and are all of them, in a manner, in-

*Plato has explained this very similarity in the *Timaios*. "When each of the stars necessary for the constitution of Time had obtained a motion adapted to its condition, and their bodies bound or encompassed by living chains, had become beings possessing life, and had learned their prescribed duty, they pursued their course."

†That the Supreme Being is One and Absolute is the leading principle of every ancient faith, however bizarre and polytheistic it may be esteemed. Amón, the tutelar god of Thebes in Egypt, who may have been in the mind of Abammon when writing, was denominated: "The One, the Maker of all that have being." The Mysteries of Serapis were favored by Iamblichus, and the Rites of Mithras by Porphyry.

‡Plato makes use of an expression signifying "not subject to decay or disease;" Aristotle, "not being increased or changed."

corporeal and wholly divine. Hence, wherefore the divine ideal predominates in them, and implants through them all everywhere, the same One universal essence.

So, therefore, the gods that are visible in the sky, are likewise all of them in a certain sense, incorporeal.

THE GODS IN THE SKY NOT MALIGNANT

Thy next question raises a difficulty in another form: "How is it that some of these gods are givers of good and others bring evil?"

This conjecture is taken from the casters of nativities, but it falls short of actual fact in every particular. For they all are not only good, but in like manner, also the causes and authors of benefits, and they likewise all revolve (in their orbits) with reference simply to the One God, according to the beautiful and good alone. Nevertheless the bodies which are subject to them,* themselves possess extraordinary powers; some of these powers being firmly established in the divine bodies themselves; but others going forth from them into the productive principle of the world, even into the world itself, and likewise passing down in proper order through the whole realm of generation,† and extending without impediant even to incomplete races.

In respect, therefore, to the powers which inhere in the bodies of the divine ones in the sky, there is no doubt that they are all similar. Hence it is left for us that we shall discourse

*These are the astral globes which these divinities, being themselves in reality spiritual essences, were supposed to encompass and permeate.

†In this sentence the feminine and masculine relation, as typifying the procedure of the divine operation, is very distinctly set forth. The *φύσις phusis* and *γενεσις genesis* actually signify as much. In this treatise, as in other philosophic works, *genesis* signifies the descending of the creative energy from the sempersistent world into the sphere and condition of created existence, and *phusis*, or nature, is the female or productive agency, by which the transition is accomplished. The sentence admits accordingly to be also rendered as follows: "Others go forth from them into the womb of the world (*Κοσμος*), even the world itself, and likewise descend in due order through the whole generative process, continuing, without hindrance, as far as the incomplete races."

upon those which have been sent down here, and which have become intermingled with the sphere of generated existence. They extend in the same way preservation of the universe, and encompass the whole realm of generated existence after the same manner. They are both impassive and unchangeable, although they are present in the changeable and passive. The realm of generated existence being of many kinds and constituted of things diverse in character, contends against the oneness and indivisible essence of the gods with its own contrary and factious nature, discordantly and factiously. But it admits the impassive essence after the passive manner; and in short it participates of them according to its peculiar nature and not according to their power. As, therefore, that which comes into existence partakes of real being, as by heredity, and the body receives the incorporeal essence after a corporeal manner, so likewise the natural and material bodies in the realm of generated existence, it may be, participate in a disorderly and discordant manner of the non-material and ætherial bodies, which are above the realms of nature and generated existence. They are absurd, therefore, who attribute color, figure and the sense of feeling to mental forms, because those that participate of them are of such a kind; and so are they also who impute malignity to the bodies in the sky because their participants are sometimes bad. For unless the one who is participating had some such aberration at the beginning, there would be no such communication. But if that which is imparted is received as being foreign and inimical, it may, perhaps, become as something different, and to those belonging about the earth, it is evil and disorderly. This participation, therefore, and the commingling of aura of the realm of matter with that of the non-material realm, becomes a cause of much essential diversity in the inferior races; and besides these, that which is given forth in one way, is received after another. Thus, for example, the aura of Kronos (Seb) is dense, but that of Arês (Mandu) is impulsive;* yet

*Abammon follows the Egyptian category and adopts the Grecian names for divinities supposed to be nearest in character and quality. In this description, Kronos or Saturn represents the centripetal and Arês or Mars the centrifugal force.

the passive generative receptacle in those belonging in the realm of matter receives the former according to its consolidation and coolness, but the latter according to the warmth beyond the usual condition. Hence do not corrupting influence and the disproportionateness come through the deviation of the recipients, which is productive of inharmoniousness, pertaining to the realm of matter and impressionable? Hence the feebleness incident to regions in the realm of matter and earthly existence, not being capable of the genuine power and absolutely pure life of the divine ones of the ætherial region, refers its own condition to the Primary Causes—just as though a person distempered in body and not able to endure the life-giving warmth of the Sun, should have the audacity to affirm from his own condition, the falsehood that the Sun is of no benefit to health or life.

Something of this kind, however, may be the case in the general order and constitution of the universe, as the same things may be the means of safety to the universe and to every one, through the completeness, both of the things that are possible and those by which they are possible, but are harmful to the imperfect through their specific lack of harmony. Likewise in the motion of the universe, the revolutions in like manner maintain order in every respect, but some one of the parts is injured now and then by another, as we see occurring in a dance.*

To repeat the statement once more, it is the natural tendency of partial and incomplete things to decompose and undergo change. It is not proper, however, to attribute this peculiarity to the universal and primary causes, either as being inherent in them or as extending from them into this lower region.

Hence, from considerations of such a nature, it is demonstrated that neither the gods (of the planets) in the sky themselves, nor their gifts, bring evil.

*It would be easy to imagine this as happening in the case of the hundred and more asteroids, that exist in the space between the orbits of the planets Mars and Jupiter, or of the comets that so often come rushing through space.

THE GODS HAVE ONE COMMON ESSENCE

Come, then, let us dispose of that question also: "What is the bond of union that connects the divinities in the sky, that have bodies, with the gods that are unbodied?"

This also is clear from what has been said already. For though as being incorporeal, intelligent and united, they ride upon the celestial spheres, they have their origins in the realm of mind,* and comprehending their essential being as divine, they govern the whole sky by one infinite energy, and although present in the sky as existing separately, they conduct the perpetual revolutions by their solitary wills, and are themselves unmingled with sensation and coexist with the gods of the realm of Mind.

It is proper, nevertheless, to examine the present question thoroughly. I state the proposition accordingly, that the images of the gods which are visible (in the sky) are from the divine models in the realm of Mind, and are engendered around them;† and having come into existence they are established in these absolutely,‡ and being extended to them, they have the likeness which has been produced from them. They are likewise wrought into another arrangement after a different manner. They are held here in connection with those models in one stable union, and the divine spiritual forms, which are present with the visible bodies of the gods, exist separately before them, but their noetic models unmingled and super-celestial remain permanently by themselves, all as one in their everlasting exaltation.

There is, therefore, the common indissoluble bond with reference to spiritual energies, but there is one also in the common participations of forms, since nothing separates these, and there is nothing intervening between them. Besides, the non-material and incorporeal essence, being

*See Chapter VIII.

†Damaskios remarks that "the Divine Intelligence which encompasses all things after the manner of models, brings them forth from itself as likenesses."

‡That is, all are brought back to their source and rooted in their cause.

neither parted by spaces nor by subject-bodies, nor marked off by delineations into separate parts, comes together at once, and coalesces into an absolute identity. The issuing forth of all from the One, the returning again into the One, and the absolute rule of the One in everything effect the communion of the gods themselves in the Cosmic world, with those that pre-exist in the realm of Mind.

Moreover, the conversion of the secondary to the superior spiritual beings and the bestowing of the same essence and power from the primary to the secondary gods, holds their association indissoluble in one. In regard to things of another quality, as for example, soul and body, and those of unlike kinds, such as material forms, and also of substances which are in some other way separated from each other, the natural union, which exists between them both, originates from the Powers above and is cast off in consequence of the limited periods of time. However far we may ascend in regard to the height and the unchangeable sameness of the divinities, who are first as to form and essence, and raise ourselves from imperfect beings to perfect, by this much the more do we find the union which is sempiternal, and likewise behold the self which is principle and dominant,* possessing diversity and multitude around itself and in itself.

Inasmuch as the gods are all arranged as absolutely one, the primary and secondary races, even the many that are self-existent with them, preside together over the universe as one, everything in them is one, and the first, the intermediate and lowest races coexist as the One itself. Hence, in respect to these, it is of no use to enquire whence the One is brought into reciprocal relations with them all, for the self-same essence that is indeed in them is the one of their own substance.†

*In other words, this *atman*, or self, is at once all-receptive and all-procreative, as having the joint powers of procreation and production.

†We are thus brought to the central principle of the ancient philosophy and worship; that the many divinities are in essence the One Sole Deity, and comprised in the Paternal Cause of the Universe. The Orphic Carmen in the same way inculcated that all the gods and both the sexes are included in the same Zeus. They are attributes, or qualities, of the One, personalities rather than individuals.

The secondary races not only remain together in the unity of the primary divinities, but the primary gods bestow upon the secondary races the oneness from themselves, and they all maintain the common bond of an indissoluble relationship to one another.

From the same cause, moreover, the gods that are entirely incorporeal are united with the gods (in the sky) that have bodies and are perceptible to the senses. For the gods that are visible are really outside of bodies, and therefore are in the world of Mind; and those of the world of Mind, through their unconditioned unity, encompass the visible divinities within their own substance, and both are established by a common union and a single energy. In like manner, also, this is characteristic of the cause and arrangement of the gods, and for this reason this very oneness of them all extends from above to the very last in the order of divine beings. Suppose, however, that this seems to be a statement to be doubted, the contrary supposition, that there is nothing of the kind, would be matter of wonderment.

So much may be declared in regard to the bond which unites the gods, that are established in a manner perceptible to the senses, with the gods of the world of Mind.

OTHER MODES OF DISTINGUISHING

After this, however, thou takest up again the very questions in regard to which the things which have been stated already will suffice amply for a solution. Since, however, as the saying is, it is necessary to tell and examine often the things which are beautiful, we will not pass these matters by as having received sufficient answer, but by pounding away repeatedly with arguments we may perhaps get out of them all some complete and important benefit in true knowledge. For thou art still in doubt, as the question shows: "The gods that are visible (in the sky) being included in the same category with the invisible, what distinguishes the demons from the visible, and likewise the invisible gods?"

Beginning at this starting point, I will set forth the difference. It is because the gods in the sky are united with the

gods in the world of Mind, and have the same idea or principle of existence with them; but the demons are far distant from them in essence, and scarcely compare with them in any resemblance. On this account they are distinct from the visible divinities, while they differ from the invisible gods in regard to the difference of their peculiar invisibility. For the demons are indeed imperceptible to sight, and in no way to be apprehended by a sense; but the gods are beyond the scope of the knowledge and perception incident to the realm of matter. Because they are in these respects unknowable and invisible, they are so named, or it may be in a sense very different in respect to the demons that they are described as invisible. What, then, do the invisible gods have, so far as they are invisible, which is superior to the gods that are seen in the sky? Nothing at all. For the divine quality, whatever it may be, and whatever allotment it may have, possesses the same power and dominion over all subordinate things. Even if they were visible they would not be subordinate to the invisible demons, and though they were to belong to the Earth, they would reign over the demons of the air. For neither the place nor the part of the world that may receive it, makes any change in the Supreme authority of the gods; but the entire essence of the gods, indivisible and unchangeable, which all the inferior races in the order of nature revere in like manner, remains everywhere the same.

Setting out from the same point of beginning, we also find another difference between them. For the visible and invisible gods concentrate in themselves the whole government of existing affairs, both in regard to the sky and world, and in relation to the entire invisible forces of the universe. But those that are allotted to authority among the demons, extending it over certain prescribed regions of the world, govern these, and themselves likewise have an incomplete form of essence and power. They are even in some manner akin and inseparable from those that are governed by them.

The gods, however, even those that go upon bodies as their vehicles, are separated and diverse from these in all respects. Hence the supervising of the bodies brings no specific lessen-

ing of rank to those to whom the body is subject; it is encompassed by the superior essence, and is turned back to it, and is no obstacle to it. But on the other hand, the close affiliation to the generative nature and the imperfection ensuing by it, give the demons necessarily an inferior destiny. In short, the divine race is predominant and takes precedence in the general arrangement among existing things; but the demonian order is ministrant, receiving whatever directions the gods may give, and responding promptly by own effort, in regard to whatever the gods contemplate, will and command.

Hence the gods are freed from the forces which incline downward to the realm of generated existence, but the demons are not wholly purified from these.

So much, therefore, we have subjoined in regard to this solution of the problem, and we think that from the former and the present arguments the matter will become better known.

CLASSIFICATION REJECTED

For the reasons which we have before stated, the classification of passive and impassive which thou makest, should be rejected as not being suitable for any of the superior races, on account of the causes which we formerly mentioned. Indeed it deserves to be overturned, because it argues from the Sacred Dramas that "they are impressionable." What Holy Rite, and what act of worship performed according to the Sacerdotal Regulations, is accomplished through a passive condition, or effects any satisfying of passive conditions? Was it not ordained from the beginning, according to the ordinances* of the gods and likewise intelligently? The Rite both copies the order of the gods, both that of the gods of the world of Mind and that of the gods in the sky, and contains the eternal metres of things that are, and wonderful spectacles

*The older laws of the Athenians were called *thesmá* as being ordained by the gods, or rather the priests. The laws of Drako were *thesmoi*, those of Solon *nomoi* or regulations.

which were sent down from the Creator (Demiurgus) and Father of All, by which also the things of Silence are represented by arcane symbols, the things without form are held firmly in forms, the things which are superior to any likeness are represented unshapen, and everything is accomplished by a sole Divine Cause, which is so far remote from passive conditions that no reasoning faculty can reach to it.

This fact, therefore, I suppose, becomes the cause why many turn away to the multitude of projects. For men who are unable to acquire the deeper knowledge of the reasonings themselves, yet who imagine themselves able, are entirely carried away by their own peculiar human emotions, and form their judgment of matters relating to the gods from things incident to themselves. Hence they err in two ways: because they fail of the true concept of divine things; and because when they miss these, they drag their notions of these down to the level of human emotions themselves.* Nevertheless, it ought not to be supposed that the things which are performed alike to gods and human beings,—such as acts of homage, salutations, offerings, first-fruits, are to be regarded as after the same plan of action in both cases; but that each is established apart from the other with regard to the distinction of being more honorable—the one venerated as being for the gods and the other held in low esteem as relating to human concerns. Thus is given a completeness to passive conditions, both of those doing homage and those to whom it is rendered, for they are human and of a corporeal nature; but honor is to be bestowed unstintingly upon the operation of the others, as being performed through unchanging admiration and a reverent condition of mind, because they are rendered to the gods.

*Damaskios remarks, that “we discourse after the manner of men respecting principles that are extolled as divine.”

(To be continued)

BIOLOGY AND PHILOSOPHY.*

The important work named below, which is the final outcome of the author's biological and philosophical researches, extending over a period of more than forty years, is likely to profoundly affect the solution of problems which have ever engaged the attention of philosophic minds.

Dr. Montgomery has during that period been constantly engaged in the study of the structure and functions of the organic cell and the nature of protoplasm, the results of his researches being published from time to time in the scientific journals of Great Britain and Germany. As early as December, 1866, he read a paper before the Royal Society of London, giving the results of his experiments, showing the wonderful formative capacity of myeline, in the course of which he succeeded in imitating almost all forms of natural and morbid cells.

Among the most important of these earlier studies, was a series of articles which appeared in the *Popular Science Monthly* for 1878 (May to October, entitled "Monera and the Problem of Life," which forms a fitting basis for all Dr. Montgomery's subsequent work. This was supplemented in the following year by a paper entitled "The Elementary Function and the Primitive Organization of Protoplasm," published in the Report of St. Thomas' Hospital, London, for 1879. This showed that amœboid locomotion was due to the continuous flow of hyaline material. In an article which appeared in the *Jenaische Zeitschrift* for 1882, Dr. Montgomery treated of life as the "sustained play" (chemical and dynamic) of the organism with its environment or medium, and established the important fact that the entire individual can be reproduced by fragments of the living substance. In *Mind* (London), for January, 1880, he proved that, contrary to the received scientific opinion of the day, the aggre-

*"Philosophical Problems in the Light of Vital Organization." By Edmund Montgomery. G. P. Putnam's Sons.

gation of separate cell units cannot form a complex organism; and formulated the theory of "Specification" in opposition to the received cell theory. Dr. Montgomery summed up his biological enquiries in a small, but important work on "The Vitality and Organization of Protoplasm," which appeared in 1904, and forms a fitting introduction to the work, "Philosophical Problems in the Light of Vital Organization," which will now engage our attention.

This work is divided into two parts, of which the first is a "Philosophical Survey" and the other gives the biological solution of the problems presented. In Part I., while treating of the "Fundamental Problems" awaiting solution, the author affirms that the material and mechanical hypothesis is unable to account for all that takes place in nature, and that Idealism is impotent to account for reality; while Naturalism affords a rational and consistent interpretation of actual experience and therewith of nature. What are the fundamental problems will appear when the author's solutions are stated. They are followed by a consideration of various matters connected with those problems, in the course of which it is shown that Idealism and Materialism are unable to demonstrate (among other things) the nature of the "emanating matrix" of organic phenomena, or the reality of external existence, a solution of which problems is provided by Naturalism.

In the chapter entitled "Biological Facts underlying Philosophical Problems," Dr. Montgomery gives a summary of the steps by which he was led to his present biological-philosophical views. The most important of these was his conviction of the fallacy of the "cell theory," through the discovery that cell-like bodies may form in great numbers without being derived from an original mother-cell. This was followed by the discovery that the working power of muscle is inherent in its own protoplasm instead of being actuated by heat power, as supposed by Mayer. This led to the conviction that vitality is a property inherent in the living substance. After years of research into the properties of protoplasm, Dr. Montgomery was led to the conclusion, that this living substance owes its vitality "to a process of interaction function-

ally carried on between itself and its environment at the surface of contact," attended with functional disintegration from without and functional reintegration from within, by force of which "the living substance forms an integrant whole comprising the entire organism" and is not, as generally supposed, made up of separate autonomous units. The reference here is to the gemmules and similar bodies of Darwin and other philosophical biologists, which he regards as purely hypothetical elements "arbitrarily endowed with all the properties they are invented to explain."

In relation to the cell theory which has so long been entertained by biologists, Dr. Montgomery affirms that recent research has demonstrated that "the germ cell cannot be regarded as a mother cell, whose progeny consists of a series of daughter cells," but that all its successive divisions form, on the contrary, complementary parts of a predetermined whole to be determined thereby. This conclusion is alone consistent with the fact of organic unity. The higher animals, however, consist, says the author, of a number of more or less intimately blended zooids, somatic sections, or metameres, each of which retains some degree of independence as regards its sensori-motor organization and function. The important point is that whatever structural and functional complication takes place, accrues to the organism within its own being, "as developmental differentiation and specialization of its original morphological uniform substance, endowed with primitive self-feeling and self-mobility. Each metamere is bilaterally divided, each half having its own sensori-motor organization, but more or less intimately fused into unity." As to the principle of life itself, Dr. Montgomery asserts it to be merely the result of a definite cycle of chemical activity which constitutes the organism a living substance.

A foundation being thus laid for a solution of the biological problems which present themselves in studying organic nature, Dr. Montgomery in the second part of his work, in opposition to the transcendental Idealists, reaffirms his fundamental principle. This is, that "each successive moment of time cannot emerge into consciousness out of utter vacancy,

but must issue from some all-comprising extra-conscious matrix, bringing thus along with it consciously resuscitated, systematized information of past experience," while all "ideal modes we are cognizant of are mere transient, insubstantial phenomena."

The author here takes up the problem of "substantiality," which he declares to be the Gordian knot of philosophical interpretation. He affirms, after considering the opposing views of ancient philosophers, that "the interminable contention eventually carried on between the Realists and the Nominalists, leading on the side of extreme conceptual Realism to the assumption of an all-comprehending or absolute Being or Substance . . . points to the obvious conclusion that the ground of the contention must be wrongly taken." The essential question which arises, after considering such cases as those of Laura Bridgman and Helen Keller, is, what does the knowledge we are conscious of in our moments of actual awareness really signify? After pointing out the fictitious nature of the Cartesian thinking substance, the author affirms that the recognition of this fact proves that rational thought is an endowment exclusively acquired by "what are perceived as organically constituted human beings living in social communion." The differences of innate endowment observed between members of different races, or between a philosopher and an imbecile of the same race, are strictly dependent on organic development. Hence, we are justified in inferring the existence both of our own organic being and of other organic and percipient beings, and also of an entirely independent subsisting extra-conscious world; and further that our organism is the real matrix of our transitory, ever-renewed states of consciousness.

What has now to be done, is to prove "how the substantial identity of the organism and its matrix of consciousness can permanently be sustained, while it is itself undergoing constant change." Now, it is in the structural reintegration, while spending itself in multiform functional activity, that the very life of the organism consists and that constitutes it a genuine substance, and the only genuine substance we have

knowledge of. Hence Dr. Montgomery concludes that "the steadfast orderly world we are conscious of, is absolutely dependent on specific organization of the living substance persistently maintained by adequate reintegration, following the disintegration necessarily involved in functional activity," a statement which might be taken to require the universe itself to be organic throughout.

The problem of Causation has now to be considered, and, after examining the theories of Hume and Kant, Dr. Montgomery affirms that the latter recognizes that the "sequence of flowing appearances in time" must be the outcome of a "permanent force-endowed agent or substance." The author has no difficulty in identifying this substance with the living organism which, as actuating all vital functions, has provisionally to be considered a causative agent and of a "wholly hypermechanical kind." This is where Kant failed to see the truth. He referred the unity of apperception to pure universal reason, which has its seat in a super-phenomenal intelligible world. Of this world the intelligible Ego is supposed to form part, and it is from this higher noumenal region that the entire machinery of Kant's phenomenal world is set going. Hence, the intelligible Ego is endowed with free causative power capable of initiating definite modes of actuation manifest in the phenomenal world. But upwards of thirty years ago, Dr. Montgomery, as the result of his examination of Kant's "Critique," came to the conclusion, confirmed by many more years devoted to the investigation of vital phenomena, that "necessary connection of the sensorial manifold is due to a physiological, not to a logical activity." Hence the real question is: "How are synthetical sensations and volitions organically possible?" and not, "How are synthetical judgments *a priori* possible?"

The author's answer to this question is given in the chapter entitled "Substantiality and Causation in Physical Science," where Dr. Montgomery discusses the theory of the Conservation of Energy, which he affirms to be a radically erroneous conception. In opposition to that theory, he asserts that an entirely new amount of kinetic energy becomes developed dur-

ing the downward course of the pendulum. This he ascribes to gravity which is capable of imparting ever so often new kinetic energy to ever so many falling masses. In corroboration of his contention, Dr. Montgomery refers to the case of a bent spring, which regains its original state of equilibrium through its own elastic force. To replace the spring in a position to do work, a new application of external energy is required, and this is wholly spent in the effort to overcome the elastic resistance of the spring. There appears to be much truth in Dr. Montgomery's objection, but probably the phenomena he refers to can be explained as being due to the operation of the opposing principles of concentration and radiation. The author refers to radiant energy as by far the most effective change-producing influence, and as being a specific activity in whatever constitutes the interstellar medium, the ether of modern science. This is doubtless true, but it must be pointed out that the very potency of this "radiant energy," which is probably only another name for light activity, requires it to be counter-balanced by some other activity, that of gravitation or the principle of concentration. It is to the interaction between these, under the varying conditions of matter, that "the elaboration of the perceptible phenomena of nature and their physical manifestations" is really due.

In any event the physical activities of nature are primarily governed by mechanical necessity, and the question arises, How is this to be overruled? Dr. Montgomery points out that "the modes of action and reaction of definite masses are specific and manifold, and are due to inherent properties of their own," and that their specific properties are far more essential in nature than mere mechanical causation would be. This applies especially to masses brought newly into existence, by means of chemical composition or by changes of equilibration. As a fact, man's progressive civilization and culture are mainly the outcome of inventive interference with what is "scientifically held to be the necessitated course of mechanical causation." Physical science forgets, says Dr. Montgomery, the possibility of "modes of space occupancy" and modes of motion being accurately measurable and answerable to

mechanical treatment, so as to be found, "not in the surface play of fleeting phenomena, but deep down in extra-conscious nature, where all creative or formative work is wrought and permanently sustained." What can that extra-conscious agent be but the living substance which composes the vital organism? It alone, as the author points out, is functionally endowed with the faculty of self-movement, and with the property of self-feeling as the result of its reaction as a unitary whole on external stimulation. The motor response to this stimulation is the outward perceptible sign of inward psychical experiencing of the vitality of the living substance, which, according to Dr. Montgomery, is an elaborate chemical process. The living substance itself is of a highly complex chemical nature, which is exhibited in the disintegration attendant on the stimulating influence of the environment; thus creating the most insistent organic needs, those of hunger and sleep, and the following reintegration to complete structural and functional integrity, consequent on the satisfaction of the cravings in which those organic needs psychically manifest themselves. Yet, such organic needs are subservient to the life of outside relations organically embodied in the *ectoderm*, whose functioning sensory and motory organs "bring us into actual contact and relation with the outside world, in interaction with which our normal cravings find alone normal satisfaction." The superiority of the functions of the ectodermic organs over those of the entodermic organs, contrary to the views of Bichat and Schopenhauer, the author claims to have demonstrated in his biological researches.

The results of these researches are given by Dr. Montgomery in the publications referred to at the beginning of this review, and are summed up in his work entitled "The Vitality and Organization of Protoplasm." Here he states that the alternate expansion and contraction of the pseudopodia of the *amœba*, which may be taken as a simple example of the living substance to which the collective name protoplasm is usually applied, constitutes the most essential and central manifestation of their vitality. The pseudopodia exhibit difference of form and function, which depends on difference of

chemical constitution of their living substance. In all kinds of amœboid beings, functional disintegration and reintegration of their substance underlies their vital motility, and indeed their entire vital activity. The progressive phase of that motility is due to a cumulated chemical elaboration of protoplasm, during which the substance is seen to become progressively more finely granulated, with final issue of a completely hyaline substance. In contact with the medium "the hyaline becomes functionally disintegrated and therewith transformed again into granular substance." That this process of alternate disintegration and reintegration involves, as indispensable adjuncts, nutrition and depuration, has also been shown by Dr. Montgomery and it thus forms the basis of all vital activity and of the very constitution of the vital substance.

Whether this is altogether justifiable may be questioned. Professor H. W. Conn, in his "Story of the Living Machine," states in conclusion, that there are three great problems which modern biology has yet to find a solution for. They are: "First, the relation of mentality to the general phenomena of correlation of force; second, the intelligible understanding of the mechanism of protoplasm, which enables it to guide the blind chemical and physical forces of nature so as to produce definite results; third, the kind of forces which may have contributed to the origin of that simplest living machine upon whose activities all vital phenomena rest—the living cell." Professor Conn asks whether we can find a mechanical or chemical explanation of the origin of protoplasm, and he answers the question by affirming that a chemical explanation of the "cell" is impossible, "since it is not a chemical compound, but a piece of mechanism." This reply is just, as we know protoplasm only in its concrete forms, each of which is a cell, and although its functional activity may be referred largely to chemical action, this is not sufficient; as living protoplasm appears to have the power of guiding the play of chemical force. This guiding power is seen in the interaction of the machinery within the protoplasm; as exhibited in the control, by the centrosome, of cell division on reproduction, of heredity by the chromosome, and of the constructive meta-

bolism of the cell by the nucleus in general; the destructive metabolism being seated in the cell substance outside the nucleus. Whether similar action takes place in the case of the simple moner does not appear, but we are justified in assuming that it is so, as this lump of protoplasm possesses the three fundamental properties of the cell, reproduction, heredity and variation. Now these properties being mechanical and not chemical, Dr. Montgomery's theory would seem not to be sufficient to explain the origin of the living organism, though it accounts for the process by which in interaction with the outside world it is enabled to satisfy its organic needs.

Here we should refer to Dr. Montgomery's statement that "sentiency and motion, or psychical and physical phenomena of every kind, are two incommensurable modes of experience." Such being so, how then, he asks, can "the unitary living substance possibly be a sensori-motor agent?" His answer to this question gets rid of the difficulties which gave rise to Cartesian dualism and psychophysical parallelism. It is, that, although the two sets of phenomena cannot influence each other, they are both outcomes of the same vital activity. Thus, "the psychical outcome, the emotion, is directly inwardly felt by the affected subject; the physical outcome, the bodily motions, are, on the contrary, indirectly and outwardly perceived by sense simulation by whatever onlooker may be present, the affected subject among the rest." The organic body is endowed with modes of action and reaction gradually acquired in interaction with the medium. It has, moreover, the power of preserving its identity amid constant change and these features constitute it the "only genuine substantial being known, and entitles it to be regarded as a sensori-motor agent." The knowledge of the individual is acquired by means of organized faculties "potentially predisposing him to attain it through actual experience, and which have been thus organized through constant and vital intercourse with, and in relation to, the influence of the medium."

This is true not only of man and the higher animals, but also of the most simple organism, although not in the same

degree. Dr. Montgomery goes further than this, and affirms that living beings, of whatever kind, plants or animals, exhibit purposiveness of their movements in relation to their medium. This statement is consistent with observation made by the present writer with the microscope, and its truth appears to be required by experiments recently made with lowly formed sea organisms. In all its stages, life, as says our author, is fundamentally conditioned by interaction with the medium.

There are three modes of this dependence—first, the stimulating influences which incite the sensorial functions; secondly, the nutritive supply necessary for reintegration after functional disintegration; and, thirdly, the supply of oxygen required by the depurgative process prior to the elimination of waste products. These activities constitute the living substance a “veritable vortex” of change, amid which it retains its identity by continual reintegration, a process which involves all the other vital functions. These depend, as we have seen, on adaptation to the medium and this must have been coeval with life itself.*

But further, according to Dr. Montgomery, the organism is “adaptively plastic” to the influences of the medium. Hence the living substance assumes a bipolar and bilateral form, as seen in the primitive amoeba, which “through and through chemically fluent, attains in the course of development a stable surface structure, while the interior substance remains still fluent,” as seen in infusoria. The author points out that “organizing structural elaboration works its way inward from the surface, involving ultimately the entire substance of the body, differentiating and specializing it into distinct organs,” all ministering to progressive modes of interaction of the organism with its environment. The physiological function of living structure is essentially only a heightened outcome of the same vital activity by which it is constituted. That which is of essential importance is the sensorial outcome, “the psychical response on the part of the

*Organic forms apparently originated within or near the sea, that is, in salt water, and this has recently been found to contain the same constituents as the blood.

self-feeling organism." These vital motions result in purposive movements which are adapted to a complex and changing medium and cannot be mechanically explained. Sensorial effects, says Dr. Montgomery, are found strictly to correspond to the stimulating influences, and to have significance only in relation to them. He sees in "light" one of the chief agents in these changes; for it affords the stimulus whereupon during reintegration from within, the protoplasm acquires "by means of affinitive substitution" a somewhat higher composition. How chemical compounds are enabled by assimilation to effect this result is, the author says, an impenetrable mystery, but not more so than the origin of life itself. It may be added that the latter holds the key to the former mystery.

But has the individual any part in the progressive structural modification of his living substance? Function determines structure and the efficiency of structures in the higher organisms is dependent on volitional use of them. Dr. Montgomery is, therefore, justified in his statements that "our entire bodily and mental education is rendered possible by such volitional elaboration of structure retaining definitively imposed modes of modification, and functioning thereupon automatically." The living substance, however, remains sentient and its experience, although not consciously realized, is accumulated and organized in the sensori-motor structure, whose very constitution is the result of such experience, which has been organically memorized. The structure of the living substance being firmly established, the organism has a powerful tendency to maintain its integrity by means of reintegrative assimilation of nutrimental material, more especially of the adult organism from a "minimal reproductive germ." This germ is to be regarded as a fragment of the adult organism from which it is derived, and which, as the author has demonstrated, it can faithfully reproduce by gradual reintegration. But that the germ is merely a chemical product cannot be granted. For the adult organism, although the breaking down and building up of its living substance may be a chemical process, yet as a living vortex it is an embodiment of "power" under its various

aspects, without which it could not be the sensori-motor agent Dr. Montgomery shows it to be. This view is confirmed by his statement, that "initiative activity on the part of the individual has been the most important factor in the elaboration of animal structure."

Here arises the question as to the part played by consciousness in organic life, a question discussed from many points of view, but which yet has received no satisfactory answer. Dr. Montgomery affirms that the question may be solved by recognizing that it indispensably and exclusively serves as guidance in all our actions. This guidance is afforded chiefly by conscious memory, which connects remembered experiences with intended action and wills it to be consciously and consistently carried out. This is due to the fact that the "latent potential accumulation and systemization of experience, as well as the intricate volitional power of performing intentional purposive actions," have been organically elaborated within the living substance, "through functional activity in relation to the medium." The gradual acquisition of such activity has been positively demonstrated by biological research. As an example of such an acquisition Dr. Montgomery refers to "speech," which physically has no meaning whatever except in relation to consciousness, its sole *raison d'être* being to give articulated expression to conscious states, and thus arouse corresponding conscious states in other persons. Without speech rational thought would be non-existent. All consciously intentional or voluntary activities are skilled activities to some extent and become automatic through habitual performance.

As to the power of performing intentional purposive actions, Dr. Montgomery declares it to be a "specific functional endowment of our organization, that becomes developmentally superadded to pure sensori-motor actuation." What empowers us so to act, however, we are ignorant of, but no more so than of that which operates throughout creation, whose activities are only known to exist, and be at work, through its manifestations. Nevertheless, our volitional power would be useless unless intentionally devoted towards

the attainment of a definite end. This actuation modifies organic structure, which exhibits the results of training, and is the real seat of memorized experience, in both neural and muscular structures. Hence, as Dr. Montgomery affirms, "adapted habits of living beings phyletically acquired in relation to their organic needs, and to the means and ways of their satisfaction in the outside world, are organically or structurally fixed as potential abilities." These abilities are brought into play when external modes of stimulation are brought to bear on the organic structures which embody them. The fact that actions really accomplish in the extra-conscious world what they desire and aim at, is entirely a matter of "pre-established correspondence between structural and functional adaptations, and the real effective conditions of the outside world." And yet as to the real nature of this world we have, according to the author, no means of knowing. Our inability to understand nature need not trouble us, however, as although life on earth is altogether dependent on solar energy, yet the huge masses of suns and planets cannot compare in worth with "the tiny but exquisitely organized creatures, whose structural and functional elaboration culminates in the all-containing, all-revealing consciousness of man; who is able not only to utilize the actual and potential efficiencies of creative nature in the service of his individual and social well-being and development, but is empowered artistically to forecast ideal aims eventually to be attained."

This superiority of man over Nature thus affirmed, necessitates that whatever natural design is to be found is manifest only in living organisms. The entire *conscious* teleological process takes place "within ourselves and through ourselves." Intelligence as a conscious faculty is apparently the conceiving, designing and guiding principle throughout. This is, says Dr. Montgomery, the only intelligence we are aware of, and we have no right to assume a supreme intelligence as the conceiver and designer of what is teleologically accomplished in nature; and, moreover, to endow such intelligence with an executive and world-creating will. This view coincides with Kant's conclusion that natural teleology is "unmistakably

manifest only in living organisms." Nevertheless, Dr. Montgomery affirms that the progressive formative becoming exhibited in the cosmos reveals a "teleological bent in whatever underlies the activity which realizes the creative results."

To obtain an insight into the agencies underlying intelligence, the author points out that there may be, and is, intelligent forecast and intelligent designing of means to end, without the power of creating the bodily organs required to attain it, or the instrumental aid necessary to realize the aim. It is true that the teleological nature of living organisms is shown in their development from a reproductive germ into an adult being of minutely predetermined structure, and, moreover, by their being thoroughly adapted by constitution and conformation "to carry on life in a definite pre-existing medium into which they find themselves born." But Dr. Montgomery goes beyond this, and finds that incipient teleology exists in the specific relation of certain elements to certain other elements, the affinitive attraction between which gives rise to "more and more numerous and more and more complex chemical units;" because diverse means have to concur to bring about a specific end, that is, a result potentially pre-determined. This is, however, a case of productive creation and it is quite different therefore from that of reproductive formation. When we go behind the chemical combination of elements to the interstellar ether, which, although itself homogeneous, appears to be the "matrix whence all heterogeneity in nature issues into perceptible existence," we come to a state of things which transcends at present our understanding.

The positive conclusion reached by Dr. Montgomery, is that "what is consciously revealed as chemical integration starts from some kind of differentiation within a homogeneous substratum." What this substratum is appears in the final chapter of Dr. Montgomery's highly significant work, which treats of "Rational and Ethical Conduct." Here the author very properly insists on the great importance of social influence, declaring that "to a correct understanding of the real conditions that conspire to constitute human nature, it is

essential to recognize that individual man owes his rational and ethical propensities, nay, his entire rational and ethical constitution to the humanizing influences of social culture." This has been attained through progressive organization of the faculties that underlie rational and ethical conduct. Without its social environment human nature would not be what it is. Man's social instincts and his social consciousness are, indeed, organized faculties "embodied in what is perceptually revealed as specifically constituted vital structure."

This position is now generally accepted by the students of philosophy; and it is necessary here only to refer to certain consequences which flow from it. Thus, as Dr. Montgomery states, "moral conduct towards fellow beings is rightly judged by social actions, not by verbal professions and ritual observances;" although it should be pointed out that such actions have been profoundly affected by the teachings with which such ritual observances are associated. The author also states, that it is a mistake to suppose the present well-being of individual fellow men to be the sole ethical end of life. He well remarks that "men ought to feel rationally and ethically compelled to acknowledge that demands of a higher order than those of mere hedonic satisfaction of present individual and social desires are therewith imperatively imposed upon his moral conscience. These demands clearly enjoin him not in any manner to degrade the high-wrought worth and dignity of his inherited nature; to defend at all individual risks the generical rights and possessions of the socially and ethically cultured community and nation to which he belongs, and to which he owes all that constitutes him a humanized being; and he cannot fail to recognize the duty conscientiously to strive to further the humanizing development of his race, and to transmit his own humanized nature enhanced, if possible, but at least not deteriorated, to his posterity." This is the only rational conclusion from the premises, which see in religious systems important and perhaps essential agencies for the development of the ethical side of human nature; for this end once accomplished, those agencies have lost their original importance so far as ethical culture is concerned.

Although Dr. Montgomery has furnished so complete a solution of the biological problem, he does not give any satisfactory explanation of the cosmical environment on which the nature of man ultimately depends. He speaks of the "fanciful notion" of an unembodied or disembodied intelligence "of the human kind linguistically expressing itself, or at all existing," as something unthinkable to a thoughtful anatomist and physiologist. He adds: "Intelligence or reason, as we know it, is inseparably bound up with speech, and speech itself is a functional outcome of the organs of speech." Dr. Montgomery here speaks of the cosmical environment in negative terms. The nearest approach to positive affirmation is where, after stating that nature outside human consciousness cannot rightly be called alive and sentient, much less rational and moral, he adds that "the living and sentient humanized being represents here on earth the ultimate triumphant achievement of nature's ceaseless organizing activity." Afterwards he refers to the attitude which the humanized individual will assume towards "the profundities and immensities of the sense-revealed universe." Admirable as all this is, we should have liked to know what he considers to be the nature of this universe, with which as environment man is so intimately bound up.

It is true that in connection with the higher needs of man, those of truth, beauty and goodness, Dr. Montgomery refers to "influence emanating from the extra-conscious existents that compose the real, transphenomenal macrocosm, of which our own being forms an integrant part." This statement is too indefinite to allow us to say that the author regards the universe as actually organic; a conclusion which would be hardly consistent with the superiority over the cosmical environment he claims for man owing to his being a rational and moral agent. And yet possibly Dr. Montgomery might consistently accept the view, which is entertained by the present writer, that the universe and man (as representative of organic nature) are the negative and positive aspects respectively of an all-inclusive whole, which is organized throughout and which becomes revealed to itself in the self-consciousness

of man; who stands towards the non-organic in a similar relation to that in which the brain stands towards the cells of the organism. Whether or not this whole is to be called Cosmos or Deity is a further question.

C. STANILAND WAKE.

GOOD-MORROW.

“Then to come, in spite of sorrow,
At my window bid Good-morrow.”

I wonder if there is not in these lines the reason for the glad man's gladness. The will to see the good in spite of sorrow, the determination at the beginning of a new day to be glad, may carry with it a power that makes for gladness. The world—the morning world—looks so fair and gracious, like the promise of joy, to be had, not for the asking, but for the taking; ours, if we will only understand. When we feel the beauty most keenly, God seems near; love and light alike are shining and the heart leaps into gladness. What exquisite moments they are—those rare times when we are glad without explaining why; when we seem a part of a great universe of joy; when as on a mountain-top we look around and see that all is beautiful.

Too often, life seems a far-stretching lowland with no peaks, no glorious sunlight; or, if we do come to a rising hill and feel the tense thrill of being, the joyous peace that comes like the flash of a divinely-bestowed blessing, instead of staying there and thanking God for the gift of joy, for the glory of the sunlit height, we enjoy it for a moment and then come back to the valley to bemoan the grayness. Truly, I believe the glad times are the inspiration points; the being admitted, if but for a moment, into oneness with God; and if we must descend, the memory of the height ought to remain with us as a reminder of that which we may again reach, if we will only look up and not so drearily go stumbling along the gray plain.

You know—if you are at all of the sensitive, quickly elated, quickly depressed type—what an effect on your day your meeting with others and their salutation has. If the look does not brighten as it meets yours, if the greeting is more a formal duty than a greeting, your step somehow grows a little heavier and your heart more leaden; but if there be a hearty ring in the voice, and a smile that says “Good-morning,” as well as

the voice, your day begins better; you are more capable of doing because the friend seems to believe in you and has the happy gift of looking glad. So, I wonder if we should bid good-morrow, say good-morning to God as to one whose answering greeting may be heard in all that speaks and smiles in a summer morning, whether somehow the trust would not return into our souls and fill us with a new strength of being.

It is such a beautiful thing to be glad; so beautiful to feel in tune with the universe. Messengers of joy are the sunbeams, the breezes, the trilling waters; heralds of glad, sweet peace, the distant hills; we do not always hear them, but when we do at moments listen to their voices, we know that sadness has no part in God's great plan. What seems sad, must be glad. To grow out of the storm of doubt into the peace of believing, out of the sorrow that may endure for a night into the joy of the morning, is to come again into that precious gladness that belongs to happy childhood, when we were,

“Glad on awaking to behold the morning,
Glad in the beauties of the paths we trod,
Glad in the evening at the thought of morrow,
With gladness that was one with life and God.”

Those glad days of youth ought always to be ours. A good deal has been said about growing old gracefully; why not about growing young brightly, joyously? I do not mean that aping of youth which leads to hair-dyeing, use of cosmetics, and gay attire, which makes one fear that the dear old lady is a thing of the past, whose passing is a loss to the picturesque side of life; but I mean that growing younger which comes through growing joy. The body may grow older, the soul should grow younger.

Our early years spent in gathering and storing up facts about the earth, the sea and the air, about the geography and history of the world in which we live, about the possibilities of its products, the wonders of its heavens, and the lives of its heroes, are years of growing older, rejoicing in the acquisition of knowledge; but from the time when we begin to feel the

glories of the world about us, to hear the voices of the sea and the whispering breeze, begin to understand the souls which have prompted heroic action—those years when we begin to adjust ourselves, to find our place in it all, are years of growing younger.

Before one adjusts himself, is even acquainted with himself, there is a constant effort to be something that we are not, to imitate somebody whose manners we admire, to do what others do—to fail to be our own selves; we are afraid of doing that which somebody will call foolish, and so in our self-consciousness we make the vain endeavor to appear wise; so old that we fear criticism, not so young as to be one with never-aging truth. While we thus remain like peevish children, feeling apart with nowhere to play—out with the world, so to speak—there is nothing to do but to grow old. The ashes dropping from the burning log of longing, heaping themselves gray about the hearth, make for age. But when we are come to at least a partial acquaintance with ourselves, recognize in a measure our possibilities and our limitations, cease to try to be somebody other than ourselves, see the glad things all about, get in tune with the world-orchestra rather than try to play our single instrument as a solo part; when we feel that the world is ours and the thrill of being a part of it comes home to us—then, there should be the calm enjoyment that is like a steady flame upon the altar, dying out neither night nor day; and youth is in that flame.

In our earlier years, the wish is strong upon us to have everything explained. We even question and discuss without a tremor, in a most absurdly finite way, the meaning of the infinite. Too old then to receive the beautiful gift with merely glad thankfulness, we want to narrow God down rather than accept Him as a universal helper; the Good One that each needs, in whatever form they need Him; too much a Mind to fail to understand the questionings of mind or to denounce a doubter; too much a Friend to disappoint the humblest hope. We lay great stress on thought and the thinker, nor realize till we begin to grow young, that best thought comes not so much by mental effort as it is a gift; inspiration, joy thrills,

sudden gleams of understanding, as indeed all the sweetest things of life, are beyond the pale of facts explainable, as truly a gift as is the morning, the harbinger of joy.

Have you ever awakened with words—quotations often—upon your lips, as though they were indeed not of your own saying, but were a greeting to bring cheer on the new-born day? It may be fanciful, but these thoughts that come without thinking, the lines that sing themselves and waken you with their singing, seem to me, as I am growing younger, gifts most precious. I do not explain them away, I just accept them and grow glad. It is something to pass out of the sadness of growing older into a sense of happiness, a gladness which means growing younger. It is everything to feel, even in spite of sorrow, the glad possibility of a good-morrow.

BERTHA LOUISE SOULE.

CONSUMMATUM EST.

I understand!

The riddle of the Universe is read by me.

One more to join the band of shriven souls,

One more to walk that region blest, where rolls

The peaceful river of the goal of goals—

The river in the Garden of Life's Tree.

I understand!

I understand!

The riddle of the worlds is read by me.

No more the jest of toilsome forces fast,

No more the victim into prison cast,

The darkness of the wilderness is past,

And dwelling in that shining country free,

I understand!

BARNETTA BROWN.

The happiness of your life depends on the character of your thoughts.

—*Marcus Aurelius.*

You can never have a greater or a less dominion than that over yourself.

—*Leonardo da Vinci.*

THE BIBLICAL EDEN

WHERE IS IT?

“Eden,” from the Hebrew, denoting pleasure or delight, was the first residence of Adam and Eve, according to the Old Testament Scriptures. The passage in which its geographical position seems to be indicated (Gen. ii. 8-14) has been from the earliest times the subject of a discussion as ingenious and elaborate as it has been fruitless. Its general position is given as “eastward”—*i.e.*, to the east of the place where the narrative was written. Of the four rivers mentioned the Euphrates is undoubtedly the same which is still known by that name, and the Hiddekel has been almost universally identified with the Tigris. The object of commentators who have sought to put a literal construction on the passage has, therefore, been to identify the Pison and the Gihon, by finding two rivers which, together with the Euphrates and the Tigris, fulfil the condition stated in Gen. ii. 10, “And a river went out of Eden to water the garden; and from thence it was parted and became into four heads.” As there is no river which forms a common source for the Euphrates, the Tigris, and two others, recourse has been had to a strained construction of one kind or other. Josephus, for example, supposes the river which is the common source to have been the ocean stream which surrounds the earth, and identifies the Pison with the Ganges and the Gihon with the Nile; and in this he is followed by many of the fathers. Calmet, Rosenmüller, and others, again, suppose the river which is the common source to have been a region of springs, and by making the Pison and the Gihon mountain streams place the site of Eden in the highlands of Armenia. Calvin, Huet and Bochart place Eden in lower Babylonia, on the supposition that the Pison and the Gihon are the two channels by which the united rivers Euphrates and Tigris enter the Persian Gulf. These may suffice as specimens of the almost innumerable solutions that have been

offered of what is now generally admitted to be an insoluble problem. On the theory that the narrative in Genesis is veritable history, to be literally interpreted, it is impossible to fix the geographical position of Eden with any approach to certainty. This impossibility fully accounts for the immense variety of the conjectures that have been put forward. It deserves mention as a curiosity of criticism that the site of Eden has been assigned by different writers to each of the four quarters of the globe, and that the particular localities specified have ranged from Scandinavia to the South Sea Islands. The allegorical interpretations, which have been offered in great variety from the time of Philo downward, are, of course, not hampered with any geographical difficulties. Philo supposes Eden to be a symbol of the soul that delights in virtue, the river which is the source to be generic virtue or goodness, and the four rivers to be the specific virtues of prudence, temperance, courage and justice. Origen finds in the subject an excellent opportunity for applying his favorite allegorical method, and supposes Eden to be heaven and the rivers wisdom. Similar interpretations, with individual variations, are given by several of the fathers who are prone to allegorize. In modern times Coleridge is perhaps the most celebrated of those who have interpreted the story of Eden as an allegory. It is to be observed, however, that this mode of explaining the narrative has found even less favor with recent interpreters than that which accepts it as literal history, meeting the obvious difficulties as best it can. The undoubted tendency of later criticism has been to discard alike the theory of literal history and the theory of allegory in favor of another, according to which the story of Eden is a mythical tradition of a kind similar to that which is to be found in the early sacred literature of most nations. According to this view, the true explanation is to be sought for in a careful comparison of these various traditions as preserved in sacred scriptures, early histories, inscriptions, and otherwise. See Adam, vol. i. pp. 135-6, and Pentateuch.

When the Earth's crude crust had been sufficiently treated by glaciation, weathering, and chemical process to be arable,

plants began to come up spontaneously wherever the soil was suitable, just as now. Vegetation was not restricted to one isolated, circumscribed Garden of Eden, with all outside of it a barren waste. The operations of nature do not work so unequally under the divine order of things. There was a fair distribution of Edens over all the globe, natural nurseries, and the regions thereof were given an equable and uniform temperature. Seasonal changes came subsequently.

Like soils with like temperatures produce like growths. Class distribution follows homologous conditions, and wherever these conditions are favorable Edens result. If soil is arid, production is scant; but it can be stimulated by cultivation. The primitive peoples got an early hint of this when the overflow from horticultural nucleii began to spread to other parts. How should these sedentary, untraveled peoples of Genesis, whose knowledge of the globe was confined to a limited area of one of its hemispheres, suspect, or even imagine, that there could ever have been more than one Eden? And why should the people of the living present, whose horizon has been enlarged each century for ten thousand years by discoveries of the world's explorers, be required to go by the ancient atlases, geographies and text-books? "*Tempora mutantur.*"

Holy Writ is not discredited or disparaged by a refusal to accept it in these modern times as an authorized geography of the period. This world is not a museum of exceptions. Everything on earth has its analogue or counterpart. Whatever occurs in one portion is duplicated in another, and it has been so from the beginning. If there was a veritable Eden on one continent there were corresponding Edens on the others, nurseries from which agricolæ have been supplied from time immemorial. Confirmation of this postulate develops with each year's unfolding. Emigration, following in the wake of discovery, and spreading over terra incognita, always finds buried communities, one overlaying the other, whose memorial had perished with them thousands of years before. (Ps. 9:6.)

The definite reason why the Biblical Eden cannot be located is because it went down in the Deluge, when "the foundations

of the deep were broken up," and a primitive continent sank, fragments and remainders of which appear above water from the Sandwich Islands to Borneo, Marquesas and the Philip-pines. The axis of this sunken continent, Tula (or Turtle of the ancients), lay along the equator, between longitude 130° east and 110° west, and between the parallels 20° north and 20° south.

CHARLES HALLOCK.

THE FOG.

Old Ocean sickened in the doubt
That spread across his tide,
And consternation put to rout
His powers' boasted pride.

Too prostrate now his billows lay
To challenge any man,
And dripping mists began to play
With fiendish plot and plan.

His friend, the Wind, was far away
Upon a land-locked shore,
Kissing the river's pearly spray,
Making the forests roar.

All lone and sad, Old Ocean wept,
Under the shrouds of grey,
That downward swirling, dumbly swept
Upon its hapless prey.

The day star's beam was wholly lost,
The skies were blotted out,
And who might reckon up the cost
Of all this gloom and doubt?

Or give reply to anguished calls,
 That through confusion ring?
 On Ocean's breast it muffled falls,
 For help that none may bring.

Great ships are drifting in the fog
 That baffles every light,
 With dangling chain and palsied cog,
 Bewildered, grope in night.

No fire flash or pulsing stream,
 Or wisest 'mong the men,
 Can sweep from Ocean but a ream
 Of darkness, now and then.

Haste, faithful Science, seek and show
 To drifting, fog-bound souls
 The path now lost, and make it grow
 Day-bright to honest goals.

We wait upon your tireless feet,
 We hang upon your dauntless heel,
 For light—the light that is so sweet
 When shadows make us reel.

SYDNEY DREW.

All that we are is the result of what we have thought.
 —*Buddha.*

A shrewd old doctor once said: "If I wanted to torture an enemy I would tell him he had an incurable disease. His life would be miserable, and he would be almost certain to die before his time."—*Unity.*

COLOR-BLINDNESS

William Scott, of 92 Cheyne Walk, Chelsea, our art instructor, often held receptions at his home, where Cecil Beauchamp and myself attended. The art students of South Kensington lived in their own little bohemian republic, and we became acquainted with each other's vagaries. I now relate an incident of mental weakness, in the form of color-blindness, which is of interest to artists.

Warwick Castle stands upon the banks of the river Avon. It contains valuable relics of feudal days and splendid paintings from the hands of Vandyke, Rembrandt, and other masters, portraying the features of successive Earls and Countesses of Warwick.

Cecil Beauchamp was a nephew of the Earl, and had a taste for art. After a course of classical study at Oxford he went to the Kensington Art School, London, for the purpose of following art in a professional way. The antecedents of his family dated as far back as the Saxon King, Athelstane. The Earls of Warwick fought in the Crusades, Cressy, Flodden Field, the War of the Roses, and other important battles, so that Cecil should have been a soldier, like his forbears.

When Mr. Scott, our teacher, placed before the pupils a painting of a lady, painted by Sir Peter Lely, asking us to describe its coloring, we differed in our opinions. Our eyes perceived it differently. Cecil had peculiar vision. He saw very little color, and when he copied the work his painting was extremely loud in color. The work of the other pupils was modified. The purple tones of the drapery troubled us; we got either a reddish or greenish hue, under the impression that our pictures were exact facsimiles of the original, until Mr. Scott told us of our mistake. We began to see for ourselves. He trained our eyes and minds to see colors as he saw them.

The trouble with Cecil was that he failed to see his own faults; but he labored hard trying to believe what we told

him about his purple drapery being of a greenish hue, and his flesh tint vermilion instead of a subdued amber color. His copy was more like the picture of a mulatto than a lily-white lady. We were humble in this respect, knowing that both eye and mind needed training, but Cecil found it hard to overcome his faults; they were too glaring, and he was too blind; his mental vision was warped.

During vacation he went home to Warwick Castle with the intention of copying the pictures in the gallery. He covered many canvases, Bishop's whole-length and Vietcat sizes, with his ancestors' portraits. He had no one to disturb him, and at intervals he read the works of Reynolds and Ruskin. In the evenings he took recreation on the water, boating and fishing.

As the castle is open to visitors, it happened that a party of excursionists, art students from Nottingham Art School, made their appearance, and placed their easels upon the lawn in front of the stately towers in order to paint the view. It was natural that Cecil should bid them welcome, being in his own line of work. He personally conducted them through the chambers of the castle and into the grand picture gallery. The visitors could not suppress a feeling of sorrow and surprise as they viewed his copies upon the easels.

Cecil was not slow in reading their thoughts. The visitors were kind, and asked him if the work was his. Upon learning that fact they candidly told him of his faults in coloring and tried to show where he had mistaken the tint altogether; but he could not see it in their light, and they concluded that he was color-blind. To their trained eyes the pictures were atrocious and crude, without the least expression, and nothing like the originals, except the outlines, which were correct.

Cecil became despondent after the visitors had left the castle. The butler tried to cheer him by saying his pictures were all right. The good man thought Cecil was a young artist, and there being room for improvement, time and study would overcome his faulty coloring. It was unavailing. He became sullen and morose.

The reaction arising from close attention to his work, and his keen disappointment at unsuccessful results, took a strange

form. The tension of his nerves became unstrung, affecting his mind, which made him into a vandal or iconoclast, and in this direful state he took a penknife and ripped his pictures at places where the red tints predominated; the irritation caused by the red made him cut his copies into shreds. Nor did he stay his hand at this destruction; unfortunately, he felt the alleged warlike spirit of his ancestors within him. Like Victor Hugo, who said, "It seems as though two natures were struggling within me." He defaced some of the original paintings that hung on the wall. An interior scene by Rembrandt and a portrait by Velasquez were completely destroyed, a picture by Hans Holbein was damaged. He stuck his knife into the warm tints and never touched the colder hues. The horrors of carnal mind penetrated his soul, the nightmare of error enshrouded the young nobleman.

He was stopped in the midst of his insane work by the entrance of the butler, who by sheer force prevented further damage.

When the Earl of Warwick, his uncle, came home, that gentleman could find no excuse for such destructive work. The destroyed paintings were not only of great intrinsic value, but family heirlooms, and valuable as works of art that could not be replaced, serving as examples of historical art for future generations to study. In this respect they were priceless and of national importance, recording the growth of artistic taste in England in the advance of civilization.

The laws of England are made for prince and peasant alike. Cecil was therefore arraigned before a justice of the peace and punished according to the law on acts of vandalism. Not one word was uttered in his defense. His crime could not be condoned by a plea of color-blindness or insanity. The magistrate owed a duty to the crown and to the public when he sentenced him. The *York Herald*, commenting on the case, had this to say:

"The destruction of masterpieces of art at Warwick Castle by the Earl's nephew is regrettable, as we know very well that a vein of insanity was struck in the action. The three months' imprisonment will not cure Cecil of his destructive

impulses, but will rather aggravate the symptoms. This mental derangement caused by colors is not new. Scientists say that red is irritating and blue is tranquilizing. His act of vandalism reflects seriously upon his art teachers in London, who should have known of the danger arising from color-blindness as a mental disease requiring remedial treatment."

DR. W. H. WATSON.

AN ANGEL LEADING THE WAY.

"Oh, please don't tramp on the beautiful flowers,"

Said an innocent child one day,
As I walked with her in the glad spring hours,
Through a flower-enameled way,
Violets gay in our pathway lay,
But I heeded not their light,
Nor the lovely bloom, nor the sweet perfume
They were yielding us day and night.

I carelessly trod on the gifts of God,
And sighed as I passed along,
Oh, dreary and old, how weary and cold
Is earth to my heart of song!
I had counted the joys of the past, and wept
O'er the grave of departed years,
Till the shadows dark to my heart had crept,
And earth was a vale of tears.

Oh, weary world! oh, dreary world!
I cried as I passed along,
Where are the flowers, and the sunny bowers
You pictured to me in song?
Down, down in the grave of my youth and love,
Their ashes repose to-day,
But tell me, oh, earth, and ye skies above,
My beautiful, where are they?

They are gone, all gone, and I tread alone
A weary and darkened way;

Oh, lovely world; oh, fair, bright world!
Why did you pass away?
Tell me, oh winds, and ye answering waves,
Where their radiant spirits fled,
Whose forms we laid in the cold, dark graves,
In the homes of the voiceless dead?

Ye answer me not, from cave or grot,
By winds, or the rolling tide;
I only know it was long ago
They lived, and loved, and died.
Thus I sighed in my grief and pride,
Unheeding the sunny hours,
And the lovely bloom, and the sweet perfume,
Of the delicate star-eyed flowers.

I carelessly trod on the gifts of God,
And sighed as I passed along,
Oh, weary world! oh, desolate world!
Thou art cold to my heart of song.
"Oh, please don't tramp on the pretty blue flowers,"
Said the innocent child once more,
With a voice whose pleading, mysterious power
Seemed born of some heart's deep lore.

I stepped aside from the flowery path,
When, lo! from her eyes of blue,
A light I have dreamed that an angel's hath,
Shone tearfully struggling through.
Then I saw her stoop, and with tender hand,
Lift up from its lowly bed,
A flower that was lying, half-buried in sand,
Crushed down by my careless tread.

"Ah, poor little flowerie," she pityingly said,
And laid the bruised form in her hand,
Then tenderly raising its low-drooping head,
Her tears washed it free from the sand;

And the timid thing, with its eyes of spring,
Looked up and seemingly smiled,
While a sunbeam bright, from the founts of light,
Kissed the brow of the innocent child.

Then I saw where I trod were the gifts of God
In daily munificence spread;
Only each hour, like the timid flower,
They were crushed by my careless tread.
'Twas a beautiful lesson the dear child taught,
In her innocent, artless way,
And one that came with a lesson fraught,
To live in my heart alway.

Like a vision bright to my mortal sight,
Like a ship from over the sea,
Dawned on my gaze through a golden haze,
And showed me her destiny.
She stood before me a woman grown,
All lovely in face and form,
But motherless, out on the cold world thrown
In a blinding, pitiless storm.

A storm of fate more merciless far
Than a tempest of rain or sleet;
For her heart saw only one waning star,
While snares were beneath her feet.
Then I saw her roaming the streets at night,
So weary, and sad, and lone,
That I heard in the hush of the still starlight,
Her desolate heart make moan.

Then I knew she had loved and had been betrayed,
But I read in her eyes of blue,
A look of innocent trust that said,
"To love and to God I am true."
And I seemed to hear in the ether clear,
The rush of a viewless throng,

And heard a sound from the deep profound,
Repeating her childish song.

It rose with the chimes of the midnight hour,
And said to the hearts at strife:—
“Oh, please don't tramp on the pretty blue flowers,
In the paths of human life.”
Then I saw her turn with a pleading eye,
To the crowds in the city street,
Seeming to ask of each passer-by
A rest for her weary feet.

And I saw a woman in raiment white
Gently her footsteps stay,
And I knew she was safe from the storm that night,
For an angel was leading the way.
The vision faded; we wandered on,
The dream of the years went by,
But we met no more on the sunny shore,
The innocent child and I.

But oft since then I have felt the power
Of her words in my heart astir;
And I never look on a blue-eyed flower,
But I tenderly think of her.
And whenever the eyes of an innocent child
Look lovingly into my own,
My heart by that scene is again beguiled,
And I list to the Angel-tone.

BELLE BUSH.

If thou hast lived and schooled thy soul so nobly,
Exalting it with each refining grace,
That thou might'st yield each thought and each emotion
In consecration to the human race,
Then thou hast lived.

—*The Theosophist.*

THE POWER WITHIN.

The tendency of many persons to believe that they have a monopoly of the trials and ills of life, creates an atmosphere of gloom and mental inertia, wherein the fulfillment of their doleful prediction becomes a logical and inevitable result. This is a self-pronounced doom, which others are powerless to prevent.

In striking and beautiful contrast to this, is the genius which recognizes no restriction in privation; no valid hindrance in the persistent intrusion of obstacles which demand our attention and our strength. "Where do they secure the time for that communion with ideals, which inspires the best in each of us?" you say. The writer put this question to a man whose compositions have won name and fame for him—a musical friend. He replied: "I write when every one is asleep and out of the way. It's only a notion that we require so much sleep. I am well, strong and happy, because I will not allow the petty annoyances of every-day life to interfere with my real work." It is as though his soul, in these nightly vigils, freed itself of every incumbrance and winged its way to the infinite source of harmony and divine melody. The music thus evolved is an inspiration and a joy to all who come under its spell. The soul that has wings *will soar*. The earth-bound define their own boundaries. Don't attempt to comfort them; their vanity performs that office better than you can; for one must be of some importance, when Fate has so marked them for misfortune! Nothing will help such a one, but a healthy substitute for the mental image which controls their lives.

"Dust thou art, to dust returnest,
Was not spoken of the soul."

It is related of a famous modern sculptor that his masterpiece was wrought in a semi-dark studio, where only the artist's practiced eye could discern the outline of the models, and recognize the mysterious light-effects in shadow.

His illumined soul first conceived the sublime image of his ideal, which never faded until both eye and hand had reproduced and immortalized it in clay and bronze.

So fixed was his purpose, so dominatingly persistent his intent, and so marvelously perfect his art, that often, in attempting to secure certain results with a dab of clay, he would mistake the models for the created figures. When completed, his glorified vision had taken material form in such perfection, that only the breath of life seemed to be lacking. It was the divine expression of vital, consuming, spiritualized energy!

Power is an attribute of the soul. "Who has more soul than I, masters me, though he should not raise a finger," says Emerson. It is attained only by investigation of the realities—or facts of life. This requires hospitality of mind and heart; and the utter exclusion of prejudice, which is always rooted in vanity. Isolation and solitude bring elevation and inspiration, and the best which the future holds for us—our highest opportunity—only God can reveal.

Tradition is not the safest instructor. To-day we know that "in a multitude of counselors" there is confusion and the gravest danger. Controversy is malicious, and the earnest seeker after truth, who resorts to it for enlightenment, will become mentally befogged and emotionally unsettled. The only safe course lies in our willingness to *test the truth, at any cost*; in the casting off and disburdening our minds of the treasured and hoarded rubbish of the past. Thus liberated, we are free to follow the emphasis of the soul—or the voice of God.

Why conform to usages which are meaningless to us? In questioning a devout woman regarding certain religious observances required by her church, she replied: "I don't know, I'm sure. I really never asked. I take my religion as I do the air I breathe, without doubt or question." This woman was certainly in the gravest danger from both mental and atmospheric malaria!

The insistence of truth is the hope of the world. In the stress and strain of life, our eyes are fixed on self and mater-

ial demands: hence we have ceased to look above for enlightenment or enrichment. Now and then a strain of divine harmony reaches our ear, and we turn to discover that which is transforming others in a way unknown to us. We ask for information, and they reply: "That which ye call heresy, is my religion. I have within me the fountain of eternal life, whose laws are operative here and now, as well as 'then and there!' I no longer fear or dread what the future holds for me, for nothing without *can* harm me unless *I first bid it welcome*. I have a part in the making of to-morrow, and am allowed to coöperate with the Infinite, in securing Health, Happiness and Success. With elimination of worry, there is no nerve-strain, no violent emotion to be registered in terms of disease and pain. The emphasis of trifles no longer lures me from the Heaven-lit path of realization, yet, great and good as it is for me, I cannot give it to you, unless you desire it."

The ideal of the sculptor enables him to convert the dust of the earth into forms of beauty which rival Nature in their perfection of grace and outline, but it was first a mental image.

Somewhere in this scheme of creation there exists a perfected design of each of us—ourselves as we might be—nay, *will be*, when the divine vision is revealed to us through the transforming power within.

MARIA CHAPIN WEED.

"Any man is educated who is so developed and trained that, drop him where you will in the world, he is able to master his circumstances and deal with the facts of life so as to build up in himself a noble manhood and be of service to those that are about him. That is what education means; that is what it is for. Knowledge of foreign tongues, a list of historic facts concerning the past, information poured into a man's brain—these things are not education. These are learned fools."

—*Rev. M. J. Savage.*

All our peace in this life is to consist in humbly bearing, not in escaping, the things we do not like.

—*Thomas à Kempis.*

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT

DO DOCTORS' DRUGS CURE DISEASE?

The following extract taken from a letter written by a London physician for *The Herald of Health*, published in London, is significant:

“When the apologists for vivisection appeal to the public they make a great feature of the fact that the laboratories are constantly occupied in discovering new drugs and proving their value in the treatment of disease by testing them on living healthy animals. Such assertions by frequent repetition help to foster the popular belief that doctors cure disease by physic. But Sir Lauder Brunton and Dr. Leech, writing in the *System of Medicine*, . . . say that: ‘Drugs only act beneficially when they can exercise such influence on the morbid changes in tissues and organs as to restore the parts to a state compatible with systemic life. But in a large proportion of cases such restoration is impossible. Unfortunately for the reputation of drugs, it is considered necessary to give them in all cases, even where it is manifest that the case is beyond the limits of drug treatment.’

“It is impossible to deny the truth of this, and my object in writing so plainly on the subject of modern medical practice is to emphasize the fact that such progress as is being made in the treatment of disease must be attributed to other causes than drug therapeutics, whether suggested by the work of the experimenters upon animals in the laboratory, or by the experience of the doctors in the treatment of their patients. We know very little indeed what our medicines do upon our patients who swallow them. Our knowledge of the real action of the drugs we use in what we imagine to be dis-

orders of the liver, kidneys and bronchial tubes is founded on the most slender basis, yet in text-books of medicine and the lectures on the medical art, given in our hospital-schools, statements are dogmatically made about the action of drugs for which no adequate proof can be given."

ORIGIN OF THE CHINOOK JARGON.

The Chinook vocabulary as published contains 550 words. A queer jargon this! In "Our New Alaska," page 81, Prof. Charles Hallock gives its origin as follows:

"Once upon a time, when very many nations were represented by a very few people in that vast region dominated by the Fur Companies, embracing Oregon and Washington, and all the country lying to the northward (the French perhaps being numerically the strongest), a sort of philological congress of national representatives formulated this universal polyglot to facilitate commercial intercourse. The words in most common use were adopted, a few of them purely native dialect, but a very large proportion bastard French. Most of the remainder are simply phonetic, expressing, when pronounced, the ideas conveyed by the sounds: for instance, amusement is *he-he*; rain, *patter-chuck*; a crow, *caw-caw*; a cough, *hok-hok*; the heart, *tum-tum*; a handkerchief, *hakat-chum*; etc.

"With this limited vocabulary and the use of signs, a man can travel the whole northwest over, from central Montana to Bering Sea. In fact, Chinook has almost superseded the native dialects, of which there are no less than ten upon the Alaskan coast, and perhaps as many more in the interior. The different tribes seldom attempt to converse in each other's language. There are a few words in which the letter 'l' is substituted for 'r', Chinese fashion, indicating an ancient Asiatic connection, for most of such words are appropriated from the native tongues, a fact which no doubt must be gratifying to those who claim to be able to prove that the Chinese were the earliest discoverers of America."

All this may be encouraging to those who are trying to re-

establish a universal language, and restore homogeneity of the human race.

THE LORD'S PRAYER IN CHINOOK

Our Father who stayeth in the above,
(Nesika papa klaxta mitlite kopa sa-hu-lie),
 Good in our hearts be Thy name:
(Klosh kopa nesika tum-tum mika nem):
 Good thou Chief among all people;
(Klosh mika tyes kopa konaway tillicum);
 Good Thy will on earth as in the above;
(Klosh mika tum-tum kopa illahe ka-kwa kopa sa-hu-lie);
 Give every day our food;
(Potlutch konaway sun nesika muckamuck);
 If we do ill (be) not Thou very angry;
(Spose nesika mamook masachie wake mika hyas sollux);
 And if anyone evil toward us,
(Pe spose kluxta masachie kopa nesika),
 Not we angry toward them;
(Wake nesika sollux kopa kluxta);
 Send away far from us all evil.
(Marche siah kopa nesika konaway masachie).

SENTIMENT A LA CHINOOK

Nika la-langue halo wa-wa,
Nika tum-tum kopet,
Nika mah-wake ikta tzum;
Pee wake ikta mamook,
Pee pit-tuck me-cika,
Nika wa-wa kla, how-ya, six.

My tongue is mute,
 My heart is still,
 My hand will nothing write;
 Can nothing do,
 But think of you,
 And bid you, friend, good-night.

CHARLES HALLOCK.

THE WAY.

However certain of the way thou art,
 Take not the self-appointed leader's part.
 Follow no man, and by no man be led,
 And no man lead. Awake, and go ahead.
 Thy path, though leading straight unto the goal,
 Might prove confusing to another soul.
 The goal is central; but from east, and west,
 And north, and south, we set out on the quest;
 From lofty mountains, and from valleys low;
 How could all find one common way to go?

Lord Buddha to the wilderness was brought.
 Lord Jesus to the Cross. And yet, think not
 By solitude, or cross, thou canst achieve,
 Lest in thine own true self thou dost believe.
 Know thou art One with life's Almighty Source,
 Then are thy feet set on the certain Course.

Nor does it matter if thou feast, or fast,
 Or what thy creed—or where thy lot is cast;
 In halls of pleasure, or in crowded mart,
 In city streets, or from all men apart—
 Thy path leads to the Light; and peace and power
 Shall be thy portion, growing hour by hour.
 Follow no man, and by no man be led,
 And no man lead. But know and go ahead.

ELLA WHEELER WILCOX in *The Theosophist*.

A LESSON FOR OLDER FOLK.

Some one told my little child there were bears upstairs
 in the dark, so she refused to go alone to bed. I told her there
 were no bears, and anyhow God is love, and if she would al-
 ways say that to herself nothing would harm her. At last she
 was persuaded to go alone. As it got dark toward the top of
 the stairs I heard her saying aloud over and over: "God is
 love—they isn't no bears."—*Bear River News*.

WHAT BETTER THAN SERUM?*

A progressive physician has said: "Place at my disposal a hundred thousand dollars and I will speedily stop vivisection," his thought being to build an attractive Hospital wherein satisfactorily to demonstrate the success of healing methods other than those resulting from animal experimentation.

What better than serum? What better than the knife? are grave questions worthy of the anti-vivisectionist's earnest consideration.

Fortunes are expended annually in the study of Disease, and to the ever-ready service of dentist, oculist and physician that of surgeon is now frequently added.

True it is our specialists have gained world-wide renown. This, however, is not progress to be desired. Better ten thousand times the health that dispenses with their services.

These provisions for needed relief mark a retrograde movement indicative of the impaired conditions under which we seem content to live.

Even if the Laboratory shed a true light (instead of a false one) should we not be most reluctant to profit thereby? And can we decry Laboratory practices if we voluntarily fly for relief for our self-imposed ills to results so cruelly gathered therefrom?

Is not the astonishing technique of the up-to-date surgeon, whose blade is in ready service to cut off and cut out, gained on living laboratory subjects? And are not drugs on which medical practice so largely depends laboratory-brewed and laboratory-tested—these serums the study of which holds the fascinated experimenter in his torment-chamber and retards true progress because diverting attention from wiser, more rational methods?

Just how much difference is there between him who inflicts and us who make use of results of the barbarous system we strive to expose and abolish?

What better way can we find to help vivisectible animals than to show forth the paucity of results, the failures and dangers incident to the systems for whose sake alone the Laboratories are maintained in full operation.

*For copies write H. O. Haughton, 1004 North Calvert Street, Baltimore, Md.

Man will have Vivisection if he thinks it will help him. Restriction save as an educational factor has proved but a dead-letter movement. The hope for our cause must lie in proving a more successful, a more rational science.

A writer in the *Boston Transcript* responding to claims put forth by Dr. Cyrus Edson regarding serum cures, emphasizes the fact that Pasteurism is now "a by-word among investigators" and its principle is "denounced by the leading scientific men of the world who have carefully looked into its merits;" that the "antiseptic treatment of Lister is steadily yielding to Tait's method of simple cleanliness;" that "many bacteria once thought to be injurious are now known to be healthful in their influence;" (bacteria which, notwithstanding the inquisitorial torments inflicted, still remains debatable ground;) that "in spite of the much vaunted serum cure for the plague the death rate in India where it is constantly used is constantly increasing—Indian medical officers speaking of it as useless."

Dr. Edson speaks of the "honor of having found the anti-toxin for Diphtheria," but the writer refers to a meeting of the New York Medical Association (April 9th, 1900) where Doctors Winters, Rupp and Herman, who for years have been investigating the results of the serum, came forward with overwhelming proofs of its uselessness and injurious effects. The President, Dr. Weir, said "none of the serums had proved satisfactory."

In an article read before the New York Academy of Medicine, May 21, 1896, Dr. Joseph E. Winters gives the names of thirteen additional doctors, (mentioning the Hospitals with which they are connected), who, once earnest advocates of the serum treatment in Diphtheria, now with more extensive experience have from conviction become opposed to it.

Recent statistics state that in New York, a stronghold of medical practice, forty thousand persons die every year of tuberculosis alone. It has been estimated that in the United States seven hundred million dollars are spent annually to keep ourselves in repair.

Excessive study in Pathology (life in abnormal phases) marks the medical course; whereas Physiology (life in its normal positive state) will in the future claim absorbing attention. Health colleges are greatly needed whose course shall include (as valuable knowledge) questions of diet and hygiene, and all that pertains to live issues.

Medical Journals, the shifting scene of one unsuccessful remedy after another—dealing with poisonous drugs—to the

patient often more harmful than the disease they are given to combat!

Health Journals, buoyant with hope and self-help—offering new lines of thought for true, wholesome living; for the renewing of muscle and constitutional integrity!

Authorities estimate that in the German Empire there are six million advocates of Nature Cure, the membership of the Association having increased until in 1896 it numbered four hundred clubs with over fifty thousand members—the object being “The cure of disease and the preservation and increase of health.” Germany has seventy-eight periodicals advocating Natural Healing Methods, with an aggregate of over a million subscribers.

And here we may mention our own Health Magazine, *Physical Culture*, whose vigorous editor, once weak and ailing, now sends forth to others the glad gospel of self-help and self-cure, which (five cents a copy) has already obtained a phenomenal welcome.

Naturalists claim that sickness is due to one or all of the following causes: Absorption of injurious material in food or in drugs; the undue retention of effete products in the system; lowering of the vital force. They claim there is one disease only—namely: that of impurity—in which all others have their rise and continuance, masquerading and manifesting under guise of various symptoms and names, according to the chance locality of its appearing. Nature Science, believing that disease is the result of impure deposits, and attributing to the system the automatic faculty of self-cure, has as its object to aid the system to purify and repair itself—(easily accomplished in incipient disorder)—dispensing with drugs and, save in rarest exceptions, also with knife.

Nature with her benign purpose of working ever towards recovery and self-restoration—maintaining a just balance between waste and repair, striving to be faithful to her purpose, baffle her as we may!

What earthly surgeon could accomplish Nature’s almost incredible feat of making (as substitute for severed artery) a new course for the blood to run through?

“About one-half the food we take” (says a medical writer) “is manufactured into blood and there is a corresponding amount of waste. If this waste is not expelled by the nervous system as fast as it accumulates, poisonous acids originate in it, which in turn produce most of the chronic diseases from which we suffer;”—showing that the maintenance of normal

health requires that the nervous system shall be kept sufficiently strong to keep this waste passing off.

“He who will explain” (says Seton Thompson) “the house sparrow’s exemption from bacteriological infection, the white bear’s freedom from troubles that we attribute to uric acid in the blood, or the buffalo’s and flamingo’s immunity from the deadliest malaria—is on the way to conferring like immunity in man.”

Is it not that disease-breeding conditions are non-existing in the animals’ system, owing to equalized waste and repair?—their food, (scant provision to satisfy keenest hunger) obtained only after long search and activity. Is not this the animal’s physical salvation? Wild animals, we learn, die from old age or sudden death only. Whereas man so irresistibly tempted with his luxurious board, given over to sedentary habit, sows daily the seeds of disorder, and the system inactive becomes a fit rendezvous for all diseases which need imperfection to feed on. On many a tombstone the inscription must read: “Broken health, with slow suicidal intent,” whereas with intelligent care man should attain almost the century mark—substituting for Shakespeare’s dreaded description an old age full of vigor, in enjoyment of natural faculties and gifts.

The splendid races whose physical well-being we well might envy, resplendent in health and vigor, capable of immense endurance, making it easy for them, as in Southern Mexico, for instance, to carry a load of a hundred or a hundred and fifty pounds over the worst roads more than twenty miles a day—their only food boiled maize sweetened with sugar—would stand aghast at the incredible sums of money which, as a people, we annually expend to re-enforce our health. Their bodies perfectly nourished, normal vitality, hard worked, simplicity-loving; their perfect digestion enabling them to extract from their meagre fare the deep buried nourishment needed, they bid defiance to ailments which make captives of us. To them the knife, the poison drug and serum would not afford an enticing picture of our advancing progress, proving rather a startling exponent of our physical deterioration.

The tale of our transgressions is easily told. We have done those things we should not: leaving undone those we should do. In simpler life and thought must be found the remedy, with an activity of body not outdone by activity of mind. This will be the message of the new Life Science whose ever widening scope will include prevention—sanitation—re-

creation. Its Board of Health will inoculate not with noxious preparation from disease-saturated animals, but with purity, sunshine and oxygen; and penetrating every dwelling will bestow disease-destroying, health-conferring benefits upon the people. Only a few earnest listeners have as yet caught the strains of the divine harmony which the Goddess of Health is prepared to offer those anxious to welcome her. Rich her message for the present, but secrets of exceeding blessing are locked within her silent keeping to reward the Truth-seeker of the future.

Shameful the cruelties imposed on the calf; shameful those imposed on the dog.

Pasteur's inoculations of rabic virus inserted into the brain of the animal, (virus produced from the frenzied brain of another), doomed to endure for days the torments of induced hydrophobia, are familiar to all. In blessed contrast to which we may mention the humane Buisson Bath whose cleansing process has, after long-tried experience in India and elsewhere, proved its immediate preventive and curative virtue.

Not in Hydrophobia alone but in other affections, such as lockjaw, hot water and hot water alone, scientifically prescribed, is doing its sanative duty.

To gather vaccine the process is this: In one laboratory mentioned one hundred and fifty cuts are made on the calf—on the shaved abdomen—the animal having been firmly secured to a tilting-table made for the purpose. Into each incision the lymph is rubbed in with a lancet. Proper time intervening the calf is again bound down, each sore or vesicle is clamped, the virus is scraped off and then is ready for sale and for use.

Such cruel procedure must make us loyally welcome the glad and sufficing gospel of hygiene, which scientifically applied purified the cities of Leicester (in England), and Cleveland, Ohio—which cities at the time were, and had been, small-pox infested; thorough vaccination having been long enforced and its assumed virtue exhaustively tried, but when weighed in a critical balance, vaccination was found to be totally unavailing, the plague spot getting larger and larger! In both these cities (see *Arena* for April, 1902), sanitation systematically enforced wiped out the scourge, and so effectual the result not even the dread of its re-appearance remained.

In the New York *Herald* (August 8th) we read that the Harlem Hospital surgeons were elated over the discharge from that institution of a lock-jaw patient after twenty-six

days' treatment of serum inoculations into the spinal cord. The boy's front teeth (we are told) were knocked out in order to insert a tube through which to give needed nourishment. On the fifteenth day the jaw relaxed and the boy was able to take a little nourishment.

In strong contrast to the above, the following, taken from the *North American*, has special interest:

"Lock-jaw is a contraction of the muscles. The remedy is the relaxing of the same. In view of the many dying in this country of lock-jaw it seems my duty to relate how I cured my daughter four years ago. . . . Her jaws were set and the muscles of her throat were contracted. I hastily prepared a hot water bath. . . . I kept her in this bath about one hour. In a half hour she could move her jaws. In one hour she could eat, talk, laugh, and was apparently well. I kept her jaws well protected with a cloth, and kept her in a warm room for several days, as the secret of the cure is warmth and moisture, and she is a living example of the hot water cure." The writer adds: "Stay in bath a long time. Keep water hot and jaws submerged, putting cotton in ears, and lie on side. Afterward apply a mild drawing plaster to the wound to draw out inflammation."

Kindly note that under the simple hot water treatment in half an hour smiles and assured convalescence rewarded the paternal doctor, and in one hour the patient, eating, laughing, talking, was apparently well, whereas under serum inoculation the surgeons were surprised that on the fifteenth day their patient's jaw relaxed and he was able to take nourishment, being discharged as cured August 7th—eleven days later.

Proving all things—holding fast to that which is good!

"Facial Diagnosis" (Louis Kühne, the author) presents to the reader a standard of Health with suggestive ideas of great interest, illustrated as it is with noble ideals of perfection in beauty, physical development and health, including relative measurements of height, size, weight, poise and strength.

By facial diagnosis the physician may discover through the false lines of the jaw, the face, the neck, corresponding abnormalities which exist in the system, and is able to forewarn against premonitory ailment or incipient disaster, thus making his science one to prevent as well as to cure. To his searching eye the least "deviation" means, unless corrected, a "*premier pas*" in the direction of evil, betokening incipient

weakness in spine, lungs or digestion, and promptly discovered, Nature's just claim is only dismissed on pledge of bettered conditions. Would that beneath the keen eye of such diagnostician could be placed every child in our land, making it that oculists, dentists, and all other specialists, could by such timely forewarning be easily dispensed with.

The consistent vegetarian will not eat meat. The consistent Temperance worker touches not, handles not—only in rarest exception would duty direct otherwise. But we anti-vivisectionists? Let us be diligent to hasten the hour when we also may wear upon our breast-plate the rare jewel of consistency lest our ready acceptance of ill-gotten gain, increasing demand and supply, shall condemn to surgical technique or drug-testing torment the living material we strive to protect.

The Laboratory system, spending its millions in its secret star-chamber endeavoring to find the germs of disease, manufacturing and testing disease-made corruption, too absorbed in its search for the microbe to note *predisposing conditions* which invite germ propagation!

The accepted methods: tonics to brace us (an inflated basis) sleeping draughts for insomnia, deadening narcotics to relieve us of pain; combating one threatened disease by imposing another; for overtaxed nerves (needing rest and repair) a stimulant ordered; old age prematurely invited, intestinal disturbance calling for knife, colds running into pneumonia, heart failure and death quite often the victor. Nine hundred persons in a million, only, it is said, die of old age.

The surgical parlance which pronounces operations "successful" unless death ensues omits to mention the shattered conditions often remaining from anæsthetics and shock, which afterwards follow the patient for years and sometimes for life. Thank God for the speedy relief of the humaner Science.

Nature Cure reverently asking, "How best to take out of our path the problems which vex us. How best to maintain a reserve vital power with physical stamina unhindered, whose motto is: Not more poison but less; not more impurity but to cast out that already existing; not added disease or drug injury but to loosen the grip of that which already encumbers—to preserve and not to destroy!"

Nature Cure has on honorable record many remarkable cures made on despair-stricken invalids on whom medicine and surgery had in vain expended their best endeavor. It includes all healing methods which aid the system to self-cure

by poison elimination, renewed vital force and restored circulation.

Among "nature assisted" methods may be mentioned: Water Cure—including Food Reform and the deep searching processes of skin elimination—whose distinguished clientèle numbers many of Europe's élite as its followers; the "no breakfast" cure—a merciful plan for cruelly taxed digestive apparatus, whose telegraphic communications record its messages of idiopathic distress in apparently irrelevant members; the Buisson or vapor bath, the great purifier; the occult or diaphragmic system of breathing, in great favor in India, vivifying the blood and sending its sanative influence to the "brain-stomach,"—the solar plexus; the X-ray and the Finsen Light, used in consumption and tuberculosis; Mental Healing, not always mesmeric or hypnotic, whose theory, when understood, seems simple and scientific, namely, that an influence from the mind of the Healer rouses into renewed activity some dormant, unrecognized spiritual power.

Not by faith or expectant attention comes this renewal of life's forces; not by touch of the hand save to secure more concentrated attention. No greater marvels have ever been wrought on long suffering invalids than those due to mental curative influence; mental anæsthesia (doubtless its ally) with quieting power equal to that of ether or chloroform, which drugs may well whisper needed warning of caution and danger; Osteopathy, the aggressive young science, diagnosing and working along original lines of its own, whose successful anatomists are skilful enough to restore to atrophied limb lost vigor and power, casting quickly aside the prevailing surgical appliance of plaster and brace, which impede circulation; whose deftly trained fingers passed over the spine (a region usually ignored) can quickly detect in what they term "deviation" or "mal-adjustment," concealed causes of baffling disorders—ensuing relief proving the skill of the osteopathic physician—cures due to the healing touch of restored vital power and renewed circulation.

Not in outward helps but in ourselves; not in vicarious sacrifice but in individual reform must be found the cure for our distresses.

Inoculation with diseased blood of animals is as far from the highest truth as would be the use of an odorous perfume to deaden a plague spot that needed purification.

"Bacteriology, if it lives," (says the *Medical Brief*) "will assume a distinctively subordinate place in medicine. Men

will cease to fear and fight germs. All one's weapons will be leveled at the conditions which breed them."

Greatly needed in every University a chair for the "*Study of Health-promoting conditions*," which in contrast to the Universal Study of "Bacteriology and Disease" shall illumine the dark maze of ills that civilization imposes—a department of Nature Research, (and it may well be a National Department also), whose object shall be the "*Comparative study of law-abiding conditions*" under which different nations have attained the highest standard of physical well-being.

"In some industries," says a recent writer, "a workman is not efficient after forty-five, and his children never efficient because inheriting a spent constitution!" Would that every Laboratory could be turned into a Temple of Comparative Research, that therein could be reflected as in a mirror the preventable ills which afflict humanity.

Marked the discontent freely expressed by medical writers.

Professor Jamieson, of Edinburgh, says: "Nine times out of ten our miscalled remedies are absolutely injurious to our patients."

"Of all the inexact sciences, therapeutics is probably at the present day the most inexact," says a writer in the *London Lancet*.

"That medical practice" (writes Dr. R. E. Dudgeon to the *Abolitionist*) "has improved greatly during the last half century is not owing to the experiments of vivisectors, but chiefly to the discontinuance of many evil practices which were in full swing at the beginning of that period. I refer to bleeding by lancet, by leeches, and by cupping, blisters, setons and drastic purgation. It was not vivisection that led to the cessation of those disastrous methods, but the persistent teaching of a small—and at first discredited—body of men within the medical profession."

Says another physician (Dr. John Mason Goode): "Medicines have destroyed more lives than war, pestilence and famine combined."

Says another (Dr. Evans, F.R.S., of London): "The medical practice of our day has neither philosophy nor common sense to commend it to confidence."

Says another (Dr. Bostwick, author of a History of Medicine): "Every dose of medicine given is a blind experiment upon the vitality of the patient."

Still another (Dr. Ramage, F.R.C., of London): "The

present system of medicine is a burning shame to its professors."

The claims so constantly put forth "that studies in Biology have done more than anything else for the bettering of human health" need a little revising!

If we take the period of twenty years from 1877 to 1897, during which vivisection has had fullest swing and biological science claims to have made its greatest strides—the number of vivisectors in England during this period having increased from 23 to 224—we shall be startled to find that just within these years (in which vivisectors claim their greatest honors) no less than twenty-four of the worst scourges that afflict mankind have actually become more fatal; in some cases doubly and trebly fatal—experimentation keeping pace with the fatal increase of disease; the number of experiments in 1888 being *one thousand and sixty-nine*—and in the year 1901, *eleven thousand six hundred and forty-five*—experimenters, as we see, having increased within the twenty years mentioned from *twenty-three* to *two hundred and twenty-four*, and experiments having increased during the past thirteen years from about *one thousand* to over *eleven thousand*. The Restrictive Act took effect in the year 1876.

The mortality table above referred to (see *Abolitionist*, May, 1899) is taken from the Sixtieth Report of the Registrar General, and is as follows:

DISEASES.	Deaths per Million Persons in Great Britain in 1878.	Deaths per Million Persons in Great Britain in 1897.
Diphtheria	140	246
Cholera	25	31
Rickets	21	46
Cancer	501	787
Forms of Tuberculosis other than Pulmonary and Scrofula.....	124	175
Anæmia, &c.	32	60
Diabetes Mellitus	42	78
Insanity—General Paralysis of In- sane	73	119
Chorea (St. Vitus' Dance)	4	5
Paraplegia—Diseases of Spinal Cord	27	71
Otitis (inflamed Ear) and Otorrhœa	11	29

DISEASES.	Deaths per Million Persons in Great Britain in 1878.	Deaths per Million Persons in Great Britain in 1887.
Angina Pectoris	19	23
Senile Gangrene	27	41
Embolism—Thrombosis	18	42
Pneumonia	989	1122
Pleurisy	47	48
Gall Stones	7	14
Acute Nephritis	38	73
Bright's Disease and Albuminuria..	192	265
Thyroid Body (Disease of the) ...	4	8

Sir Frederick Trèves stated in the *British Medical Journal*, November 5, 1898, that his former vivisections of dogs "had done little but unfit" him "to deal with the human intestine" and that in his practice upon man he "had everything to unlearn" from his experiments on dogs.

Lawson Tait defined Vivisection as "crude in conception, unscientific in its nature and incapable of being sustained by any accurate or beneficent results applicable to man." The time is coming nearer and nearer to which he referred when he said: "I feel confident that before long the alterations of opinion which I have had to confess in my own case will spread among the members of my profession."

Doctor George Wilson, LL.D., in his recent address before the British Medical Association, said: "After all these long years of flickering hope, I am prepared to contend that the indiscriminate maiming and slaughter of animal life, with which these bacteriological methods of research and experimentation have been inseparably associated, cannot be proved to have saved one single human life or lessened in any appreciable degree the load of human suffering. I have ventured to make that pronouncement before, but in halting, academic fashion. I reiterate it here and now with the strongest and fullest conviction."

The importance of Lord Coleridge's entreaty to his followers not to give a penny to any hospital having vivisectioners on its staff is better understood when we learn that the London Anti-vivisection Society has recently issued a list of between one and two hundred hospitals in the United Kingdom which,

according to the list published, employ vivisectors—giving the names of those upon the staff.

The two Bills in our own country, one presented in Ohio in 1894—one prepared in Indiana in 1901, demanding criminals for vivisection (because animals fail to render satisfactory results), seem in their outrageous demand to savor of an expansive policy rather than hoped for restrictive intent.

In no way, it seems to me, can we so effectually hasten the day when this dark, inexcusable crime shall disappear from the face of the earth as by helping to solve the pressing question: What better than serum? What better than the knife?

LIFE.

Live your own life as conscience moves,
And heart and brain define you;
Resolved to fill alone the grooves
Your attributes assign you;
Not heeding much, if self approves,
That all the world malign you.

Be grand in purpose, brave in act,
As you and Truth decide it;
Swift in defense, slow in attack;
Then, what the issue, bide it!
If opposition bar your track,
Don't turn, but override it.

Stand close to all, but lean on none,
And if the crowd desert you,
Stand just as fearlessly alone
As if a throng begirt you,
And learn, what long the wise have known,
Self-flight alone can hurt you.

WILLIAM S. SHURTLEFF.

So far from being strange or incredible, the stories of miraculous healing told by the evangelists are in perfect keeping with the continuous history of the race, and the present age is witnessing more and greater miracles than any age preceding, not excepting the age of Jesus and the Apostles.

—George H. Hubbard.

Physiologists say that the tongues of women are larger than those of men. The tongue is a muscle, and it is well known that use increases the size of a muscle.—*Unity*.

JAPANESE WHITE OAK FOR RAILROAD TIES

SAN FRANCISCO, April —.—The growing scarcity of American timber suitable for railroad ties has induced one of the largest Japanese importing companies to introduce Japanese white oak as a desirable foreign species to take the place of the American oak for railroad purposes. Several of the Western roads have already purchased a large quantity of the Japanese white oak to be used in replacing worn-out ties along their rights of way.

The increasing cost of all railroad ties has naturally led the railroad companies to desire to prolong the life of the species of wood used by preservative methods, and only recently an application was made to the United States Forest Service to conduct experiments at their Berkeley timber-testing station to determine the value and life of the Japanese oak timber when properly treated.

This application brought up the interesting point as to whether or not the Forest Service would be allowed to undertake experiments with foreign species of timber, inasmuch as the act under which these experiments are carried on specifically requires that only American-grown timbers shall be treated. The Forest Service has found it necessary, owing to pressure of other work, to decline to undertake this experiment, and therefore this point was not considered. It is estimated that there is a large supply of this white oak in Japan, and should its use for railroad purposes prove satisfactory, it is probable that a large market will be created for it in this country.

GERMANS PLANTING FORESTS IN CHINA

In considering the progress of the almost world-wide movement for protection of forests, an interesting review has just been made of the work in China, a country which is so often cited as an example of the evil effects of deforestation.

In a portion of the Celestial Kingdom earnest efforts are now being made to reestablish a forest cover by planting. Consul Wilbur T. Gracey, of Tsingtau, China, reports that the Germans in that region are making successful attempts at reforestation. The success of the work was practically assured at the start, for to Germany is given the credit for having the highest developed system of forestry, and it was

natural to expect that the long experience in forest work in the Fatherland would lessen preliminary experimentation and hasten progress in China.

When Tsingtau was occupied by the Germans, about eleven years ago, the hills were found bare and barren, with only a sporadic growth of scrub pine and weeds. Plans for reforestation were at once made, and about 2,965 acres have already been planted. About half of this is planted in acacias, the balance in pine, larch, walnut, oak, ash, maples and alders. So successful has this planting been that the point has already been reached where the sale of timber can be made. Small branches are sold for firewood and some of the timber is used for mining purposes. The sale and exportation of acacia is expected to become a considerable source of revenue during the next few years.

It is particularly remarkable that this work should have been so successful in view of the difficulties to which the plantation was subjected. The rainfall is light, and lack of moisture considerably retarded the development of the trees. By far the worst enemies, however, were insects. Various species of caterpillars and other insects have been so destructive that thousands of Chinese boys and women are now engaged annually to destroy them. Various measures of prevention have been tried, such as placing girdles of glue on the trees, but these have not been effective, and it was found necessary to resort to a systematic destruction of the insects by hand.

During 1908 over seven million caterpillars were gathered by hand, smashed, covered with lime, and afterward used as fertilizer. This method has been successful in protecting the greater part of the plantations, but on the mountains on the border of the territory the trees are eaten bare. Acacias appear to withstand the attacks of the insects better than any other species, and the summits of the mountains are now being planted with these trees in an effort to check future destruction. In addition to these enemies, Chinese thieves are another source of difficulty, and on one occasion a band of thirty-six thieves was captured in the act of stealing wood.

In spite of these drawbacks, however, the work has been so successful that the Chinese Government is now undertaking forestry schemes in a number of places under advice from German experts. This work centers about Mukden, Manchuria, where success has already been obtained with acacias, and experiments are now being made with other trees. The first Chinese forest school was established at Mukden two years ago. Six hundred and twenty-five acres have already been set

apart for cultivation, and 24,710 acres are to be purchased for afforestation.

Three large mines in China, in the provinces of Chihli and Shansi, which are under the management of Europeans, are making plans for afforestation, and the Shantung Railway is planting acacias along 260 miles of its track. This, however, is simply a beginning of the work, and the Chinese Government now has in contemplation the inauguration of extensive afforestation work in different parts of China.

“I love you very much, papa,” said five-year-old Willie as he crawled up on his father’s knee.

“And I love you, too, Willie, when you are good,” replied the father.

“But, papa,” continued the little fellow, not to be outdone, “I love you just the same, even when you ain’t no good.”—*Ex.*

Jubb—I understand that he painted cobwebs on the ceiling so perfectly that the hired girl wore herself out trying to sweep them down.

Bojum—There may have been such an artist, but there never was such a hired girl.—*Ex.*

A WEATHER FORECAST.

The other morning a Chicago milkman, with his ever-ready and obliging remark on the weather, knocked at the door of one of his most tired customers.

“Good-morning, ma’am. Looks like rain this morning, ma’am,” said he, as he poured the milk into the jug.

“So it does,” replied the housewife. “Haven’t you any that looks more like milk?”—*Canadian American.*

A Dublin laborer complained that his vegetables were being eaten up by worms. The gardener next door told him to sprinkle some salt between the rows. “Not me, begorrah,” said Pat. “If they can’t eat ’em without salt, they can leave ’em alone.”—*The Vegetarian.*

ISN’T IT ODD?

The younger the doctor, the greater the number of germs he is personally acquainted with.—*Ex.*

INDIAN MAXIMS

Give your friend counsel with caution.

He who oppresses honesty never had any.

He doubles his gift who gives in time.

He who loves money more than honor, will hate it above honesty.

He who masters his passions conquers his greatest enemy.

Hearts may agree, though heads differ.

He who sows brambles must not go barefoot.

He who makes an idol of his interest, makes a martyr of his integrity.

He is doubly sinful who congratulates a successful knave.

He is idle who might be better employed.

He who acts greatly is truly great.

Honest men are easily bound, but you can never bind a knave.

He is the best gentleman who is the son of his own deserts.

Hypocritical piety is double iniquity.

Hope long deferred makes the heart sick.

His is a happy memory which forgets nothing so soon as injuries.

He is a slave to the greatest slave who serves none but himself.

He that is hasty fishes in an empty pond.

—*The Harbinger.*

EXQUISITE DELIGHT.

Douglas Jerrold was impatient of the importunity of a young composer. The latter asked:

“Have you ever read my ‘Descent into Hell?’ ”

“No,” replied Jerrold. “I would be delighted to see it.”

A DISPUTED QUESTION.

A Scotch minister knocked at the door of a house in which the husband and wife were quarreling. He inquired:

“Who is the head of this house?”

“Set yourself doon, set yourself doon,” the man quickly replied. “We’re just trying to settle that noo.”

FORGIVING AND FORGETTING.

“Woman may say that she will forgive and forget,” said the crusty person, “but she will never let you forget that she forgave.”

 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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THE METAPHYSICAL MAGAZINE is for sale by newsdealers everywhere. If not found on any news stands or in any depot or ferryhouse, please notify the publishers, giving the name and address of the newsdealer, and steps will be taken at once to have him supplied. All news companies are general agents, and the Magazine is returnable.

MAXIMS OF THE PHILISTINE.

The first requisite in expression is animation—you must feel in order to impart feeling.

God never intended that man, made in his image, should be either a beast or a fool.

Usually the great orator is on the losing side.

Oratory is the impassioned outpouring of a heart—a heart full to bursting; it is the absolute giving of soul to soul.

Oratory points the martyr's path; it leads by the thorny road; and those who have tried the way, have carried the cross with bleeding feet, and deep into their side has been thrust the spear.

Life is a privilege, and not a crime.

For the liberty we now enjoy we are debtors to Martin Luther.

That is good which serves.

PUBLICATIONS RECEIVED

LIGHT OF LIFE. By J. W. Evarts. Cloth, 485 pp., \$2.00 postpaid. Published by the Author, Oklahoma City, Okla.

THE PEACEMAKERS. By Hiram W. Hayes, 420 pp. Reid Publishing Co., Boston, Mass.

THE STRANGE STORY OF AHRINZIMAN. By A. F. S. Cloth, 284 pp., \$1.12 postpaid. Indo-American Book Co., Chicago, Ill.

BUREAU OF AMERICAN ETHNOLOGY. Bulletin 39. Tlingit Myths and Texts. Recorded by John R. Swanton. Published by Smithsonian Institution, Washington, D. C.

THE METAPHYSICAL MAGAZINE

Vol. XXV

FEBRUARY, 1910

No. 3

THE EGYPTIAN MYSTERIES

PART II

V.

THE SUPERIOR RACES AND THEIR MANIFESTATIONS

DEMONS AND HALF-GODS DIVERSE IN ESSENCE

This it now becomes necessary to describe to thee: "in what a demon differs from a hero or half-god and a soul, whether in essence, in power, or in energy."

I say accordingly, that demons are produced by the generative and creative powers of the gods, in the furthest extreme of emanation and the last divisions: but that the heroes or half-gods have their origin by the forces of life in the gods; and that the superior and highest in rank of the souls are brought to completeness and distinguished from these forces.

The nature of the demons and half-gods being thus derived from different sources, their essence is of necessity different. Thus that of the demons is effective of purposes, bringing to maturity the natures about the world, and exercising guardianship individually over those coming into existence.* That of the heroes is life-sustaining, promotive of the reasoning faculty, and directive of souls.

The powers likewise may be defined accordingly. Those of

*PLATO—*Republic*, X, Ch. 15. "This is the beginning of another period for men of mortal race. The demon will not receive you as having been allotted to him, but you will choose the demon; the cause is in him who makes the choice."

the demons pertain to coming into existence and also to the oversight of the souls and of the connection of the souls with the bodies. It is also proper to assign to the heroes powers life-impacting, directive of human beings, and setting free from the nativity.

THE ENERGIES

It follows now that their energies should be explained. Those of the demons may be described as being employed around the world and as extending generally among the things accomplished by themselves; but those of the heroes not only as not extending so far, but as being engaged with the distribution of the souls. So, therefore these being explained, the Soul is next, and ranks as the end of the series of divine beings. Having received from these two races a specific allotment of powers, it both augments the apportionment by other more abundant additions from itself, and likewise projects from itself at one time various forms and principles of life which are entirely different, and at another time still others. Thus making use of different lives and ideals according to each region of the world, it is united with those that it likes, and draws away from those from which it may wish to be separate, becoming assimilated to all, and separated from them by otherness. In this way, choosing principles akin both to the things that are sempersistent and to those that come into existence in time, it allies itself to the gods by harmonies of essence and power other than those by which the demons and half-gods are likewise entwined with them. Though possessing in a less degree than they the everlasting condition of similar life and energy, nevertheless, through the good will of the gods and the luminance imparted by their light, it often goes higher and is exalted to a higher rank, even to that of angels. It, then, remains no longer in the limitations of the psychal condition, but is developed completely through its whole substance into an angelic soul and an uncontaminate life. Hence, manifestly, the Soul seems to contain in itself manifold essences, different rational qualities, and all manner of idealities. If, however, we must

speak the honest truth, the contingency exists, that it is always limited in reference to one particular thing; yet being in communication with the Causes it is at different times allied to different ones.

So great, therefore, being the differences among them in all these respects, it is no longer worth while to dispute in regard to the particular thing which is the cause of difference among them. Whatsoever nature they every one have, by that they are to be distinguished from the others. So far also, as they form one common society, to such an extent their common quality may be contemplated; for in this way it will be possible to comprehend without mistake, and to define distinctly the view to be entertained of the whole subject.

EPIPHANIES OR "APPARITIONS"

Let us now proceed to the Epiphanies or apparitions (which are seen at the Initiations). What is the difference in them? For thou puttest the question: "What is the token (at the Sacred Rites) of the presence of a god, an angel or an archangel, or a demon, or of some archon, or a soul?"*

I will, therefore, in a single statement lay down the proposition that the apparitions are in accord with their essences, powers and energies. For such as they are as such do they manifest themselves to those who are making the invocations; and they not only exhibit energies and forms which are char-

*Scutellius enumerates nine classes of spiritual beings, namely: 1. Invisible Gods; 2. Visible Gods of the Sky; 3. Archangels; 4. Angels; 5. Demons; 6. Leaders; 7. Princes; 8. Heroes or Demi-gods; 9. Souls. Paul in his epistle to the Ephesians enumerates the following: 1. Princes; 2. Authorities; 3. Kosmokrators or princes of the Cosmos; 4. Spiritual essences in the super-celestial spheres. Damaskios enumerates six orders in the Chaldæan Categories, as follows: 1. Gods that are purely mind; 2. The Gods subsisting before all subordinate dominion; 3. Rulers; 4. Archangels; 5. Divinities that are confined to no specific place or service; 6. Divinities or geniuses with specific duties.

acteristic of themselves, but they likewise display their own particular tokens. In order, however, to draw the distinctions minutely, this is the explanation: The spectral forms of the gods are uniform; those of the demons are diversified; those of the angels are more simple in appearance than those belonging to the demons, but inferior to those of the gods; those of the archangels approach nearer to the divine Causes; those of the archons—if those that have charge of the sub-lunary elements seem to thee to be the lords of the world*—will be diversified but arranged in proper order; but if they are princes of the region of Matter, they will not only be more diversified but much more imperfect than the others; and those of the souls will appear in every kind of style.

In the (Epoptic) Vision the figures of the gods shine brilliantly;† those of the archangels are awe-inspiring and yet gentle; those of the angels are milder; those of the demons are alarming. Those of the half-gods, although these are left out in your question, yet there should be an answer for the sake of the truth because they are more gentle than those of the demons. Those of the archons are terrifying to the Beholders,‡

*These, the Kosmokrators, are supposed by Thomas Taylor to be the rulers of the planets. The Assyrians and Chaldæans enumerated nine distinct orders—three Triads of three classes each. The Archangels correspond to the seven Amshaspands of the Zoroastrian category; and the archons of the sphere of Matter appear to have been often regarded as evil potencies. The ancients, however, did not always distinguish good and evil quite as the moderns with their ethical standards.

†Proklos following Iamblichus gives this description: “In all the Perfective Rites and Mysteries, the gods project many shapes of themselves, and display many changing figures; there will be a formless luminance radiating from them; then again it will be represented in a human form, and again it will go into some different shape.” Some of the figures were empousæ and not gods, and excited alarm; others were attractive, and others encouraged.

‡The “Beholders,” *epoptæ* or seers, were the individuals engaged in being initiated, or “perfected.” We have preserved this term uniformly to avoid confusing readers.

if they are the archons of the universe; and hurtful and distressing, if they are of the realm of Matter. The figures of the Souls are similar to those of the half-gods except that they are inferior to them.

Moreover, the figures of the gods in regard to size, aspect, external appearance and everything around them, are absolutely unchangeable. Those of the archangels are very near to those of the gods in these respects, but come short of being actually the same. Those of the angels are inferior to these, but are unchangeable. Those of the demons are seen in different shapes and appear great and small at different times; but the manifestations are the same. Those of the archons who are rulers are unchangeable, but the apparitions of those that belong to the realm of Matter are apt to change into innumerable forms. Those of the half-gods are like those of the demons, and those of the souls conform in no small degree to changeableness, peculiar to the demons.

Further still, to the gods there pertain order and tranquility; and with the figures of the archangels there exists a dramatic representation of order and quietude. With the angels there is present the disposition for order and peacefulness, but they are not free from motion. The figures of the demons are accompanied by tumult and disorder. With those of the archons there are objects to be seen analogous to each class which we have already mentioned: those of the realm of Matter being borne along tumultuously. Those of the half-gods are constantly in motion and are never exempt from change, and those of the Souls resemble the figures of half-gods, but at the same time are inferior to them.

With these peculiarities there flashes out from the gods Beauty which seems inconceivable, holding the Beholders fixed with wonder, imparting to them an unutterable gladness, displaying itself to view with ineffable symmetry, and carrying off the palm from other forms of comeliness. The glorious views of the archangels have themselves very great beauty, but it is by no means ineffable and admirable as that of the gods. Those of the angels partake in a degree of the beauty which they receive from the archangels.

The spirits at the Autopsia, the demons and half-gods,* both of them possess beauty in defined forms; but that of the demons is set forth in ways that make their essence distinct, and that of the half-gods displays a manlike character. The figures of the archons are classified by the twofold distinction. For those of the one class display a beauty predominant and self-originated; and those of the other class exhibit an ingenious mock-representation of a beautiful shape. The figures of the souls are themselves arranged in definite forms, but these are more diverse than is the case with the half-gods, being more particularly circumscribed and controlled by a single ideal.

If, however, it is necessary in regard to them all that they shall be defined by a common rule, I say that as every one of them all is constituted, and as it has its own peculiar nature, even so do they all participate of the Absolute Beauty according to the existing allotment.

MANIFESTATIONS AT THE RITES

Proceeding therefore to other peculiarities of the superior races, we will remark that in the Sacred Performances there is with the gods an incredible celerity, and although they themselves are immutable and steadfast, they shine out swifter than mind itself. But with the archangels the swift move-

*The Greek term "autoptic spirits," meaning those which appear at the "Autopsia," or Perfective Rite. Mr. Robert Brown, Jr., ably describes it. The candidates, or Beholders, having passed the preliminary discipline as *Mystæ*, are ushered into the *Sekos*, or chamber of Initiation. "Here, deeply excited and agitated by all they have gone through, ready to believe anything and everything, in that state of abstinence, which is, or is supposed to be, most favorable to the reception of supernatural displays, with their minds more or less affected by drugs and their whole being permeated with the impression and expectation of a revelation of the more than mortal, they were allowed to see. This is the Autopsia, or Personal inspection, the Crown of Mysteries, the *Etopteia*, or Divine Beholding, which was used as a synonym to express the highest earthly happiness, and he who enjoyed it became an *Eoptes*, or Contemplator, beyond which this world could afford him nothing."—*Great Dionysiac Myth*, VI, ii, 3. Compare also *epistle of Paul to the Corinthians*, XII, 2-4.

ments are commingled in some way with the dramatic performances. Those of the angels, however, are connected with a certain moving impulse and take part no further in a similar manner in the Perfective Rite* by way of speaking.

With the demons there is a show of rapidness in the Performances which is more than genuine. But with the figures of the half-gods, there appears a certain grandness in the motions; nevertheless it is not possible to effect these things, which they desire at the Perfective Rite as quickly as it is for the demons. In the case of those of the archons, those of the former class possessing authority, exhibit performances that appear highly creditable; and those of the second class have more display, but fall short in regard to results at the end. The figures of the souls are seen to be incessantly in motion, but feebler than in the case of those of the half-gods.

In addition to these points, the magnitude of the apparitions may be considered. In the case of the gods it is displayed to such a degree as sometimes to hide from view the entire sky, the sun and the moon, and likewise to make it no longer possible for the earth to stand firm while they are making their descent.†

When archangels appear, there are certain regions of the

*Greek, *Το αποτελεσματικόν*, to *apotelesstikon*, the perfective rite. The Romans termed the ceremonies "Initiations," as signifying the beginning of a new life, while the Greeks regarded it as denoting a completing of the Herculean labors of the Soul. The services were conducted after the form of a dramatic representation, and Clement styled them accordingly, "the Drama of the Mysteries." The ancient Theatre took its rise from these rites, as the Modern Theatre had its origin in the Mystery-Plays of the Monks in the Middle Ages. The Athenian Theatre was a Temple of Bacchus.

†The *Chaldaean Oracles* describe these scenic displays in very similar terms:

"If thou invoked me often, thou wouldst behold what thou desirest:
For then the concave vault of heaven does not appear,
The stars shine not, the moonlight wastes away,
The earth no more stands still;
All things are to be seen by the flashes of the lightnings."

world set in motion, and a divided luminance goes in advance before them. But they themselves according to the magnitude of their dominion display also light in correspondence with its dimension. The angelic luminosity is very much less, and is likewise greatly divided. In the case of the demons themselves, it is still more diffused than with the angels, and their magnitude is observed to be not always equal. The manifestation of the half-gods is less than this, but it exhibits more of pride of condition. The figures of the archons that are rulers of pericosmic forms appear large and indeed of huge dimensions, but those that are distributed over the realm of Matter employ more ostentation and false pretending. Those of the souls do not all seem equal, and they appear smaller than the figures of the half-gods. In short, it is according to the magnitude of the powers in each of the Superior races, according to the vastness of the dominion through which they are extended and in which they exercise authority, and according to the due proportion itself, that the magnitude of the manifestations is graciously exhibited in every one of them.

After these explanations let us define the characteristics of these images thus individually manifest. In the autoptic visions of the gods, the most brilliant spectacles of reality itself are to be beheld. They not only shine steadily but they are plainly visible as if in organic shapes. The images of the archangels present themselves to view genuine and perfect. Those of the angels preserve the form itself, but they come short in the completeness of distinctive tokens. Those of the demons are scarcely perceptible, and those of the half-gods are still inferior. Those of the cosmic archons are clear, and those of the archons of the realm of Matter are indistinct, but both classes seem to be exercising authority. Those of the souls appear like mere shadows.

In like manner, let us explain also, in regard to the luminosity. The images of the gods glow with abundance of light, and those of the archangels are surpassingly luminous.*

*The *Chaldaean Oracles* disapprove of invoking these manifestations. "Thou shalt not invoke the Autoptic Image of Being, for it is not proper for thee to see these things before the body is perfected, or initiated."

Those of the angels are resplendent with light, but the demons present the appearance of smouldering fire, and the half-gods a commingling from many sources. The cosmic archons are relatively more pure from such admixture, but those of the realm of Matter exhibit a mingling of dissimilar and incongruous elements. The Souls are more distinctly visible from many admixtures in the sphere of generated existence, the light being supplied only by partial gleams.

In the same manner we will speak further of the things which have been discussed. The Fire of the gods shines brilliantly an undivided flame without sound, and it fills all the depths of the world like a conflagration, but not after the manner of a worldly occurrence.* The fire of the archangel is unbroken, but there is to be seen around it a great mass going before it or following after it. The fire of the angels is disjoined, yet it appears in very perfect forms. That of the demons is not only circumscribed into still briefer dimensions, and may be explained in a word, but it is not worthy to be noticed by those who are contemplating spectacle of the superior beings. That of the half-gods contain after a manner the same peculiarities, but at the same time it falls short of an exact similarity to that of the demons. That of the archons of the higher class is observed to be more glowing; but in the case of those belonging to the realm of Matter, it is darker. That of the Souls themselves exhibits many divisions and various forms mingled together from many of the natures around the world.

To repeat: The fire of the gods is always stable to the view. That of the archangels is mild; that of the angels is in constant motion; that of the demons is unstable; that of the heroes is for the most part in swift motion; that of the archons of the first class is mild, but that of those of the lower order is full of

*The divine essence was anciently described in every religion as fire, and so the "eternal fire" was preserved in temples and on altars, as its symbol. Hence, the *Chaldean Oracle* commands: "When thou shalt behold the Very Holy Fire without form, shining in flashes down into the depths of the world, then listen to the Voice of the Fire." Zoroaster at the Altar and Moses on Mount Sinai (Deuteronomy IV, 4) are described as hearing the Voice of the Supreme Being from such a source.

fluctuation. That of the souls changes with innumerable motions.

THE SUPERIOR RACES AND MATTER

Nevertheless, that which operates to purify the souls (from impurity incident in the realm of generated existence) is complete in the gods, but is simply of an exalting character in the archangels. The angels only loosen the bonds which fasten them to the sphere of matter. Demons draw them into the realm of nature,* and the half-gods bring them down into the province of the operations of the senses. The archons either entrust them with the charge of things pertaining to the cosmic world, or with the dominion of those belonging to the realm of matter, as the case may be. Souls, when they appear to the Beholders, attract in some manner downward to the sphere of generated existence.

And, further, this fact is to be kept in view: that everything of the visible likeness that is pure and stable shouldst attribute to the Superior Races. Whatever of them is very brilliant and firmly fixed in itself, ascribe to the gods. Whatever is luminous and nevertheless exists as by something else than itself, impute to the archangels; and whatever remains in a different form assign to the angels. Whatever is borne along as by a breeze and is not stably fixed, but is permeated by alien natures, all which is conformable to the inferior orders, is to be credited to some foreign source.

This classification, however, may also be made according to the difference of the commingling. For with the demons emanations from the planetary worlds are mingled and are borne along unsteadily by the motion of the astral world. With the half-gods, groups of spirits belonging to the department of generated life are again mixed up around which they are also themselves constantly in motion. The cosmic archons

*Minutius Felix remarks that "the demons bear downward by heavy weight, and turn from God to material conditions." The *Chaldean Oracle* also says: "When bewitching (magnetizing) souls they always draw them away from the Sacred Rites." Much that is considered spiritual, and even divine influence, is of this character.

likewise remain exhibiting the cosmic character which they possess; but those archons that belong to the realm of matter are filled with exhalations of the material region. Souls are infected with extraordinary defilements and alien spirits. With these accompaniments each of these races exhibits itself at the epiphanies.

To thee it will be no unimportant evidence that on these occasions there is in the case of the gods a consuming of matter all at once as by lightning. With the archangels it is destroyed in a short time. In the case of the angels there is a loosening and leading away from it. With the demons there is an arranging of it in an orderly manner. With the half-gods it is to be observed that they become adapted to it in due measures and give careful attention to it ingeniously. The archons that rule the planetary worlds are placed with it as though they were superior, and so shine forth as from themselves; but those of the realm of matter exhibit themselves as entirely filled up from matter. As for the souls, those also, that are pure manifest themselves outside of matter, but those of the opposite character are encompassed by it.

BENEFITS DERIVED FROM INITIATION

Moreover, the benefits acquired from the manifestations, are neither all alike, nor do they have the same fruits.* The advent of the god imparts to us health of body, virtue of soul, purity of mind, and indeed, to speak to the point, the leading of everything in us upward to its own first principles. It not only takes away the cold and destructive quality in us, but it augments the vital warmth and makes it more potent and predominant. It likewise brings everything into accord with the soul and mind. The light not only shines in the mental constitution, but it also exhibits that which is not body as body to the eyes of the soul through those of the body.

The coming of the archangels likewise brings the same ben-

*The *Chaldaean Oracles* have this declaration: "From those descending from the Empyrean regions the soul obtains the soul-nourishing flower."

efits, but it does not give them at all times, nor to all persons, nor such as are sufficient, or complete, or that may not be taken away; nor does the light shine in a manner equal to what is beheld at the manifestations of the gods. The presence of the angels dispenses benefits as if making a distribution of them, and the energy through which it is manifested comes far short of including in itself a perfect light. That of the demons weighs down the body and chastens it with diseases, drags down the soul into the realm of nature, and also fails to remove from bodies the sensibility born with bodies, detains in this region those who were hastening toward the fire, and does not set free from the bonds of Fate. The appearing of the half-gods is similar in various respects to that of the demons, but it differs in this respect, that it arouses the individual to noble and important deeds. The display of the cosmic archons at the autopsia imparts advantages of a general character and everything pertaining to the business of life; and that of the archons of the realm of matter extends benefits incident to the sphere of matter, and such works as pertain to the earth. Still further, moreover, the Vision of the Souls that are uncontaminate and established in the order of angels is elevating in its influence and salutary to the soul. It likewise imparts a sacred hope and bestows those benefits to which a sacred hope aspires. But the Vision of Souls of a different quality produces a tendency downward into the sphere of generated existence, corrupts the fruits of hope, and fills the Beholders with Perturbations that nail them fast to corporeal conditions.

THE ORDER EXHIBITED AT THE RITES

Besides, there takes place at the Autopsies an exhibition of the order which those that are beheld, carefully maintain, namely:

That of the gods, having gods or angels around them.

That of the archangels, having angels either that precede them, keep in line with them, or follow after; or else being accompanied by another company of angels acting as an escort.

That of the angels exhibiting the peculiar operations of the order to which they have attained.

That of the good demons presenting for contemplation their own works and the benefits which they bestow.

That of the avenging demons displaying the forms of vengeance.

That of other evil demons encompassed by hurtful, blood-sucking and fierce wild beasts.*

That of the archons (of the cosmos) exhibiting along with themselves certain regions of the universe.

That of the other class of archons attracting the disorder and discord of the realm of matter.

That of a soul that is entire and not held fast in a specific form; it is beheld around the whole cosmic region as a formless fire, indicative of the Soul of the World, entire, one, undivided and without form.

That of the purified soul; the glowing shape is seen, the fire pure and without mixture. Then are seen its innermost luminance, and the form pure and steady; and it follows after the upward leading guide rejoicing with hearty good will and itself by its operations showing its proper rank.

The soul, however, that bows, carries along with it the symbols of bonds and punishments, and is not only weighed down by groups of spirits belonging to the realm of matter, but it is also held fast by the anomalous disorders incident to that realm, and there are also seen demons of the generative order placing their authority directly before it.

In short all these races make their respective orders duly distinguishable, and they show at once the regions which have fallen to them, and the allotments in which they abide. Those that are of the air display aërial fire; the earthly ones a chthonian and darker light, and the celestials a more splendid luminance. All these races are distributed in these three regions (the earth, air and superior heaven) in the threefold order of

*"Sometimes," says Potter, "terrible apparitions astonished the trembling spectators" at the Perfective Rites. This was the case everywhere. In the *Chaldean Oracles* mention is made of these direful creatures. They are called "dogs of the earth." "Thy vessel (the body) the chthonian beasts shall make their home." This implies obsession and evil influences from the spiritual world.

beginning, intermediary and last; those of the gods displaying the highest and purest causes pertaining to this threefold order; those of the angels being reckoned from the archangels; those of the demons being manifest as attendant upon these and those of the half-gods in like manner ministrant—not indeed after the same services as the demons, but after other and different ways of their own. Those of the archons have the allotment which is set apart to them; to one class the superintendence of the cosmic world and to the other that of the realm of matter. Those of the souls are classed as the last of the superior races.

Hence they all indicate their places by themselves; the first classes having the first; the second class the second, and the third class the third, and the others are arranged as belonging to some of these.

OTHER PHENOMENA AT THE RITES

Meanwhile, the gods beam forth light to such a degree of thinness that the bodily eyes are not able to sustain it, but are affected in the same way that fishes are when they are drawn from a muddy and thick fluid into rare and transparent air. For the men, the Beholders of the Divine Fire not being able to breathe because of the thinness of the fire, become enfeebled as they come to the sight, and are excluded from natural respiration. Archangels also give forth a luminant atmosphere which is not endurable for breathing; yet they neither shine with the same pure light, nor are they as overpowering as the gods their superiors. The presence of the angels makes the temperature of the air endurable, so that it is possible for the theurgic priests to approach them. In the case of the demons there is nothing to affect the air, and in consequence the atmosphere around them does not become more tenuous; a luminosity does not precede them, in which their form might become visible from being taken and fixed by the air, and there occurs no radiation around them. In the case of the half-gods, certain parts of the earth are moved as by an earthquake, and noises echo around; but the air does not become at all thinner,

or unsuitable for the theurgic priests, so as to render it impossible for them to endure it. In regard to the archons, whether those of the cosmic worlds or those that belong to the realm of matter, an assemblage of many luminous apparitions, hard to endure, surrounds them; but there occurs no attenuation of the air, such as is incident to the supramundane region, or to the Zodiacal signs on high.* But with the manifestations of the souls the air is evidently affiliated more closely, and being united to them receives in itself their limitations.

ACQUIREMENTS FROM THE SUPERIOR RACES

Accordingly, at the last stage, when the gods appear, the dispositions of soul of those who are invoking them, realize a thorough removing of passive conditions and the transcendent perfection, and not only the energy superior in every respect, but they also participate in divine love and a tranquillity of mind, almost beyond estimation. When the archangels are beheld, these dispositions acquire a pure constancy of condition, spiritual insight and stable power. At the coming of the angels into view, they receive an allotment of wisdom and truth, and likewise of pure excellence, sure knowledge and order in harmony with these bestowments. But when the demons are contemplated the tendencies take on eager desire incident to the sphere of generated nature, and likewise not only acquire zeal for the completing of the Performances according to allotment of such exercises. If there is a view of the half-gods, then they are not only borne away by other such impressions, but also share in many anxieties of a character relating to a communion of souls. But when the archons are brought within purview, then movements are set up in the soul, cosmic or such as pertain to the realm of matter, as the case may be. And with the visions of the souls, there are brought into activity the generative appetites and natural solicitude as re-

*The Supreme elements, *ἄκρα στοιχεῖα*, are the signs of the zodiac, which constituted an important feature in theurgy as allied to astrology.

gards the care of the bodies and such other matters as relate to these.

In connection with these things, the apparition of the gods imparts sincerity and power, and likewise success in undertakings, and also gifts the greatest benefits; and at the appearing of the others everything is bestowed abundantly as it may be consistent with the rank of the several orders. For example that of the archangels, gives the perception of what is true, not simply in regard to all things collectively but definitely in relation to specific matters, and this not at all times but occasionally—not indefinitely to all or everywhere, but singly in a particular manner or to some special purposes. In short it does not confer power in like manner neither upon all, nor at all times, nor everywhere, but only sometimes and in some particular way. At the appearing of the angels, there are still narrower limitations than these in the circuit in the bestowing of benefits. The coming of the demons into view does not impart gifts good to the soul but either those of the body or which relate to the body. These they dispense wherever the order of the universe permits. According to the same conditions, the presence of the half-gods imparts benefits of the second and third order, aiming to acquire supervision of the entire polity of souls, but those of the earth and those of the cosmic realm. At the manifestation of the archons, the cosmic and the other class, the former confer blessings of a cosmic nature and those of this life; but those of the inferior rank bring out not a few advantages incident to the realm of matter, they exhibit to the Beholders things which contribute to the welfare of human life.

Thus we have set forth particularly the boons received from these superior races according to the respective order of every one, and have likewise made a complete answer to what thou hast asked in regard to matters of importance in relation to their appearings to view. So much, then, let us set forth respecting these subjects.

BOASTFUL SPEECH AND DECEPTIVE IMAGES

The matter, however, which thou hast brought to us for a

decisive solution respecting these superior races, whether as thy own opinion or whether as what thou hast heard from others, is neither correct nor rightly expressed. Thou sayest: "It is a common thing for the gods and demons alike, and with all the Superior races, to speak boastfully, and to project an unreal image into view."

Such is not the fact as thou supposest. For a god, an angel, and a good demon (when they appear at the Rites) give instruction freely to human beings, in regard to their own essence, but never in addition, make use in their teachings, of any expression greater than their transcendent power or inherent good qualities. For truth is essentially coëxistent with the gods as light is coëxistent with the Sun. At the same time we affirm that a God is in no want of excellence or any virtue which can be added to him through words. Besides the angels and demons always receive truth beforehand from the gods;* hence they never say anything else than this. Being every one of them perfect in their essence, it is not possible to add anything more to it by praising.

When, therefore, does the untruthful act of "speaking boastfully" mentioned by thee, take place? When there occurs some errancy in the theurgic technique, and the images which ought to be at the Autopsia are not, but others of a different kind are encountered, then the inferior races assume the guise of the more venerable orders, and pretend to be the very ones which they are counterfeiting;† and in such cases they abandon themselves to boastful speeches and pretensions of power which they do not possess. For I think that if anything spurious grows out like an excrescence from the first beginning, there will a great mass of falsehood flow forth from the perversion. It is necessary, therefore, for the priests to

*Damaskios also declares that "a general distribution takes place from the One Origin of all things, and Plato calls this, the Truth."

†Emanuel Swedenborg, in his Memoirs and Spiritual Diary, describes spirits of this character.

learn this thoroughly from the entire arrangement among the apparitions, and being on their guard against this, they can detect and reject the misleading assumptions of these pretenders as not being spirits that are good and true.

It is not proper in the faithful judging of things to bring forward conspicuously the errors. In the case of other sciences or arts we do not pass judgment from the failures that may have occurred in them. Things, therefore, which through inexpertness in evocation are hardly ever performed quite successfully in ten thousand representations thou shouldst not characterize from the untoward incidents, but shouldest instead bring to notice something different in respect to them. For though the performances at the self-revealing display* are such failures as thou sayest, boastful and false, those of the true adepts around the Fire are both genuine and true. For as in regard to everything else, the ruling powers begin first by themselves and furnish to themselves that which they bestow to others—as for example, in essence, in life, in action—so also supplying the truth abundantly to all beings, they are true first of all in respect to themselves and at the very outset show their own essence to the Beholders. Hence, likewise, they exhibit the Autoptic fire to the theurgic priests. For it is not the operation of heat to freeze, nor of light to make dark or to hide anything from view, nor in anything else the function of which is to accomplish a particular thing, is there the power to perform some contrary operation at the same time. But on the other hand those that are not of that nature and are contrary to them in essence are able to receive these contrary impulses, or are naturally disposed to fall into evil.

We say the same things now in regard to phantasms, or

*Greek, *αυτοβανες δειξιως*. Perhaps this refers to the fact also that at the final vision witnessed at the Perfective Rite, or Autopsia, the Beholder was revealed to himself in the impression which it gave him. Certainly Plato and Alkibiades regarded it with different sentiments.

apparitions.* For if these are not themselves genuine, but others of the kind are so, that really exist, they certainly will not be among the self-revealing spirits, but are of the kind that display themselves ostentatiously as genuine. These participate in deception and falsehood after the manner of the forms that appear in mirrors; and they thus attract the understanding to no good purpose, in regard to matters which never will be true of the superior races but will be among fraudulent deceptions. For the counterfeit of that which really is, and that also which resembles it faintly, as well as that which has become a source of deception, are characteristic of the races that are genuine and distinct to the view. On the other hand the gods and those that come after the gods reveal true likenesses of themselves, but never project apparitions such as are formed in water or in mirrors. Why should they exhibit these phantasms? Would it be to bring evidence of their own essence and power?

On the contrary these things are not at all necessary. They become a source of error and deception to those who believe, and they draw away the Beholders from the genuine knowledge of the gods. What useful thing do they bestow on those who are contemplating these things in the eoptic vision? What profit can be derived from that which is false? Yet unless divinity has this nature will it project a phantasm from itself? How possibly can a race that is stable and firmly established in itself and that is the source of essence and that which is genuine, create in an alien seat, a deceptive counterfeit from itself? By no means, certainly, does a god either

*Professor Taylor Lewis defines *φαντασμα* (phantasma) as signifying an apparition. Chrysippos, the philosopher, gives the following meanings: *φαντασια*, *phantasia*, imagination which leads to contemplation of the Cause or origin; *φανταστον*, *phantaston*, something to impress the imagination; *φανταστικόν*, *phantastikon*, a fancy or vain impulse from the mind proceeding from nothing truly imaginable; *φαντασμα*, *phantasma*, a phantom to which we are drawn by fanciful attraction. Liddell and Scott would define a *phantasia* as an opinion presented from sensation; *phantaston*, as something leading to such opinion; *phantastikon*, as the faculty of such presentation; and *phantasma*, as an image presented to the mind by an object.

transform himself into phantasms or project them from himself into other things, but he causes to shine forth from himself true intuitions in the true moral nature of the souls. According to these facts, they also who accompany the gods are zealous in regard to the genuineness of the gods that appear at the Autopsias.

Next, however, thou affirmest that it is "a common thing for the gods and demons and other races to make likenesses and speak boastfully of themselves." Such a mode of speaking confounds all the races of superior beings with each other, and leaves no difference between one and another. For in this view of the matter all qualities will be common with them and nothing that is choice will be conceded to the exalted ones. It is more just, therefore, to ask by way of denial: "in what way, then, will the race of gods be superior to that of the demons?" But the fact is, that these races have no common plane: it is not imaginable, and it is not proper to argue from the last and lowest races and from the false steps among the last races, in regard to the first orders and the genuine impressions seen of them. Any one thus thinking in regard to these matters will come close to what is right, and will become acceptable to the gods.

BECOMING AT ONE WITH DEITY

Thou also affirmest that "ignorance and delusion in respect to the gods is irreligiousness and impiety," and submittest the true doctrine in relation to these things. In all this there is no conflict of sentiment, but it is confessed by all alike. For who will not agree that the superior knowledge which is possessed of real being is most closely affiliated to the gods, but that the condition of not knowing falls infinitely far away from the divine causes of true ideals, sinking down to non-being? As, however, there has not enough been said upon this matter, I will add what is wanting; and because thy statement is made in a philosophic and logical manner rather than according to the working technique of the priests, I think it necessary to say something of a more theurgic character in regard to these matters.

Be it so that "not-knowing and delusion are discord and impiety." It does not follow on this account that the offerings and invocations which are made particularly to the gods, and also the Divine Performances are thereby made fallacies. For it is not the concept that unites the theurgic priests to the gods: else what is there to hinder those who pursue philosophic speculation contemplatively, from having the theurgic union to the gods? Now, however, in actual truth, this is not the case. On the other hand, it is the complete fulfilling of the arcane performances, the carrying of them through in a manner worthy of the gods and surpassing all conception, and likewise the power of the voiceless symbols which are perceived by the gods alone, that establish the Theurgic Union. Hence we do not effect these things by thinking.*

For thus the spiritual energy will be of these things, and imparted from ourselves; neither of which suppositions is true. For even when we are not revolving these things in mind the sacred emblems themselves are accomplishing their own work, and the ineffable power of the gods to whom these emblems belong, recognizes of itself its own likenesses. This, however, is not from having been aroused by our intelligence; for it is not in the nature of things that those that encompass should be set in motion by those that are encompassed, nor things that are perfect by those that are imperfect, nor wholes by parts. Hence, the divine causes are not called forth beforehand into operation by our acts of thinking; nevertheless

*Here Abammon makes a new departure in the New Platonic philosophy. Plotinos and Porphyry had taught a system of doctrine analogous to the later Persian scheme, with the Absolute One at the summit, from whom proceeded by emanation, the Over-Mind, the Universal Soul, and Nature. To this Absolute, there might, by philosophic discipline, contemplation and ecstasy, be attained for brief periods, the enosis or intimate union. Iamblichos, however, seems to discard this doctrine with its theory of impassiveness, and to make theurgic or sacerdotal virtues the condition of excellence by which the divine part of the Soul exalts itself even above the Over-Mind, and becomes at one with the Absolute. Hence he inculcated the utility of religious rites and initiations as explained in the reply of Abammon. He was followed in this path by Eunapios, Syrianos and by Proklos, the great light of the later philosophy.

it is necessary to acknowledge these and also all the best conditions of the soul, and the purity pertaining to us as certain joint causes before existing. Yet the things which arouse the divine will as by authority are the divine countersigns themselves. Thus the activities of the gods are set in motion by themselves and do not receive into themselves from an inferior source any principle of their characteristic energy.

I have prolonged this discussion to this extent in order that thou mayst not be led to think that all command of the operation in the Theurgic Rites is from us, and that thou mayst not suppose that the genuineness of these performances is actually regulated by conditions in our acts of thinking, or that they are made false by deception. For although we may know the peculiarities which are incident to each race of the superior beings, we may fail to hit upon the truth in regard to their operations. Yet without this knowledge the mystic union never takes place; nevertheless the union and the knowledge are by no means the same thing. So, the divine purity is in no sense by means of the right knowledge, as that of the body is not through health; but on the other hand it is more completely one and more pure than knowledge. Nothing, therefore, of such qualities in us, or anything whatever that is human, helps in any way to the accomplishment of the divine exercises.

Accept this accordingly which indeed is said in addition but is a sufficient reply to thy whole conception in regard to technique of Theurgy. But those statements of thine have the same force with these in which thou acknowledgest that "the superior knowledge in respect to the gods is holy and helpful," and callest the not-knowing in respect to things revered and beautiful "Darkness," but the knowing of them, "Light"—adding that "the former condition will cause human beings to be beset with every form of evil through ignorance and restlessness, and the other will be the source of everything beneficial." For all these things tend in the same direction with those which have been mentioned, and obtain a fitting notice with them. It is necessary, therefore, to pass them by, and to proceed with the inquiries respecting the Oracular Art, in order to resolve them.

THE NATURE OF FORCE

In an article on "The Nature of Substance,"* I touched upon the present subject: as, in order to prove the ultimate nature of substance, it was necessary to prove the nature of force. But I did not there do justice to the argument, so I will now present it more at length, for it seems to me so entirely convincing, and of such moment to true science, that the facts brought forth ought to be generally recognized.† I will begin by a review of the properties of the various "kinds" of force which science has discovered to be acting in our universe.

Force is not material; of that everybody is agreed. The common definition of force is, "any cause which produces, or tends to produce, a change in a body's state of rest or motion." The known forces are usually thus classified:

- I. Gravitation.
- II. Molecular force—Cohesion, Adhesion, Elasticity, Chemical Affinity (Affinity).
- III. Heat and Light (Radiancy).
- IV. Electricity (including Magnetism).
- V. Animal Force.
- VI. Vital Force.

The first five of these are known collectively as the *physical forces*, because they act directly upon matter in such a manner as to produce a change perceivable by the senses. The forces themselves are not so perceivable, as it is only matter which affects our sensibility; but the effects produced by the action of these forces upon matter are so perceivable. We cannot see, hear, taste, smell, or touch gravitation; but we can tell when a body has weight, by the sense of pressure (touch). The same is true of affinity: we might be able to see that particles of matter cling together, but we cannot perceive, through

*See Dec., 1909, number of this Magazine.

†Readers will understand, of course, that the author alone is responsible for the ideas advanced in these articles. We present them for the consideration of those who think.—*Ed.*

sight or any other sense, the force which causes them to cling together. In the case of radiancy, the force radiancy is supposed to act upon ether (presumably a kind of attenuated matter), and it is the effects of the action of radiancy upon ether which are perceived by the sense of sight; and the molecular vibration of the heated body—whether solid, liquid, or gaseous—which is perceived by the temperature sense. For electricity, the nature of the medium upon which the force acts has not been well determined; ether is suggested by some. As to animal force, its effects upon matter are very evident; but the force itself—though its effects upon our material bodies are interpreted to our minds through our senses the same as the effects upon matter of any other force—cannot be perceived by us.

Taking the “physical forces” as a whole, we can say that the effects of their action are perceived by us as *motions of matter in space*, and are interpreted to us *through the senses only*. The first force (gravitation) is believed to act upon all matter alike. The force of affinity (so-called) acts only under certain conditions; and this seems likewise to be true of electricity, and certainly is of animal force.

Now we come to consider the law of the Correlation of Physical Forces. According to it, one of the physical forces is converted into another, whenever an opposing force prevents it from acting in its ordinary way; that means, whenever two forces act upon the same object, the excess of energy beyond what is required to maintain the equilibrium, is expended in causing motion in some other form. Thus, when animal force is expended upon a body, and the opposing force of gravity is too strong to allow of motion of the whole, the animal force is *converted into radiancy*; that is, the molecules of the body struck are set in vibration, and such vibration in turn causes vibration of the surrounding medium, and heat or even light is the result. The more powerful the force, the shorter and swifter the vibration, and the greater is the heat and the intenser the light produced. But nevertheless the effects of the action of the force are motion; for motion only, of some sort, is the result of the action of force.

All the "physical forces" are said to do work, whenever they impart motion to a body; a body here being considered as a liquid or a solid. But, as we have seen, a physical force always does impart motion to some kind of matter. Correlation of Forces means no more than that if force cannot produce motion in one form, it will in another. Conservation of Energy is another expression, and a more correct one, for the same fact, *viz.*, that force always produces motion of some sort.

Considered in this light, radiancy and animal force, and probably electricity, may be removed from the list of "forces," and considered merely as properties of matter under the action of force. These properties of matter are perceived by the senses, the same as weight is. Also, under this view, affinity and gravitation may be considered as properties of matter under the action of force. Molecular affinity differs in no appreciable way from gravitation, the only difference being, that molecular affinity is considered as acting between particle and particle, while gravitation acts between mass and mass. The two "forces" are undoubtedly one and the same force, in different aspects as perceived by our senses. Chemical affinity may also, I think, be considered in the same light; *i.e.*, as force acting between atom and atom. In short, there are *not* a number of distinct "forces:" there is only force, or physical force we may say, whose effects upon various kinds of matter are interpreted to us through various avenues of approach—special senses designed to perceive the action of force in some one form. Thus, the sense of sight interprets the action of force upon ether only; the sense of hearing interprets the action of force when opposed by the inertia of a body struck; the temperature sense is only concerned with that form of molecular motion known as heat; the pressure sense interprets the action of gravity upon an object held in the hand. In fact, gravitation comes the nearest to our idea of *pure force* of any of the various "forces" we are considering: it is believed to act upon all matter, and cumulatively, *i.e.*, all the time the same.

Now, science supposes that the only original force acting

(in the solar system, at least) was gravitation. How, then, did these other "forces" come into being? The only effect of gravitation (so far as we know) is to hold matter together. Must there not have been an opposing force at work, so that the conflict between these two forces generated those electrical phenomena known as attraction and repulsion, as well as the molecular and atomic vibrations known variously as heat, chemical affinity, and light?

We shall not have to look far to find such a force. It is "inertia," which certainly is constant and opposite to gravitation. Inertia is the disinclination of matter to be moved (why matter should be disinclined to move, what causes its resistance, was shown in "The Nature of Substance;" but this article itself is intended to go to the proving of the truth of the conclusions of the former one, and must not anticipate it). I think that all known forms of vibration must be due to the action of the opposing forces of inertia and gravitation upon the molecules of matter (and upon ether, whatever that may be). In this case, we can suppose all matter acted on, at first, by gravitation and inertia; by this means, the molecules were set in vibration. But gravitation and inertia are cumulative in their action: more energy is constantly being thrown off by the force of gravitation, and inertia always meets the accumulated energy with the same measure of resistance; inertia is a *constant* factor, while gravitation *accumulates*. Thus the particles are gradually drawn closer together, in spite of their inertia; but by the resistance of inertia, heat is generated. The vibration of the molecules becomes quicker and quicker, as the substance shrinks in bulk; and at last the heat becomes so great, *i.e.*, the vibration so swift, that the molecules are torn apart into their respective atoms, and the cloud of meteoric dust becomes a gaseous nebula, slowly contracting in bulk and consequently becoming hotter and hotter. But finally the radiation of heat into space begins to become swifter than the generation of more heat by the compression of the substance, since the high temperature of the gaseous body is itself an impediment to further shrinkage; and hence the hot mass gradually cools off, continuing to shrink slowly as it does so, till finally

the temperature becomes so low that chemical combination can take place again. The supposition that all started from gravitation and inertia works very well; and thus we may consider gravitation as *pure force*, and the other "forces" as due to its accumulated energy, acting against the ever-constant and opposing force of inertia. Thus gravitation may be regarded as *attraction*, and inertia as *repulsion*; and all the other so-called "forces" may be regarded as having had their birth from these. This may be called the Theory of Attraction and Repulsion.

The intention here is to base deductions upon the facts which science has already given careful consideration, and has accepted—to proceed "from the known to the unknown;" and to do this, we must have clearly in mind just the extent of that which is known. The points to be brought out in the above discussion are:

(1) The result of the action of force is always motion of some sort.

(2) There is only one force, whose action upon matter in different ways is interpreted to us by different senses.

The first point is but one way of expressing the Law of the Conservation of Energy: and investigation and experiment have well established that energy is never lost; that it continues to give motion to something, infinitely. But, so far as our experience goes, we can speak of a Conservation of Force too. If all energy is the product of the action of gravitation, or force; if the Law of the Conservation of Energy is correct; then the original force must be considered as acting infinitely, in different forms, *as energy*. The original force, whatever it was, that started motion, is still going on, as energy, throughout all matter. Thus we may define energy, for our purposes, as *force imparting motion to matter*. This is *physical energy*, to correspond to physical force. We shall later have occasion to frame more comprehensive definitions for both energy and force.

But if gravitation be considered as the attractive force, then that force has been in action ever since human experience began, is still in action, and must continue to be in action, at

least as long as science is possible. Hence, for scientific purposes, we may speak of a Permanence of Force; *i.e.*, an absolute persistence of the existence of force.

What, now, of the properties of vital force?

The vital force is that force within a living organism which, by its action, gives rise to the phenomena of life. All living beings possess the power of overcoming the forces of inertia, gravitation, cohesion, and mechanical energy, up to a certain degree; and as force can only be overcome by opposing force, this fact shows that a force of some sort "resides in" living beings. The power of spontaneous motion proves also that living beings are the seats of energy not given them, certainly, by any force acting outside the organism. The power of growth shows this also; so do the periodic changes to which all living beings are subject.

Scientists think they have satisfactorily demonstrated that it is the chemical energy "stored up" in the food of plants and animals, which furnishes them with the power to effect growth, motion, and periodic changes. I do not care to quarrel with them. It has not been demonstrated, however, in what way these living beings first came to *exist* and thus be ready to take food and convert it into energy. It has not been demonstrated what caused the matter to be arranged in a form utterly different, even in the simplest organic cell, from anything in the mineral kingdom. We may, if we will, trace back the stream of life to its source—the first very lowly plant; but how are we to suppose the momentous step was taken, from the lifeless matter, incapable of growth by intussusception, to the first protoplasmic cell, endowed with that power? Are we to suppose that the chemical elements "just happened" to combine in the proportions in which they are found in protoplasm, and that then the heat of the sun, or electricity, or gravitation, or any other known physical force, did the rest? Science is engaged in demonstrating that the world is ruled not by chance, but by law. If such a thing "happened" then, why does not the same thing "happen" now-a-days? Or, if atmospheric conditions were supposedly most favorable at that time, why are we not able to produce living cells, endowed with the power

of growth by intussusception, by an ingenious combination of chemical elements and exposure to the action of the physical forces?

Furthermore, as we rise in the scale, to where the psychical evolution becomes more noticeable, how are we able to account, by the theory that all the phenomena of life are caused by the action of the known physical forces upon matter, for the existence of consciousness, of thoughts, feelings, and volitions, which certainly are not material things, and certainly are not directly transformable into any other known types of energy? Can any one, even the most empirical of scientists, seriously entertain the supposition, that, by the law of the Conservation and Correlation of Energy, the various physical forces, as gravitation, chemical affinity, radiancy, electricity, and mechanical energy, have been in some manner converted into thought, feeling, and volition—always assuming, as modern science assumes, that these “physical forces” are of themselves unconscious, and not of the nature of mind? Such a thing is inconceivable. Moreover, such a supposition does not adequately explain the phenomena; for the force “residing in” the living being, whatever may have been its origin, is capable of acting *in opposition* to these very forces, and, as we see, of giving rise to phenomena of a non-physical kind, mental phenomena, also. We can just as well consider that it is the *same* force which produces both the physical and the mental phenomena of life; there is no need to postulate two unknown forces, where one will do, and the evidence of self-consciousness persists in identifying the cause of both physical and mental phenomena as one “I.”

That it is a *force* that produces these phenomena, it seems almost tautologous to say. Force is that which produces motion; and not only are the movements (spontaneous) of the body, motion, but thought and feeling and volition are also forms of motion, whose velocities can be measured. Moreover, as before stated force can only be overcome by opposing force; and hence the “physical forces” can only be opposed by another force within the living organism. This force has been called the “life-force,” or the “vital force” and its exist-

ence has been recognized, at various times, by many writers, particularly of late. I therefore do not claim any particular originality in *stating* this fact, though I am in hopes that my argument in defense of it will be found more than usually solid; but I think that many of the deductions I have made from it will be new to most readers—though they are so familiar to us all, through the common practice of association by similarity, that they cannot be startling to any one. All the originality I claim, or care to claim, in this article, is that of stating in a logical and defensible form what everybody knows, or what almost everybody believes.

The importance of *form* is seldom adequately recognized by workers in science only, though it is usually much emphasized in metaphysics. The forms of living beings are not to be explained by a science which takes account only of matter and the “physical forces.” Another force, a force acting in opposition to the physical forces, the vital force, has to be reckoned with; also, in addition to and over and above this, there must always be seen the evolutionary force. The Law of the survival of the fittest took it for granted that acquired traits and variations were transmitted to the progeny; it also took for granted a “natural” tendency to vary, for which no reason is attempted to be given. The first hypothesis—that of the transmission of acquired characters—has practically been disproved since Darwin’s time; of the second we must demand an explanation—and I am prepared to give it.

Another thing which the worker in science only, persistently disregards, even as to its existence, is *the mind*. The existence of mind cannot be accounted for if we start only with matter and the “physical forces,” considered as mere mechanical, unconscious entities. No one can study very far into the relations between mind and body, without being confronted with what Professor Ladd calls the “nowhere-ness” of mind. In this connection we are reminded of Kant’s definition of space and time as intuitions of the mind which make experience possible. The mind may act in space and time: “What is here and now, *that* am I;” as Professor Ladd says. But space and time themselves are nowhere, unless we say that they are

in the mind. And all material objects, as well as all percepts of all material objects, and all images, appear as *extended in space*—our own bodies as well as other things. In his chapter on “Mind and Body,” in his “Philosophy of Mind,” Professor Ladd says:

“The knowing of the bodily organism, *quoad body*, is in no respect different from the knowing of any other thing. It is as external and extended, ‘out and spread-out’ for my own consciousness, whether the framing of this consciousness be chiefly in terms of sensation or of imagination or of thought, that *my body* becomes an object of knowledge for *me*. In no other way than as a thing does this particular object become known as body; and this is as true of the internal organs, if only they are to be regarded as parts of the body, as it is of the most obvious superficial areas. The alternative presented to cognition, then, is not between a thing that is *not-mind* and a thing that is somehow more especially *mind*, because it is my body; the alternative is between *that* thing which becomes known to me as my body, and those *other* things that also become known to me, as things, through their relations to the body.”

This fact ought never to be forgotten by the scientist who attempts the study of the soul and its powers. It is not to be lightly dismissed, when we come to consider what life is and how it could first have made its appearance on the earth. “The human mind cannot be produced by the body; out of the unconscious and irrational the conscious and rational cannot be explained;” as Ladd says. The conscious could not have been evolved from the unconscious; and any theory which attempts to explain the evolution of the mental powers from actions and interactions of material atoms, must inevitably break down.

Let us agree, then, that the phenomena of life are produced by the action upon matter of an *unknown force*, which we may name vital force; and let us see what we can discover regarding the nature of this force.

Energy, or force, is supposed to be of an immaterial nature, and to be known only by its effects upon substance. The vital force, of course, is known in this manner likewise: by its

effects upon the matter of the body, in shaping it, and keeping it in repair, in spite of the efforts of the "physical forces," seemingly, to tear it down; also by its effects upon the substance of the psyche, spiritus, in forming thoughts, stirring it with feeling, and giving motion to "ideas" in volition. For I am prepared to give a quite new, an empirical proof of the substantiality of the psyche—a proof which will do away with the present embarrassments of empirical science in its study of the psyche and its powers. The adherents to the "old psychology" tormented themselves over the attempt to discover an *a priori* proof of the psyche's substantiality; Kant disclosed the faults in their arguments, and concluded that it was impossible to prove the substantiality of the psyche, not guessing that we have the materials for an *empirical* proof of this fact all within our reach. We need not go beyond experience to discover the "nature" of the soul, and hence its fate.

Force is that which causes motion; motion is always either vibration of the particles of a substance, the shaping of forms in substance, or the change of position of these forms when shaped. "In empty space, there is nothing that moves," as Kant says: therefore motion is always motion of a substance.

Now, thought, feeling, and volition are motions whose velocities can be measured: therefore they must be motions of a substance. This substance, however, cannot be *matter*; for if it were, thought, feeling, and volition would be directly transformable into the other physical forces, and we could move, shape, or even *burn* material objects by merely wishing to, without the intervention of the material body. Therefore the vital force, in the mental processes, must act upon an *immaterial substance*—"spiritus." Motion that is not motion of a substance is plainly an absurdity; that thought, feeling, and volition can be motions of matter, is equally absurd. What the nature of this immaterial substance may be, will be clearer later on.

That it is one and the same force which produces both bodily and mental motions, is evidenced by both alike being attributed to the simple "I" as their subject. For as to the nature of the vital force we have more evidence than we have

as to the nature of the "physical forces"—we have the evidence of *self-consciousness*. This "I" knows itself as the agent of the movements in its own mind and body; and it knows itself *only* as the agent of said movements—as the subject of its own "conscious states," as in some manner the indweller or interested occupant of its own material body, with power to cause motions of that body. It knows itself as a *living, conscious being*.

The vital force is sometimes known as the "subconscious mind," which is supposed to carry on all those "unconscious" processes of the body which are not under the control of our conscious will, by means of *unconscious volition*. I shall not attempt in this place to show the ludicrous contradiction of terms in such an expression as "unconscious volition," or comment upon the absurd manner in which empirical science tries to shut its eyes against the light which is pouring upon its head; for the present I will be content with its terms of "subconscious mind" and "unconscious volition." I only wish to point out the fact that the subconscious mind and the vital force are identical.

The vital force is a *conscious, thinking being*. What, then, is physical force? To try to avoid the obvious answer longer, would be unreasonable and illogical. Mind—that which is conscious—is force, for it causes motion, thereby realizing forms in substance, and is capable of opposing physical force: how can we refuse to admit that *physical force is mind*?

Consider the coincidences:

- (1) Force is known only from its effects upon matter.
 - (2) The action of force produces motion.
 - (3) Motion results in formation of objects.
 - (a) Mind is known (to other minds) only by its effects upon matter, though to itself it is also known by its effects upon spiritus.
 - (b) The action of mind produces motion (thought, feeling, and volition, and spontaneous motion of the body).
 - (c) The motion produced by the action of mind results in formation (of thoughts, or images, and of the material body).
- Can any one consider these coincidences, and be unconvinced

that mind is force, and that force is mind? Two things are considered identical, when they produce identical effects and none that are not identical. If this is not the case with force and mind, I leave it to others to demonstrate it.

Gravitation is thus the *Will*, *i.e.*, the volitional energy, of the Supreme Intelligence, the Absolute Mind. Radiancy (vibration) is the *feeling*, the *intensity of action*, which the Will of the Absolute Force engenders in substance; and material objects are the *thoughts* which are shaped in that Mind by the action of its Will. There is the most entire correspondence between our minds, as *objectively* realized, and the material universe. Other human beings can let us know, through their powers of speech, and other signs, that they have minds like our own, or we might consider them unconscious automata, as we actually consider the universe. The Supreme Being does not so reveal Himself to us; we see only His Mind, as "objectively" realized, and the realizing force—the conscious Intelligence—being unmaterial, is not apparent to our senses. Yet to decide that there is no Conscious Intelligence which causes the motion and formation within the universe, is merely a piece of folly; if any *other* fact were asserted upon half so good grounds, it would be admitted without question. As long as we know that gravitation exists, we know that an Absolute Will exists: for gravitation differs, in no way that we can see, from the vital force, yet is opposed to it and exclusive of it, as we should expect a separate mind to be. If science ever is to accept a fact as proved on the strength of reasonable inference, it must accept the existence of the Absolute Mind, the Supreme Intelligence, as proved, when we have shown conclusively that there is immanent in the material universe a force the effects of whose action are the same as the effects of the action of the vital force, and also that the material universe is altogether like our minds as objectively realized.

Scientists have dazed their brains over the attempt to understand how there can be a connection between the "mind" and the "body," without breaking down the principle of the Conservation of Energy. Some have gone to the lengths of declaring a strict "psycho-physical parallelism," mind-states

and brain-states, with no conceivable connection between the two; and from such a discouraging predicament as this, it was not a long step to psychological monism, with its assumption of a double-faced, unknowable entity as the "ground" of both mental and physical phenomena—an assumption which Professor Ladd mercilessly criticized in his "Philosophy of Mind." But all this trouble arose from ignorance of the fact that *mind is force*.

On the theory that physical force is a part of God's Mind, *i.e.*, His volition, while the vital force is detached from it as a separate mind, but is the *same kind* of force, it becomes perfectly clear how the mind can be associated with the body. The Will of the Absolute Mind and the will of the individual mind cannot mingle, any more than any two individual wills can mingle. In an electric battery, a positive charge and a positive charge will not mingle; but a positive charge and a negative charge will. All matter and all spiritus, in themselves, may be regarded as negative force (inertia): they will not move, will not change their place, save when impelled by *volition*. Volition can be exercised upon both matter and spiritus, but one will cannot mingle with another. The subconscious mind (vital force) may act *directly* upon the matter of the material body and may *do the work* of building up and sustaining the body, and yet not be transformable (directly) into any of the other "forces," as we know it is not. We know that after the vital force parts company with the material body, decay (dissolution) occurs; and the same is constantly occurring during life, but is counterbalanced by the action of the vital force in renewing the tissues. It thus appears that **THE VITAL FORCE IS THE DIRECT AGENT IN THE FORMATION AND SUSTAINING OF THE BODY.** The vital force being of the same *kind* as physical force, is able to react in the same way, *i.e.*, chemically, as physical force. This entirely disposes of the perplexing duality, mind and matter, and no conceivable connection between the two. The connection *is* conceivable, and is a matter of everyday experience of all of us: it is the same as that between any force and matter—a *motive* and a *formative* connection.

It is true that, in its working upon matter, the vital force is *unconscious*, *i.e.*, does not send percepts into the conscious mind (unless the conscious mind needs to attend to them, as in pain). This can only mean that the vital force, while it works upon matter, is an integrant part of the Absolute Force, and of its consciousness. Only when the vital force is working upon spiritus, *i.e.*, its conscious content, does it exist as an *individual* mind; at other times, it exists as an integrant part of the Absolute Mind. This intermittent state of individual being continues while the psyche remains in connection with the material body; but at the severance of such connection, we can only conclude that the vital force ceases to work upon matter at all, and confines its attention (energy) to its own *psychical* body.

In the "Monist" for October, 1893, Edmund Montgomery considers at some length the properties of the "subconscious mind." I quote from his article, as illustrative of the kind of tacit admittance of the identity of force with mind:

"The entire wealth of our conscious world is wealth inherent in ourselves, constituting thus—as may be in a certain sense admitted—a gradually accruing self-revelation of that inmost nature of ours, which abides beyond the play of conscious states." That is, the vital force is constantly throwing off energy, which realizes *form* in matter and spiritus—and the vital force is conscious of the resulting motion in the media, as well as of the forms produced, as due to itself, or being a revelation of itself. This is because the forms, like space itself, exist *a priori* in the mind, and the action of the vital force simply realizes them in substance, or makes them objective.

"We have no immediate knowledge of this innermost being. That which we are immediately conscious of, is the product of its activity, the outcome of its shaping faculty, a becoming conscious of so much of its present manifestation." That is, the knowing agent cannot know itself, save in its works; the vital force, which is the one conscious thing about the psyche, cannot see itself as an object except as it causes motions in spiritus and matter by its action, and thus realizes

form; nevertheless, though the vital force does not know its *whole* self directly, as an object, it is conscious of itself directly as a *subject*—as the cause of these motions and their resulting forms; it refers the motions and forms to itself, and no other force.

“The conscious content, of which we ourselves, bodily and mentally, together with all other things of this world, are integrant parts, arises as a fluent phenomenon interruptedly and in fragments. [Attention (energy) is withdrawn every now and then from the conscious to the unconscious zones, from spiritus to matter, hence the fragmentary character of ‘states of consciousness.’] It emanates as an ever-renewed, transient creation from a hidden matrix.” That is, thought-energy, feeling-energy, and will-energy are constantly thrown off by the vital force, and the vital force is conscious of the motions produced by them in spiritus. The vital force is *conscious*, and it has the power of *shifting its consciousness, i.e., attention*, from one zone to another.

“This evident fact has led eminent thinkers, like Plotinus, Boehme, Spinoza, Schelling, and others, to declare that the source of existence is in its inmost nature unconscious.”

This does not seem to be so. The vital force is the only thing that *is* conscious; but it cannot be conscious of itself as an *object*, because it is *not* an object. It *is* conscious of itself as the author of its so-called “conscious content,” *i.e., the various motions produced by it in spiritus, as well as of its material body; it is conscious of itself as a subject.*

“The phenomena of consciousness arise from a matrix not itself revealed in the conscious content among its constituent parts or states.” [This is mere jugglery with words: it *is* so revealed, *and only so*. It is only revealed by its *effects*. However, it is always so revealed only *partially*; so that it never *becomes* an object—it is always and forever *becoming*. In this sense Montgomery’s words are certainly true; and doubtless this was the meaning he intended them to convey.] “Kant’s ‘intelligible ego,’ which, as he maintains, never becomes an object either for the inner or for the outer sense, is an acknowledgment on his part of the existence of such an un-

conscious, or rather imperceivable, matrix. 'Intelligence' or 'Reason' are clearly only generic names given to the conscious activity of this hidden matrix. But such activity is not itself the matrix, as our Neo-Kantians and Neo-Hegelians are anxious to establish, in order—as Professor Caird asserts—to assimilate 'man as spiritual with an absolute spirit.' Philosophy has thrown as yet no genuine, steadfast light on this obscure problem. Thus far we cannot say that the analysis of the conscious content has revealed the nature of the matrix whence it emanates. For it emanates just as little from any peculiar grouping of mechanically driven particles, as from a purely spiritual activity."

The "nature of the matrix" is that of force; and force is "that which causes motion, thereby realizing forms in space." Space and time are intuitions of this force, but the force itself is not *in* space and time, save partially, as it sends into space its realizing energy, thereby making itself objective to itself. Conative activity, the endeavor thus to objectify itself, is the first and constant product of the action of this force. The force itself is will, is consciousness, is life. There is much insight in Tennyson's lines—

"O living will that shalt endure
When all that seems shall suffer shock!"

Will, force not objectified, is at the base of all existence; and by its action, all objects are realized.

Montgomery, again says:

"Let us keep clearly in mind that nothing mental has power to affect the perceptibility of beholders, and that what is called our body is only a group of percepts in the conscious content of such beholders. It follows that our veritable self, the hidden matrix whence our consciousness arises, is of a nature altogether differing from anything manifest as mental or material." [The subconscious mind is neither matter nor spiritus, nor is it motion of either: it is *force*.] "It cannot be like any of the mental phenomena casually found in our conscious content; not even like reasoning or willing, or any activ-

ity we are directly conscious of." [Force is neither motion, nor is it form, nor is it substance: it assuredly is not *will-energy*, the office of which is to *move thoughts*; but that it is not *will itself*, is not to be gathered therefrom.] "Neither can it be like the group of percepts arising in the consciousness of him who perceives us, and which we call our body. It is consequently neither of the nature of mind nor that of body." Montgomery uses the word "mind" to indicate that group of percepts and images in the psyche-brain, and the concepts which are formed from these. In this sense, it is true that the vital force is not like the "mind:" but *mind itself*—the seat of consciousness, which contains space and time but is itself contained in neither—is identical with force. When I use the word "mind" without the article prefixed, I intend to use it in the latter sense.

"It is, however, unmistakably an existent that has power to arouse distinct perceptual realizations of itself in the consciousness of beholders. And it is an existent that is also the bearer of its own conscious content. It therefore has a nature incommensurably transcending in efficiency and import the group of percepts we call our body, as well as the group of other conscious states we more particularly call our mind.

"Our transient and forceless" [Mark that! It is precisely "forceless," but it is produced by force: it is motion and form.] "conscious content being but a functional outcome of the activity—not of what is perceptually known as our body and its brain, but of that hidden self of ours which awakens these definite percepts in beholders; it follows that this hidden self is more fundamental, permanent, and essential than any of its own mental states, or any set of percepts it may awaken in beholders."

Here Montgomery really had in his hand the ultimate nature—so far as we are able, or need, to know it—of this "hidden self," this "matrix:" but he failed to perceive all the logical consequences of his own words; he failed to identify this "source of activity," with *force*—not with any special one of the "physical forces," which are merely the realizing energy of Absolute Force which is working in space, but with *pure*

force—that which, by its action, causes motion and realizes form, or, as he calls it, “activity” and “conscious content,” and he failed to perceive that the forms realized by this force, as energy, are just as imperishable as the force itself, and must continue to belong to the consciousness of that force, so long as the force remains conscious.

A fine illustration of the way in which the subconscious mind works, is afforded by the chambered nautilus. This creature forms every year a new and larger shell, in which it takes up its abode; and the outer chambers are coiled around and around the inner ones as the shell grows. So does the vital force make for itself from time to time a new compartment (zone of action), and consciousness (conscious attention) taken up its abode therein; the outer compartments are coiled around and around the inner ones, until the innermost ones are covered from sight (attention is transferred from the inner to the outer zones, as more energy is constantly thrown off by the vital force; the conscious content *grows*). Of course, the analogy is by no means perfect—no analogy is—but it is a suggestive one, and has already been poetically expressed by Holmes in his “Chambered Nautilus.” And here let me say that the poetical ideas of one generation, or of one period in a person’s life, are the prose ideas of the next; reasoned thinking constantly succeeding to natural association by similarity, or “insight,” as it is called. Science has no right to scoff at poetry, for it was once poetry itself, and will be poetry again, when it has taken a firm hold upon the mind so that new consequences are vaguely seen. Evolution is constant and unceasing; there never can be a lack of new poetical ideas, as the race and individuals grow upward: for the subconscious mind, the vital force, is ever expanding, ever throwing off energy; ever *becoming*.

We may consider each individual “mind” as a universe, acted upon by the vital force (corresponding to gravitation in the material world), and having itself (as a substance) inertia: by this interaction various forms of motion are generated—thought, feeling, and volition—in the psyche-substance, which we have called spiritus; and as a result of these

motions, thoughts (images) are formed, the substance of the psyche is set in vibration, and the thoughts (ideas) are set in motion (resulting in "ideo-motor" action). Each individual mind is a galaxy in space—a galaxy composed of spiritus, radiant with feeling, and bound together by the eternally persistent vital force. In this sense we may accept the idea, so enthusiastically championed by Emerson, but far older than his time—namely, that **THE MATERIAL UNIVERSE IS A COPY OF THE HUMAN MIND.** "One is seal and one is print," says Emerson: the seal I should call the material universe, the print the psyche, where the same forms are copied down in spiritus, *i.e.*, as *ideas*.* We are universes too, and contain within us, as forms, all the ideas which we find, as percepts, through our sensibility. Man's mind is the "microcosm," the material universe; God's Mind, is the "macrocosm."

Force is that which causes motion, thereby realizing form; it is of the nature of *a conscious, intelligent will*, containing within it, as intuition, space, time, and forms. Energy is attention—*i.e.*, force employed in realizing forms in space. Force possesses the quality of permanence; energy possesses the quality of indestructibility. Mind therefore possesses the quality of permanence; and its conscious content—the forms realized by it in space—possesses the quality of indestructibility.

We have stated that, in causing the motions of thought, feeling, and volition, the vital force works upon an unmaterial substance. This unmaterial but yet substantial being we have called the psyche. Upon the psyche the vital force can continue to work, when it parts company with the material body—and it can continue to realize in spiritus both the form of its body, and its conscious content, *i.e.*, its "mind." It will after death continue to be the living, intelligent being that it is now: "the soul is immortal." That the vital force will, after what we know as death, continue to realize itself, body and mind, in spiritus, as it does now, we can assert with full confidence;

*But this is the exact reverse of Emerson's conception and his statement in the above quoted passage.—*Ed.*

the permanence of force, and the conservation of energy are our assurance for the fact.

The study of the psyche and its powers is now fairly laid open to science; for we should be able to find in *experience* all that is necessary to prove the nature of the soul, and thus its fate. Also, in experience we may find our proof that there is a conscious, personal God—nay, more, be able to know what is the relation between the soul and God, and how death will alter that relation. Whatever there is to be known, is within the lawful reach of human reason.

In the article on "The Nature of Substance," it was shown that substance is formative force working in space: that is, its energy sent into space to realize forms, which exist there *a priori* for the Absolute Mind. What we know as heat and light are the *feeling-energy* which accompanies all emission of thought-energy: in short, all thoughts are *quivering, vibrating with life*. We ourselves make light in our mental world. By *will-energy* the thoughts (forms as a whole) are set in motion: by the energy of the Absolute Will, the stars are sped on their courses. By gravitation (Absolute Will) all objects are held in their proper relations to one another. We, by our gravitative force (will), likewise hold all our thoughts in their proper relations to one another. We are able to oppose our wills to the Absolute Will, and thus to move material objects—but this must be only by God's own willing, during the space our psyches remain in connection with our material bodies. The psyche is, of course, not subject to the force of gravitation—the Absolute Force; when freed from the material body, it would be subject to no will but its own, and would be able to move in space in whatever direction it desired—as now it may form thoughts anywhere it desires, being, so far as its conscious content is concerned, a free agent even while in connection with the material body.

MARY ISABEL WYMORE.

ABSOLUTE IDENTITY

UNITY OF ESSENCE, QUALITY AND BEING

In a true conception of wholeness all things considered must rest upon a common base of substance or foundation of reality; and in a philosophy of wholeness all ideas involved must refer to a fundamental principle of universal activity, else the character of wholeness will not be contained in the course of reasoning.

The idea of unity, with its necessarily accompanying conception of THE WHOLENESS OF THAT WHICH IS ONE, is most difficult for the personal mind to intellectually grasp and retain; and in order that its principle may be recognized, with sufficient clearness to demonstrate its truth in the comprehension of the investigator, many ideas must be definitely explained, sometimes in unusual ways.

Ask various persons what the unit, the ONE is and you will receive almost as many different answers as there are persons questioned. All may be right and yet none of the answers be clearly understood. One person may reply: "The unit is God"; but this leaves you just where you were at first, as the term God must be explained and the explanations given soon become confusing. Another says: "Truth is the UNCHANGING ONE"; and the statement again leaves you with puzzled brow still wondering what truth actually is; for this, also, is a word that requires definition, and with most people the idea needs much explanation. Too often truth stands in each mind for whatever that person *has accepted* as true. Yet another says: "principle is the thing; you must have the principle, then you know all things." But the mystery does not yet grow clear, and the still troubled mind asks wistfully: "What is principle?" After this is explained satisfactorily to the reason, there still remains a doubt as to just what is the principle and what its law of operation. Another states his conviction that reality is the one thing to know; and perhaps he defines the word simply and correctly as that which is real. But still,

how are we to know just what is meant by reality? What is the test of our judgment in the matter? What is the proof of reality? Finally, one who seems to think deeper than the ordinary mind, answers enthusiastically, "being! *To be* is all there is to do, and being is the one; the whole; the ultimate all."

The answers thus given are all correct, yet the average thinker knows but little more than he did before they were given, except that he may have gained a cue for thought which, later on in his researches, will bring him nearer to the mark. Each of these ideas must be clearly understood, and for this purpose there is need of a certain means of test, by which the reason can be satisfied, as well as the inspirational sense which receives truth through the intuitional powers of the soul. Intuition requires no other proof than its own comprehension; but without the operations of reason it can seldom give a proof to one who still thinks upon the external plane—where the greater part of our work lies.

In order that any subject may be adequately examined, its principle must first be known. In philosophy, this is axiomatic. But in dealing with such ultimate subjects as the unit; reality; being; how may it be determined what really is the principle of each? Every entity must have a principle which is fundamental to its action. What, then, are the fundamental principles of truth; reality; wholeness; the unit; being?

Each principle rests back of all its manifestations. Reason verifies this statement, pronouncing it self-evident. But what rests back of these entities, which are so frequently described as ultimate in themselves? How can an ultimate truth be analyzed, and what may be found back of it that may stand as its principle? Some claim that these ideas, being ultimate, cannot be examined and are not to be understood through the reason, but must be taken on faith, through the statement of others. But this means to take also any possible mistake made by the other and perhaps to believe an error. We wish, if possible, to know a better way.

Is truth ultimate? The answer to this is: No! not in itself. Truth is real but not final to the reason, else the question,

“What is truth?” would never arise. The “ultimate” has no explanation and cannot be defined. It is principle itself. Truth usually means the conception of that which is real. It varies with each thinker, as regards his own conception; but it has a principle of action which is invariable. Its principle is the unchanging *quality* of its reality and is its ultimate. It is an object of pure intuition, not of sense-action or of reason alone. The same may be said of each of the other entities. None of these terms are ultimate, for they can be described in terms not their own and defined by qualities each of which will describe the others. They are true terms expressive of various conceptions of ultimate truths. Reality signifies man’s full conception of that which is; and Truth means a right conception of that which is REAL; while Being stands for that which is real and also LIVES.

To many of the advanced thinkers of the present time truth is the all-inclusive and all-expressive term, around which the most of their thinking revolves. But, just what truth is; how it comes to be truth; how it comes to be, at all; are questions that are seldom answered satisfactorily and never fully explained. Some are satisfied with the simple statement that “truth is!” they usually think that others also should be content with the statement, without examination, and frequently declare that truth cannot be examined but must be accepted by faith, or intuitionally. The principal reason for this is that they do not yet know how to examine through close analysis a subject so nearly ultimate; and being somewhat intuitive, with a strong element of faith in their natures, they pass the processes of reason and analysis, accepting the final conclusion. This answers their own personal want so far as their present understanding extends, but it does not render them as powerful allies of others in need of guidance as would the ability to explain, through the processes of reason, that of which they themselves are intuitively conscious.

It is a common error of those who are intuitive and inspirational in their development to suppose that they should not deal with reason, because it is considered to be a lower faculty, unnecessary and more or less degrading to their highly

developed powers and abilities. Too frequently this supposed inspirational power is but a lack of understanding of the *real faculties* of the mind and consequent lack of acquaintance with the soul and spirit nature. Such would-be thinkers, like water, find their own level. Finally they must turn back to the plane of reason, and do their work well there, which will prepare them for the higher ground of genuine intuitive and inspirational thinking, through pure recognition of principle. One who sees further than another, should do what he can to help others to see, also; but he should remember that the more thoroughly he can explain the principle or law involved, the more effective will be his leadership; and that selfhood invariably darkens the vision of both his pupil and himself. None of us can yet think deeply enough to entirely fathom reality or exhaustively comprehend truth; but we all have infinite possibilities. Infinity is a factor in the powers of intelligence.

The claim made here is that truth and reality can be known through reason, and their natures may be analyzed and explained in such a manner that those who are capable of consecutive thinking may know *why they know*, as well as to know intuitively and feel sure of the knowledge, while yet unable to explain it to another. In the mind of each one, truth stands for verity; yet each interprets it somewhat differently, according to his comprehension of principles and habits of thought. Naturally, therefore, some accept as truth ideas that do not possess that high quality which must inhere in any absolute truth. Every idea of truth must possess the real qualities to the ultimate degree, else it is but a mixed opinion.

How, then, to judge absolutely, with full justice and wisdom to the ultimate of our knowledge; and to be entirely certain that what we are examining is truth in the ultimate of its supreme purity—this is the question that we are required to consider.

This brings us directly to our subject—Identity. Truth may be accurately described and clearly understood through conscious recognition of its identity. A full comprehension of the nature, character and offices of truth cannot be had without a comprehension, either conscious or superconscious,

of the element of identity and its relation to the subject. Is this true? Let us see:

What is Identity?

The common idea held is that of identicalness; and the word is usually interpreted simply as sameness. This, however, is incomprehensive and does not agree with the better thought advanced by philosophical minds. The word identity, like so many English words possessing deep meaning, has been debased to the material plane for personal uses. By this course it has lost its pure meaning and is used by the world in the separate and limited sense of sameness or identicalness of objectivity. In this sense, it can bear no relation to truth and is of no use in research. The philosophers, however, have held to its pure meaning, in the absolute sense.

The dictionaries say, Identity is "The state of being the same; *absolute* sameness; That relation which anything bears to itself." It is loosely used, by some, as sameness.

Sameness is defined as "The being the same; oneness; identity; oneness of nature; essential resemblance." Its synonym is given as identity; but it is explained that "Sameness may be internal or external; while identity may be internal or essential." "One book may be the same as another book but cannot be identical with it." The word Same, is defined as identical, numerically; one in substance; and it is explained that "The word is used in a loose method or mode of thinking and frequently the thought is one of *equality* rather than of *identity*."*

"Those things are the same whose essences are one and the same; * * * the same in number whose matter are one and the same; the same in species whose ratio of essence is the same." *Burgersdicius.—Philosopher.*

These definitions carry the meaning of "same" on to a much higher plane than mere sameness, or identicalness, and indicate strongly that sameness is worthy of its higher interpretation as identity. But identity is the word necessary for the establishing of a full realization of its character as truth. In logic, the principle of identity is given in the general for-

*Century Dict.

mula, $A=A$. This signifies not only absolute equality, but **IDENTITY OF BEING** for the two conceptions. In the sense of unity and wholeness there is only one being; but there may be thousands of operations of the conscious spirit, each resulting in a conception somewhat different from all of the others, yet each one real, true, perfect and right. Many conceptions of **ONE**, some say; many conceptions *in one*, others explain; and both are right, so far as they go; yet neither one reaches the ultimate of the thought, necessary to determine the *absolute identity* of all of them. This identity rests in their united wholeness and is expressed in the statement: **Many conceptions THAT ARE ONE**. In the full interpretation they comprise *many thoughts* that form one conception of the **SOLE REALITY**.

In this way identity may be comprehended as the fundamental principle of truth. It is the element of conscious understanding in which all the powers and qualities of each idea that is based upon the subject are comprehended as *one and the same entity*; possessing one and the same reality; having one and the same substance, through which they are one and the same Being. In this sense all truths are one verity and **ALL TRUTH IS ONE**. Recognition of the identity of each brings comprehension of the identity of all together, resulting in a full conception of identity as the chief attribute of all and in which they are **THE WHOLE**. This is absolute or *real* identity.

By ordinary thinkers this ultimate interpretation of identity has been overlooked; and in the world's common philosophy of things, ideas and subjects it is lacking. It is, however, understood and used by philosophers in all lines of thought; and if we would understand their writings we must know the word as they use it. Science may possibly deviate from the highest use of such words and formulate statements with the common meaning, though the scientist should be, and the true scientist usually is, a philosopher as well; but the philosopher cannot deal with his subjects at all, unless he adheres to the pure meaning of words in their very highest sense. This is so because, his subjects relate to principles, and principles can only be described with the highest possible conceptions of the pure spiritual ideas. Anything short of this denotes a me-

chanical logician, a material reasoner, or a formulator of theories, but not a philosopher. Whether he consciously knows it or not, the true philosopher has the full and absolute identity of each idea with which he deals clearly defined in his conceptions of its truth, before he begins to formulate his statements into living theories.

The truth of an idea rests in its identity, the same as the manifestation has its being in the principle; therefore, the philosopher, knowing the identity of the idea, possesses its truth understandingly and can impart it to whomsoever he will. This makes him a true instructor, to a greater extent than the average professor, the scientist or the teacher from books alone in any general line. Possessing the principle he possesses the truth of his subject in its highest form, comprehends its ideas, perceives its true lines of action, understands their right application to the experiences of life and knows what the physical results will be, in advance of the transaction. This is true identity of knowledge, resulting from the just union of all ideas and all phases of their expression in life; nothing can exceed its value in processes of learning.

The philosopher, therefore, is the true teacher, the ultimate qualities of his reasoning processes insuring the fathoming of the depths of his subject, and his clear comprehension of all its features enabling him to develop the understanding of his pupil. This, also, is identity of instruction—a just imparting of full and *absolute* information on all features of an idea, from the basis of its identity with the whole. It results from IDENTITY OF UNDERSTANDING.

Everything that is true, that is real, that has being, has its identity; not with itself or its kind alone, but with the whole; not in the same "separateness" as another, or as the identical separated thing or thought, but as *one and the same essence of reality*; one substance; one principle; one truth; the only ONE that is, has been, or ever can be. It is identity of being. It is the principle of whatever is; the ultimate necessity of every subsisting entity.

In this sense identity is the principle of truth. It is the *ultimate* of truth; the necessity of its existence. It cannot be

defined, because there is nothing back of, beyond or outside of identity, by which to define, or with which to compare it. It compares only with itself. It is defined by its own quality—at-one-ness. It is comprehended within itself, and understood by its own yielding yet inviolable activity by which it undeviatingly brings all thoughts into one understanding; all ideas into one conception; all laws into one principle of action; all facts into one truth and all things into one reality, in a way so plain that "he who runs may read." Identity, therefore, is the fundamental principle of truth; and each truth that is named is one of man's conceptions of reality; all such conceptions together form the united wholeness of truth. Such truth is a full conception of the quality of being true—the pure activity of Being. Identity is also the fundamental principle of reality; it is the quality and the element to which analysis of reality invariably carries the mind, and in the contemplation of which the reason finds its only satisfaction and the soul its ultimate contentment. Without absolute identity of quality, substance and essence, reality could not have being.

Identity is also the principle of unity. Without identity the unit would be nothing whatever. Identity is the first requisite of the unit and the last feature of its analysis. It is the numerical principle of ONE and is essential to its wholeness. Unless the absolute identity of each unit in numbers with the whole of mathematics be clearly established, at least subconsciously, there can be no comprehension of mathematical sequence; in such event numbers would be useless, in calculation. The absolute identity of the unit, therefore, is necessary in order that even the simplest problem in mathematics may be solved; not of itself or by itself alone, separate and independent, but identity of its *essential qualities, substance and powers* with all of the others, when all are united to produce a real whole of action.

In fact, identity is the principle because it is the first requisite of every entity in our comprehension, be it object, thing, thought, idea, truth, reality or being. On the external plane of separate action it naturally takes the form of separate sameness; but like all sense-reasoning this is a false mean-

ing which deprives the mind of its means of that higher reasoning which is necessary to the understanding of the spiritual truth of the subject.

The almost total absence of this spiritual essence of divine reality in the reasoning processes of the present age, accounts for much of the argumentative discourse upon separate things, which are identical only with themselves and their own species or numerical group. Having no *ultimate* principle, in which their reasonings could find final rest and give assurance of truth, thinkers have wandered from one idea to another, in turn calling each a principle, but never discovering the actual principle. The separateness of such thinking ends in a belief of separated personality, including all the notions that belong with it, but it never discloses a truth.

If, however, reasoning be begun by looking for the identity of the subject, and searching for the *absolute identity* of each idea involved in the reasoning, the work will be half finished as soon as begun; because, it will then be easy to classify ideas, and a quick comprehension of the uses and purposes will follow definite judgment of their qualities. A fundamental principle having been established for all entities, whatever their character may seem to be, it will be easy to discover the subsidiary principle of its operative activity. In its relation to the fundamental principle this will stand as a *law*, expressing it in activity; but on its own plane it is the principle of activity of that idea, subject, or element of being. In turn it has its own law of expression, through which it takes on the action which results in the formulated intelligence of the subject. In this way, while working outward by stages in regard to external life, each law of the higher becomes the principle of the next lower stage of operation. It is not necessary to abandon law in order to know a principle, neither is it required to ignore principle in order that we may understand law; quite the reverse is the true course. The identity of each law is its own principle; and by this rule we may work back in understanding from law to principle, examining at each step whatever comes up for consideration, with the entirely just rule of identity for the test of each question, until the ultimate truth

of the subject is recognized and appropriated for legitimate use.

This is the nature of identity and its importance cannot be overestimated. Knowledge of it is thoroughly practical, because its rules can be applied to every feature of external life as well as to the higher reasoning about the fundamentals of spiritual being. Without it the ultimate of a subject cannot be reached and the mind will be certain to find other expedencies, establishing false principles which will result in wrong action and produce disorder in life.

Identity is entirely harmonious in all of its activities; and its discovery as the principle of any subject brings at once a deep feeling of content and supreme satisfaction, which causes one to realize the power of harmony in the human soul to an extent never before comprehended. When the reason, by actual demonstration, proves the inspiration of the spirit correct and shows the perfect identity of the being of each with the whole, a great peace fills the mind and overflows the soul with content. In the comprehension of the natural co-operative interest of each in an absolute whole which includes all the reality of each one and of everything that is, every thought of danger, of loss, oppression, wrong, want, or imperfection vanishes. When the principle of its activity is recognized as **IDENTITY WITH ALL REALITY** every problem proves easy of solution.

Identity is also divine in its nature, because of its all-inclusive and ultimate qualities which are the essence of divinity and cannot be dissociated from it. It is, itself, the very essence of wholeness in all ways and in all things; and in the purity of this essence all divine qualities peacefully rest. It is impossible to properly conceive the quality of divinity, without understanding the element of absolute identity which renders the quality possible. No quality can be whole unless its essence is whole; and that which is unwhole—unholy—cannot be divine. When each quality is equal to the whole an essence is produced that includes the divine whole of the subject. The word divinity relates to quality and must be associated with wholeness, whether used in connection with character or with being.

A clear comprehension of the identity of divinity, therefore, is essential to a right understanding of the divine qualities in either God or man; and if a given subject be judged without such conscious comprehension or its equivalent in superconscious inspiration, sufficient to give the inner feeling of its truth without the reasoning processes of conscious thought, the judgment will fall short of justice; then, for want of the necessary wisdom it will turn in personal channels and interpret its idea of divinity in personal terms, attaching it to a personality for some degree of ignorant worship. The Identity of the subject and of all its accompanying ideas has now been lost; and the sense mind runs riot with its self opinions until, finally a so-called divinity is established in its self comprehension and a personal God occupies the horizon of its now limited and narrowly bounded sphere. Here, only the ever repeated monotonous and wearisome "sameness" of separate things that display no centre of attraction and have no foundation in reality, causes him to despise that which he calls "himself," to hate the same appearance in others, eventually to curse his self-made God—the figment of his separated imagination.

This is not an overdrawn picture; it culminates every day, hundreds of times, upon the beautiful face of our fair earth—an action which should not be possible. The schools, which have had the teaching of others in their hands for centuries, should have possessed or gained the necessary understanding to guide the thought of struggling minds into the channels where flow the limpid waters of living truth, which would have dissolved their erroneous views and caused them to find the identity of their own being in the whole. But not recognizing the principles themselves they have been but blind leaders of the blind, with the inevitable result to each. There is no identity to this result and none to be found in the course pursued; divinity, therefore, is out of the question and search for it in that element of action must prove fruitless. This entire experience is the result of a lack of understanding. Wholeness not being contained in his conception, Man's understanding of the subject is without identity—unprincipled, baseless, and

sure to go wrong. His teachers, both religious and secular, being practically in the same state of illusion and false opinion about things and ideas in the universe, actions and responsibilities in life, and the nature of God and the hereafter, have only led him deeper into the mire of the ditch; not intentionally, but just as hopelessly as though the error were intended. In fact the error operated more to his detriment and to their confusion, because he trusted their system. He came earnestly, wishing to learn; and he "learned" many things that were not true. He came asking for bread and was given a stone—filling, to be sure, but not sustaining. Substantial in materiality, but visionary, vapory and illusive when searched for live-giving powers.

All of this was the natural and inevitable result of the absence of identity from the problem at first, and its consequent lack, all the way through the study and experience. Had man possessed the conscious understanding of this at first, his teachers could not have misled him. Had his teachers possessed it, he would have been easily reclaimed at any stage of the proceedings; for the soul is ever alive, and the spiritual intelligence is always active and ready for the mind to turn from its illusions and retake its own possessions in the divine understanding of reality.

Identity of *understanding*, here, with the teacher, would surely have resulted in the conveying of identity of *knowledge* to the eager pupil; and he, rejoicing in the pure conception of truth through recognition of its inviolable principle, would have discovered the identity of *reality* in being and willingly identified himself with the whole in a divine comprehension of its truth. In its pure activity truth identifies all streams of life with the divine source which includes the whole.

Identity of understanding seems essential here, in order that the intellect (which has all its conceptions more or less separated) may have the guiding influence of a higher conception and exercise its reason in such a way as to see the relatedness of each to the other, to recognize that each is already in the other, and that they all work together for the perfection of the law.

Every principle mentioned here, either of motive or of action, is intensely practical in every operation, in every thought, in every act, in every desire, and in every motive for action that arises in consciousness. Identity—the *element* of oneness; the *power* of union in activity; the *quality* of perfection in principle; the *faculty* of just appreciation by the mind; the *essence* of every pure purpose, and the DIVINE PRINCIPLE OF TRUTH—is so mighty as to occupy the throne of reality; yet so simple and plain that it may be found in every pure thought. It is the reality of everything, therefore necessary in every transaction. It is not difficult to comprehend, and need not be complex in useful action. Whatever may be in hand for examination and use, apply the principle—calmly, quietly, trustfully, and look for its identity. With what does it identify itself? With what sort of thoughts does it affiliate? What principles does it resemble, in character? What modes of activity can be traced in its operative action? not in its most evident sense-operations alone, but tracing back from these to its higher activities, which may be reached by *inverting* the evidence of its sense-actions. Search carefully; examine quietly; wait; be patient; truth takes her time and speaks when *you* are ready. Truth is always quiet and must be received in calmness.

Examine the simplest physical subject in this way, and its *absolute identity* will disclose itself. Then you will be free of the world's opinion and independent of restraint; for you will become master of the subject undertaken. The power of identity is sufficient for every undertaking, for IDENTITY IS THE LIVING PRINCIPLE OF THE UNIVERSE.

LEANDER EDMUND WHIPPLE.

A TENDENCY TOWARD UNITY

More than ever before is there a tendency to unification of institutions and people. Even in religion and science, two opposite thoughts, when traced to their origin, are found to emerge from the same center, which gave birth to their premises. In fact, all natural laws, in science and in morals, have but one origin; one author, who is both the maker of the law and its executor; and is the source from which the energy of the law emanates.

This statement is usually opposed by materialists. However, they are unable to answer the question: Can a thing design itself and then come into existence according to its design? For there is clear evidence that the universe has shown marks of design from the beginning; and it is further evident that there is a power and purpose in every natural law—an object to be attained and the power to attain it. What is this power? Can the materialist determine it? Let him explain what makes the seed sprout and develop into a plant, and the plant grow, bud and blossom. He has not the slightest conception of the cause or reason. There is something here that eludes him; he cannot go beyond appearances.

But when we search beyond the manifestations, we are forced to conclude that the universe is one harmonious whole, centering upon a unit which preserves a uniformity by subordinating every part to that one principle which involves this conception of wholeness. The center of this harmonious whole is fundamental to all physical existence; it is the spirituality which is not only real and permanent, but lives and acts, manifesting in the physical universe ideas of design and purpose.

This intelligent order of things has led to the universal conclusion that everything in the universe is governed by law. These laws reduce the universe to intelligent order, but are not in themselves either the operator or the power. They are modes of operation, which indicate design, order, and purpose. A careful inquiry into these modes of operation or laws of

nature, reveals to us a reign of mystery that supersedes the reign of law. Such an intelligent order of things cannot be of its own account, for they are visible signs of ideas suggesting characteristic qualities of its author. It is evidently the pressure of his will upon the universe that keeps it in existence and its wheels revolving. We do not understand how his will causes it to be so; neither do we understand how our will causes our hand to play on a musical instrument or perform any other dexterous movement. Withdraw the will, and there is no movement. If this active energy, or causation, be withdrawn from the natural order of things, the whole structure of the universe would be helpless and fall into a shapeless ruin.

So it is with all laws; there must be an executive power to make it imperative. The mere form of a law has no power to bring about results; it is only a rule, or a method. For example, the law or method according to which a machine works, has no power to move the machinery or set it in motion. Equally useless would be the laws governing a nation or a city without the executive power that carries the law into effect. In natural law this is the producing power or cause. It is also obvious that all law implies mind, *i.e.*, plan and will, for without mind there can be neither intelligent order nor executive power.

It is common to transfer the power of the agent, as when we speak of nature as bringing about such results; or of results as being produced by nature, as if the laws of nature were intelligent. We do not object to such terms, if we keep the words subordinate to facts. We should, however, always be careful not to mistake the instrument for him who uses it, nor set up natural law in the place of the Infinite who is back of the natural order of things and works through it.

If this development and order of nature are the methods or modes by which the Infinite works, they reveal to us His plan made in the beginning to accomplish His purpose. This plan which indicates His purpose must be the first and the highest to which all other laws subordinate. Though this law gives expression in the external in various ways, the spirit of the law is the same in its aim to accomplish this purpose. Es-

pecially is this perceptible when we take a long enough period of time in making the observations. When we inquire into the structure and arrangement of the universe and perceive its development; when we reflect upon the human race from the cave-dweller to the present state of civilization, and note its progress; when we consider the individual from infancy to manhood, and see a similar advance, at least in a morally healthy being we discover the object to be attained and the purpose of the moral laws governing man.

In the study of man we meet with the same principle which we have observed to exist in the universe, namely that the real being is back of the physical and works through it. As an entity he belongs to the universe and is a necessary part of it. Moreover he participates in the universal activity and shows a like aim in his external manifestation. Such a conception of wholeness and oneness is necessary to our well-being, for it is obvious, if our conception of the universe and of man be at variance, our thinking would be discordant and our life out of harmony with the universal design, which would necessarily result in suffering. This conception of unity links the soul of man with God, the branch abiding in the vine; and if we abide with patience we shall bear fruit an hundred fold. It was evidently included in the design made in the beginning.

HERMAN A. BLEISE.

NO DEATH

There is no death. The withdrawal of the soul from the body has been, and will be necessary, until man learns the lesson that the physical is but the spirit, or infinite energy, made manifest.

When this truth is established in the mind of man, the physical will respond to the higher and more praiseworthy understanding of man and manifest more life and health, more perfection and more of the spirit, until finally the visible or physical shall become so highly etherealized that it will put on immortality in the Here and Now, and death shall thus be overcome.

The body is not old. It knows no age. It is continually being rebuilt from the vitalizing substance of the universe. It is man's negative thought and his ignorance of these great truths that hurry the body on to decay and death.

Physical scientists have proved that matter in its many phases is but the universal energy in different states of vibratory action, and that there is *no* dead and inert matter. This creative principle is infinite intelligence in harmonious activity; that which we choose to designate as omnipotent and omniscient omnipresence.

The recognition of this ever present power heals the sick. It is a rational and scientific view of the teachings of Jesus, who said: "I am come that ye might have life, and that ye might have it more abundantly." Jesus recognized this presence—the Father, in all creation.

He proved the physical body to be of this same substance, and He etherealized his body by the power he wielded through his knowledge of the truth. His promise was, "The things that I do shall ye do also." The greater result can only be attained to, through a complete concentration on the allness of the good; a constant emphasizing of the good in and through all and a determination to recognize only harmony.

The currents of the universal energy are ceaseless in their

flow, and shall eventually sweep away all the débris of ignorance that holds man in bondage to what he has been taught to believe as materiality and as a something over which he had no control. Man is a mental being, and "mentality is the highest phase of vitality." Consequently mind controls and can solve for man the problem of eternal life here and now.

M. EVALYN DAVIS.

THE ARTIST AND THE ANGEL

LOVE TRIUMPHANT

Near an ancient gray Cathedral,
In the shadow of its door,
Leaning on a marble statue,
That the starlight floated o'er,
With his hands crossed on his bosom,
Stood an artist pale and poor—
Stood a lone and pensive artist,

Looking through the open door.
In the twilight lone and dreary,
Seeming very sad and weary,
Stood he there, and watched the flowing,
The unceasing, rapid flowing
Of the restless river thought,
On whose dim and distant borders
Gloomy shapes kept watch, as warders,
Waving back the dreams elysian
And the blessed angel vision
That had been his guest before.

In and out the stately temple,
All its solemn aisles along,
Thither come to praise and worship,
Passed a joyous living throng,
While around them waves of music
Floated on the evening air,
And the pealing organ-anthem
Mingled with the voice of prayer.

None but he seemed lone and dreary,
 Only he was sad and weary,
 He, the artist pale and poor,
 Looking through the open door,—
 Looking, and yet nothing seeing,
 In the restless tides of being,
 That could give a ray of gladness
 To the gloomy sea of sadness
 That around him seemed to roll,
 Nothing that could lift the shadow,—
 The black shadow from his soul.

Naphtha lamps above the altar
 Shed afar their mellow glow,
 And the flame of waxen tapers
 Lighted up the scene below;
 Over sacred shrine and chancel
 Clouds of wreathing incense hung,
 And a golden arc gave token
 Where the fragrant censer swung—

Eyes there were in wonder gazing,
 Lips the rosy splendor praising,
 Hearts to whom an outward beauty
 Answered for the inward duty:
 So they coldly passed each other,—
 Coldly passed the lonely brother.
 Passed the artist pale and poor,
 Looking through the open door,—
 Looking, and yet nothing seeing,
 On the tidal sea of being,
 That could give his bosom peace,
 Nothing that could bid the tumult,
 His wild spirit tumult, cease.

Still he stood as marble statue,
 That the starlight shimmered o'er,
 Till the wavering mellow moonbeams

Chased his shadow from the door,—
Till in silver rills the moonbeams,
That from ether fountains pour,
Far through tinted windows streaming,
Flecked the tessellated floor.

Still he stood out in the starlight,
In the pale uncertain moonlight,
Stood beside the marble statue,
Till himself, another statue,
Seemed as pulseless as the stone,
And to flee life's bitter woe,
Half he wished it might be so;
For no picture saw he, other
Than a *suffering wife and mother*,
And the *demon dark and dread*
Who *denied* them *daily bread*.

Midnight trailed her starry kirtle
O'er the sky's cerulean dome,
And the bells of the cathedral
Chimed the chorus, "Home, Sweet Home!"
Pleasant were its changing echoes,
Heard by many a household throng,
But the artist's heart they wakened
To a maddening sense of wrong.

Then his spirit rose up strongly,
And he argued loud, but wrongly,
With the phantom that pursued him,—
The dark phantom named Sorrow,
Who, with sense of vision dim,
At the threshold of the morrow,
Sat and drew her thread of sable,
Through his life's unwritten fable,
While from out the world's great babel
Mournful voices to him called,
Till his stout soul, grief appalled,

Saw no shape or picture, other
 Than the suffering wife and mother
 And a hearthstone drear and cold,
Cheerless for the lack of gold.

Like the pulses of the ocean
 Throbbing when the wind is strong,
 Swelled the tide of his emotion,
 Rolling outward into song.
 "God!" he cried, *are these thy altars?*
This the house of thy abode,
Where, in sweet and winning accents,
Truth reveals her heavenly code?

Dreary, dark, unlovely pictures
 Paints he on my heart and brain,
 Till the lovely ones I cherished—
 All have perished, all have perished.
 And I see no picture other
 Than a suffering wife and mother,
 And the demon dark and dread
 Who *denies* them *daily* bread."

Thus beside the gray cathedral,
 In the shadow of its door,—
 Leaning on a marble statue
 That the starlight floated o'er,
 With his hands crossed on his bosom,
 Sang an artist pale and poor,
 Sang a lone and pensive artist,
 Looking through the open door,
 Till, as he stood wildly weaving
 All his fancies into grieving,
 Suddenly a strange sensation,
 Of another's heart-pulsation,
 All responsive in its tone,
 And yet calmer than his own,
 Thrilled him to the inmost soul,
 And a vision on him stole

Radiant as the young Aurora,
 “ ’Tis, he whispered “Angel Ora!”*
 She had been his guest before.
 To his side she softly nestled,
 With his heavy grief she wrestled,
 Till the dark unlovely phantom,
 With its melancholy lore,
 Fled, and left him, at his bidding
 As his shadow left the door.
 Standing where the mellow moonbeams
 Kissed the ripples of her hair,
 And in silver rills went floating
 Over neck and bosom fair.
 Smiled she then so sweetly on him,
 And her face such brightness wore,
 That he thought no human being
 E’er had guest so fair before,
 Eyes with softest azure beaming
 With the love-light from them streaming,
 Brow as radiant as the pearl,
 Shining through each golden curl,
 Lips whose ruby ray seemed born
 On the mountain tips at morn,
 Cheeks like early rose-leaves glowing,
 Robes in wavy outlines flowing,—
 Thus her perfect beauty stole
 On the weary artist’s soul,
 While, with voice as sweet as Flora,
 When she greets the young Aurora,
 Bird-like warbled angel Ora:—
 “Artist lone, and artist weary,
 Watching at the midnight dreary,
 I have heard thy heart’s low sighing,
 Spirit chord to chord replying,—
 Heard the cry thy bosom rending,
 And on viewless wings descending

*From Latin—“*Pray thou.*”

Through the hazy atmosphere
 Of thy soul's o'ershadowing fear,
 Lo! I come to bless thee here.
 Would'st thou know a sweet relief,
 A nepenthe for thy grief?
 Listen, listen while I sing:
 Holy truths to thee I bring,
 And my living presence beams,
 Shining on the turbid stream
 Of thy darkest, saddest dream,
 In unceasing rills shall dart
 Sweetest sunshine to thy heart.

“Art thou called of God to labor
 In his vineyard day by day?
 Let thy noblest instincts guide thee,—
 They will surely point the way.
 Every dream of beauty gliding
 Through the temple of thy heart
 Is a token of thy duty,—
 Speaks thy fellowship with Art.
 Oh, then, cease thy vain repining,
 Thought to thought in sadness twining,
 ‘Darkest clouds have silver LINING.’

Would thou give thy dreams expression,
 Noble, fitting, *true* expression?
 Wouldst thou life's great wrongs subdue?
 Be thou patient, strong and true.
 Patience guards the crown of merit,
 Brave hearts only win and wear it,
 Only brave hearts shall inherit
 Pleasures deep and self-renewing,—
 Lovely gifts of lovely doing
 All may win the right pursuing.

Courage then O lonely artist,
 Be not by dumb grief appalled,
 They who calmly toil and suffer
 Are the hero-hearted called.

Trust in God: thy human brothers,
All are WORKING out his plan;
 He will yet reveal his wisdom
 In the *true and perfect man.*
 Age to age repeats the story
 Earth shall yet be crowned with glory,
 Here, in circling years to come,
 Love shall make her Eden home,
 And celestial music rise
 Out of life's inharmonies.

Is it here thy children worship,
 Here thy *loving children* worship?
 Would they with a smile or tear
 Greet the *dear all-pitying Saviour,*
 Should he in their midst appear?
 Pale and sorrowing, weak and poor,
 Would they meet *him* at the door,—
Smiling, greet him at the door?
 Would they pity *his distress,*
 Seek to *comfort, cheer and bless,*
 Should they see him pale and poor,
 Looking through the open door?

“God!” are they our *human brothers,*
 Who in *pomp and pride* adore,
 While the *homeless poor* are *starving*
 In the shadow of their door?
 Theirs are living temples, fashioned
 By thy own Almighty Hand,
 At whose shrine a lovely priestess,
 An immortal priestess stands.

Stores have they of thought and feeling,
 Dreams the truths of heaven revealing
 Fairest pictures of the heart,
 Painted by no human art;
 Yet no blessed light falls on them,

No sweet light of love falls on them,
 But they stand all desolate,
 Scarred and drear, and desolate,
 As a lone and ruined shrine,
 Or a lightning blasted pine.
 Lo! in wretchedness they wander,
 Homeless, weary, sad and poor,
 Body, heart, and soul all starving,
 By the gray cathedral door!

“God!” if e’er the loving angels
 In their wanderings seek our door,
 What, oh, what must be the record
 Traced in sorrowing wonder here?
 Pausing at the stately portals
 Of the house where men adore,
 Ah! I seem to hear them question,
 What’s the sign above their door?
 And I answer,—answer truly,—
 Though I much the task deplore;
 List and I will tell you truly
 What the sign is o’er their door:
Prayer and praise each heavenward passion
 Tutored here by pride and fashion,
 Is the sign above their door,
 Is the strange inscription written
 O’er the gray cathedral door!

Art! O lovely Art! sweet Mother,
 Unto many a vision dear,
 Vain it is, all vain to woo me
 With thy dreams of beauty here.
 Oh, then, smile no more upon me,
 Take, take back thy splendid gifts;
 Lo! my soul, all worn and helpless,
 Down a stream of darkness drifts,—
 Like a shattered bark, all helpless,
 Down a darkening tide it drifts,—
 And I linger, faint and weary,

Watching while the phantom dreary,—
The dark phantom that pursues me,
Paints his pictures on my brain;

Ah, then let faith unveil her face,
She hath a beaming, angel face,
And they who win her smiles can trace
In every ill some good intent,
A needed lesson kindly sent
That with a sense of duty done,
A strength of purpose duly won,
Will lead you to that calm content
In which the joys of heaven are blent
E'en in this lower state.

So trust and in the goodly Kingdom,
In the beautiful Hereafter,
You the cause shall know and purpose
Of each drear and wild disaster
That hath swept your being o'er,
And the griefs you now deplore,
Will, like lamps of love and gladness,
Gleam along the spirit shore,
Gleam as nothing gleamed before,
Giving light forevermore."

Thus discoursing Angel Ora
Lingered till the young Aurora,
At the orient gates gave warning
Of the gold and purple morning.
And her words so sweetly spoken,
To the weary artist spoken,
O'er his spirit dropped like balm,
And a sweet, most heavenly calm
Dove-like rested on his soul,
Nestling there, as if the goal
Of his highest hopes were won.
And he homeward turned with laughter,

At the rising of the sun,
 And his soul was never after
 Conquered by unkind disaster.
 Never more at midnight dreary
 Seeming very sad and weary
 Sang the lone and pensive artist,
 By the gray cathedral door.

*BELLE BUSH.

THE PRAYER OF THE SPEECHLESS

A greater prayer's
 Upon the air
 Than ever came from temple high;
 It rises wide
 On every side,
 Ascending slowly to the skies.

Pleading humbly,
 Praying dumbly
 To the Pow'r who is above,
 To the High King,
 Kindly ruling,
 To the glorious God of Love.

They, the speechless,
 Still beseeching
 For protection from the Man,
 From the danger
 Of his anger,
 From the lashings of his hand.

And the Great One,
 In his wisdom,
 Will he not their moanings hear,
 And them hover,
 Stretching over
 Them the wings of Love and Care?

—*Umphrey Lee* (The Boy Orator), in "Our Dumb Animals."

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT

AN IMPORTANT NEW SERIES

With the March number of the **METAPHYSICAL MAGAZINE** will begin a series of articles from the gifted pen of John Hazelrigg, whom our readers will remember for his former splendid papers on Metaphysical Astrology, later embodied in book form. Mr. Hazelrigg's insight into the profound mysteries of astro-symbolism amounts almost to an inspiration, and the title of this latest product of his singular endowments suggests a fund of valuable knowledge that probably he alone knows how to give to our readers. "The 'Christ Allegory' is a Central Thesis of the Hermetic Law, Wherein the Outer is as the Inner." Herein the physical heavens are shown to be a symbol of the spiritual and regenerative processes in nature. Much light of a new nature is presented to us on the Fall of Man, Original Sin, the Deluge, etc.

A LETTER

FRESNO, CAL., 8-13-09.

MY DEAR MR. WHIPPLE:

I inclose you answers to the questions of Lesson No. 14.

This Geometrical Course has been doubly interesting to me for the reason that I took two correspondent courses of the Prang System of Drawing about ten years ago where all the geometrical models, sticks and tablets were used.

This course has carried me on to a different plane of thought entirely. And in pursuing it some points that were not clear to me then have been explained and made clearer to me now.

About seven years ago after entering upon this line of Metaphysical thought and study which has meant so very much to me, more than I am capable of expressing and for which I earnestly reflect my kindest gratitude, I experienced a symbolical dream that was indelibly stamped in my memory. No wthat I am finishing this Correspondence Course it appears to me an appropriate conclusion to submit for your use if approved; and any light you could give to me I think you for in advance. The dream ran thus:

THE DREAM

I thought I walked out of the house on to the sidewalk and took a general survey of our home which consisted of half-an-acre planted to fruit trees and flowers. The sidewalk was skirted with ornamental pepper trees which are very graceful and beautiful evergreens. Their only objection is their continual shedding, if not their leaves their blossoms and their berries, which keeps the ground carpeted with one or the other continuously.

A closer observation revealed to me a big pile of rubbish on the roadside near the sidewalk, consisting of all the limbs, sticks, twigs and dead blossoms which had been raked up and put into this pile off this home place. I noticed too, that it was very systematically arranged. The largest limbs forming the basis, then the next in size and last the finer leaves forming the top. This mass formed a perfect cone about six feet across its diameter and the right proportion to its vertical position to form a cone. Looking at it the second time it was on fire. At the bottom the thick gray smoke was slowly tumbling, next came a distance of black smoke that was smoldering away, then the red blaze commenced to burn, terminating in a white heat at the apex, forming a beautiful picture. This burning cone-shaped structure had an attraction for me and I was irresistibly drawn into its centre and slowly ascended through the smoke, blaze and heat and was suspended in the air looking upward toward the blue sky just aboxe the apex of the burning cone. I experienced no fear, neither was I scorched or burned by the fire nor choked by the smoke. I seemed to be conscious

of my experience, yet I had an unconcerned dreamy state of mind. I sailed through the air and lit on a roof of a two-story house a block away where an old lady with snow-white hair lived. She frequently came to my home and we talked over occult subjects together. I do not know how I gained entrance to the home, but I found myself approaching her bedchamber door. In one corner of this room stood a bedstead with a pure white counterpane tucked neatly in and by the side of it sat this old lady looking down at some work lying in her lap. I crossed the room and stood by her side and spoke to her. She answered me not. I spoke again, but neither did she answer nor look up. I placed my hand upon her shoulder and called loudly, "Mrs. Allen, look at me. Don't you know that I am here? See! *look* at me;" but she heeded me not. I turned my head toward a window in meditation, thinking: "she does not understand me." A loneliness came over me and my dream vanished.

N. M. W.

LOVE THYSELF LAST

Love thyself last. Look near, behold thy duty
To those who walk beside thee down life's road;
Make glad their days by little acts of beauty,
And help them bear the burden of earth's load.

Love thyself last. Look far and find the stranger
Who staggers 'neath his sin and his despair;
Go lend a hand, and lead him out of danger,
To heights where he may see the world is fair.

Love thyself last. The vastnesses above thee
Are filled with Spirit Forces, strong and pure.
And fervently these faithful friends shall love thee;
Keep thou thy watch o'er others and endure.

Love thyself last, and thou shalt grow in spirit
To see, to hear, to know and understand
The message of the stars; lo, thou shalt hear it,
And all God's joys shall be at thy command.

—*Ella Wheeler Wilcox.*

MENTAL EVOLUTION IN ANIMALS

INHERITED ANTIPATHIES IN DOGS

I have a little dog who is an interesting study in inherited mental peculiarity. She is really the most amiable little creature in the world, but she cannot help snarling and growling. She snarls and growls at the people she loves. She doesn't mean anything. It is an inherited instinct, and she can't help it. I didn't know it was inherited until I came upon her father at a dog show. He snarled and growled in his daintily decorated little cage at everybody who went near him. I ascertained that *his* father did exactly the same thing, and then I remembered Darwin's wonderful story of Kepel, the mastiff who belonged to Dr. Huggins, F.R.S.

Dr. Huggins had an English mastiff, a son of the famous Turk. Kepel was purchased by the doctor when it was a six-weeks-old puppy, and had never been out of the stable in which it was born. The first time the doctor took his little dog out it refused to pass a butcher's shop, although it had never seen one before. It lay down on the pavement and trembled violently. For six months the doctor tried to lure it past a butcher's shop, but in vain. Quite by accident—it was while reading a dog book—the doctor discovered that Turk had the same peculiarity. He wrote to Turk's owner, who replied that exactly the same antipathy had existed in King, Turk's father, in Punch and in Paris, the other sons of Turk.

Paris had the antipathy so strongly developed that he would stop at the top of a street that had a butcher's shop in it and growl. He had to be dragged along to make him proceed at all. This dog hated butchers as much as he did their shops, but he was perfectly quiet with all other human beings. One day a master butcher, dressed privately, called at the house of Paris's master, and the dog, though shut away in another room, became so fiercely excited that he had to be taken into the back yard and locked up in a stable.

The same dog was taken to a Hastings hotel by his master, and behaved beautifully until one day he suddenly made a spring at a gentleman who entered the hall. The owner dragged the dog back, and apologized, and said he never knew Paris to behave like that before, except to a butcher. The gentleman, who was a very wealthy man, and had come to the hotel to arrange rooms for himself and family for a very long

stay, exclaimed: "That's very extraordinary; I am in the meat trade." This is not a dog story. The facts are vouched for by Darwin, and are scientifically dealt with by Professor Romanes in his great work, "Mental Evolution in Animals."

Let us think out proved facts in the history of generation after generation of a dog family, and then let us ask ourselves if we make due allowance for the inherited social antipathies of the criminal classes, the inherited peculiarities of the feeble-minded and degenerate.

Moral heredity is one of the determining factors in thousands of evil lives. The scientist who said that thousands of children are not so much born into the world as damned into the world did but hammer a great truth home with a strong, heavy blow.—George R. Sims in "*Referee*."

THE NEIGHBOR

Who does not know that a man is not a man because of his having a human face and a human body, but because of the wisdom of his understanding and the goodness of his will? As the quality of these ascends, he becomes the more a man. At birth man is more a brute than any animal, but he becomes a man through instruction of various kinds, by receiving which his mind is formed, and from his mind and according to it man is a man. There are some beasts whose faces resemble the human face, but these enjoy no faculty of understanding or of doing anything from the understanding; but they act from the instinct which their natural love excites. The difference is that a beast expresses by sound the affections of its love, while man speaks them as they are formulated in thought; also, a beast with his face downward looks upon the ground, while man with his face raised beholds heaven all about him. From all this it may be inferred that man is a man so far as he speaks from sound reason, and looks forward to his abode in heaven; while so far as he speaks from perverted reason, and looks only to his abode in the world, so far he is not a man. Yet even such are men potentially, though not actually; for every man enjoys the ability to understand truth and to will what is good; but so far as he has no wish to do good or understand truth, he can only counterfeit man in externals and play the ape.

Good is the neighbor, because good belongs to the will, and the will is the being (*esse*) of man's life. The truth of the understanding is also the neighbor, but only so far as it pro-

ceeds from the good of the will; for the good of the will takes form in the understanding, and makes itself visible there in the light of reason. That good is the neighbor is evident from all experience. Who loves a person except from the quality of his will and understanding, that is, from what is good and just in him? For example, who loves a king, a prince, a general, a governor, a consul, any magistrate or judge, except for the judgment from which they act and speak? And what is remarkable, it is not only the upright man who loves what is good and just in another, the man who is not upright does so also, because with him he is in no fear of losing reputation, honor, or wealth. But the love of good in one who is not upright, is not love of the neighbor; for he loves another interiorly only so far as he is of service to him.

The man who loves good because it is good, and truth because it is truth, loves the neighbor eminently, because he loves the Lord who is good itself and truth itself. There is no love of good and love of truth from good, that is, love to the neighbor, from any other source. Love to the neighbor is thus formed from a heavenly origin. It is the same thing whether you say use or good; therefore performing uses is doing good; and according to the quantity and quality of the use in the good so far in quantity and quality the good is good.

—*Swedenborg.*

THE SOLDIERS OF JAPAN.

An eminent European physician says that the soldiers of Japan, who are entirely vegetarian, have far more endurance than European troops. The diet of the Japanese soldier is entirely composed of barley, rice and beans. On one occasion he knew a company of men to trot a distance of twenty-five miles daily, in the heat of the sun and bearing a load of one hundred and seventy-six pounds. After the expiration of fourteen days one of the men had gained a pound in weight. He then supplied them with a little meat, which they rejected after three days' trial.—*The Vegetarian.*

Thought is best when the mind is gathered into herself and none of these things trouble her—neither sounds nor sights, nor pain, nor any pleasure.

—*Plato.*

PHILOSOPHY OF MIND

Many good people think there is a spiritual man inside of the physical man who is the director of the mental machine.

It is the dog himself that remembers and shuns the dog that whipped him. It is the dog himself that has recourse to the highest attribute of inferential reasoning—said to distinguish man from brute—when he sees the dog that flogged him once, readily infers he can do it again.

It is needless to argue, that it is the dog himself, and not a spiritual dog inside, that directs his rational conduct.

The ground worm that hastily bores into the earth when exposed to the withering heat of a summer sun, acts solely from sensation. The sensation of the burn is the thought of the burn; the sensory wave or nerve tremor is the thought wave. Without thought we sense nothing; therefore thought and sensation are the same thing. We sense certain air waves as noise. In this case, merely thought of noise, and sensation of the sound waves are the same.

The same law of vibration governs all of our senses.

Odor waves of different things differ, and they vary with different conditions of the same thing. As we sense silent air waves as noise, we sense ethereal odor waves as odor. In this manner thought evolves from wave sensation.

The impression formed on the brain, forms continued sensation, or memory. Hence memory is a continuing sensation of a prior sensation. From observation and experience of the effect of passing events, we form an opinion, or Mind.

There could be no memory without sensation of the sensation. This second sensation, being the continuation of the first sensation by registration, or brain impression, becomes a part of our physical growth and mental development.

This second sensation, or continued sensation we call memory, is a conditional attribute. For instance, memory of a fall, is conditioned on the accident of a fall; memory is the effect. Had there been no fall there would have been no knowledge

or memory of the fall. Classified, there would have been no sensation, thought, memory, or mind of the fall. In like manner, all knowledge and memory of that knowledge is conditional—the effect of a cause—an evolutionary production.

It is clear that thought, memory, and mind are not *initial* but resultant—born of forced sensation. Thought is, therefore, emitted *only on conditional action of a physical force on a physical machine, and is sensed by and known only to that machine.*

Our brain, optic nerves, auditory nerves, olfactory nerves, contact sensation—tasting and feeling—constitute our mental machine. Light waves, sound waves, odor waves, play on this machine. * * * These waves express the condition of things; we learn their expression or condition by evolutionary sensation; that is, by sensing vibratory motion as sound, sight, smell, taste and feeling.

When we learn how we think, the intellectual mystery is solved, nothing can be more simple.

We reason on the quality of music with the unquestionable confidence that we hear most beautiful tones—at least a noise.

This evolutionary delusion makes plain the basis of all of our five senses. It clearly follows that we can only know evolutionary relation of things; more strictly, the vibratory relation of evolutionary conditions.

The nature of evolutionary conditions is expressed to our vibratory sensation by sympathetic vibration in harmony with the laws of sympathetic growth.

By a system of nerve sensation we are in harmony with evolutionary conditions, and our knowledge consists and depends on our intimate association and familiarity with our surroundings.

The whole intellectual system is as fictitious as sound we think we hear but know is a delusion.

The first consciousness of an animal that he is alive is sensation—conscious sensation. This consciousness is an evolutionary reality. Sensation of pain, for instance, is an evolutionary sensation—the elements suffer no pain.

Sensation of Fear, is a matter of evolutionary growth,

often instinctive from ancestral dangers; the animal at birth partaking of that ancestral fear engendered by long and constant ancestral experience against natural foes.

In the whole range of animals, we find intelligence displayed in proportion to forced culture by their habits of life. There is a wide mental difference between the herbiferous and carnivorous animals. The latter to live are constantly studying the habits and how best to waylay their prey. Thus clearly conditions mold the character of animal life.

From the positive atom seeking its negative mate, to the independent action of all higher life, in every stage of evolution, every atom of material force is struggling for combinations of higher destiny. This is its evolutionary nature and has no more significance than the laws of adaptation to conditions. The chick is the forced result from plasm manufactured by the mother fowl from corn. The chick is another form, or correlate of the corn. The Fowl is the manufacturing establishment.

F. D. ORCUTT.

APHORISMS OF THE PHILISTINE.

It is a splendid sign to find a youth with a passion for any branch of work or study, or for any author.

Dogma has less place now in religion than ever before; many deeply religious men eschew the Creed entirely, and in all pulpits may be heard the sublime truths of simple honesty and kindness; being quite enough basis for a useful career.

When all questions are solved it is time to telephone the undertaker.

Whether genius is transmissible or not is a question, but all authorities agree as to gout.

The voice is the index of the soul.

For a man to waste his own funds in riotous living is only a trifle worse than to allow others to do the same.

Without oratory there would have been no political revolution in France, nor elsewhere.

CHANCE TOO GREAT

"I don't feel right about going in there," said Chillson Feevor, in front of a physician's house.

"Pshaw! He's one of the best doctors in the city," replied Coffin Coles.

"I know, but look at his sign—'9 to 1.'"

"Well?"

"Well, I don't take any such chance as that."

—*American Druggist.*

HOW SHE WEARS HER HAIR.

"Does Gladys look any different since she and her husband separated?" "Yes, she wears her hair à la divorcée." "Heavens! How's that?" "Parted."

CIRCUMSTANCES ALTER CASES.

First Medico—How did you diagnose Brown's case?

Second Medico—Cramps.

First Medico—Thought you said it was appendicitis.

Second Medico—Yes, but I found he hadn't money enough for that.—*Canadian American.*

Willie—I met our new minister on my way to Sunday-school, mamma, and he asked me if I ever played marbles on Sunday.

Mother—H'm! And what did you say to that?

Willie—I said, "Get thee behind me, Satan!" and walked right off and left him.—*Ex.*

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THE METAPHYSICAL MAGAZINE

Vol. XXV

MARCH, 1910

No. 3

THE EGYPTIAN MYSTERIES

BY IAMBlichOS.

PART III

DIVINATION AND ENTHEASM.

SIXTH ARTICLE

ORIGIN OF THE ART OF DIVINATION.

First, then, thou askest that it shall be explained to thee in detail what it is that takes place in the prognosticating of the future. It is impossible to set forth at once what thou art trying to learn. For according to the gist of the question, thou imaginest something like this of the art of prognosticating: as that it is generated, and something existing in the realm of nature. But it is not one of the things that are generated, nor what a certain natural mutation accomplishes, nor some ingenious product which has been invented for useful purposes in every-day life—nor, in short, is it a human accomplishment at all, but divine, and beyond the realm of nature; and having been sent down from the heaven above, unbegotten and eternal, it naturally takes the first place.

The chief remedy for all doubts of such a kind is this: to know the origin of the Divining Art, that it is neither set in motion from bodies nor from the conditions incident to bodies, nor from a peculiar nature and the faculties incident to the nature, nor from human preparation or experience pertaining to it; but on the other hand, not from any skill acquired externally in relation to some part of which may be attempted in

every-day life. Its entire validity pertains to the gods, and is conferred by the gods. It is perfected by the divine Performances and symbols, and there are likewise divine spectacles and learned theorems. All other things are subject as instrumentalities for the gift of foreknowledge which has been transmitted from the gods. These include both such as relate to our soul and body and such as are inherent in the nature of everything or in the individual natures of every one. Some things, however, are subordinate beforehand, as being in the realm of Matter; such, for example, as places, or other things of a like character.

If, however, any one thinking that he is saying something erudite, shall refuse to consider the primary causes,* but shall attribute the art and faculty of divining to operations of an inferior character, such as to the activities of bodies, or changes of conditions, or to different movements or operations of human life, or to reasons of a psychic or physical nature; or if he shall argue from the correspondence of these things to others as being causes, presuming that he is setting forth what is true, he has gone entirely wrong.† On the contrary,

*The Causes are to be understood to be divine beings. Plato and the Stoic philosophers regarded the art or faculty of divination as incited by a divine rapture or enthusiasm, and an imparting of divine knowledge to human beings. They also believed that there were divine dreams. Xenophanes, however, was a disbeliever, and Pythagoras rejected all forms of divination by sacrifices. Strato taught that the noëtic faculties are active in sleep. Plutarch explains that when the imaginative part of the soul and the divine efflux are in accord, there is a mantic inspiration. The body, he insists, is sometimes naturally endued with the faculty of divining; and in other cases, this faculty may be set in operation by external and artificial means.

Abammon, as will be noted, denies that the sex of the seer or ecstatic is an essential in the technique of divination. The oracle at Delphi was served by virgin attendants, and the shrines in other places by persons of some particular age, and in a peculiar state of alienation produced by fasting, mesmeric applications, anæsthesia or other artificial means.

†Aristotle imputed the divining faculty to a melancholic temperament; others to an inhaling of certain vapors or gases, and others to a variety of causes. Abammon in subsequent chapters treats of these. Plato describes priests skilled in divining as "the interpreters of the divinity to men."

the one right goal, and the one principle in relation to all these matters, will be found to be: that in no case do we derive the divination of the future from any of those things that have no foreknowledge in themselves, but that we shall contemplate the mantic power which is apportioned over all the world and to all the natures distributed therein from the gods who possess in themselves the entire compass of the knowledge of the things that have a being. For such a cause is not only primal, and, in the fullest sense, universal, but it also contains in itself primarily whatever it imparts to those that participate of it; and it especially bestows the true knowledge which the divining art requires. It likewise comprehends beforehand the essence and cause of the things about to take place, from which, of necessity, the attaining of foreknowledge comes unceasingly.

Let such, therefore, be the principle generally, not only in relation to all divining from which it is practicable to find out by the mode of the superior knowing all the forms of it, but let us also now take it in turn, following out the questions which thou hast proposed.

DIVINATION BY DREAMS.

In regard to divining in sleep thou remarkest as follows: "When we are asleep we often come, through dreams, to a perception of things that are about to occur. We are not in an ecstasy, full of commotion, for the body lies at rest; yet we do not ourselves apprehend these things as clearly as when we are awake."*

These things of which thou speakest are likely to take place in human dreams and in those set in motion by the soul or by our own thoughts, or by discourse, or such things as arise from

*We are reminded of Campbell's verse:

"Coming events cast their shadows before." The person whose faculties are acute thus perceives them. Plutarch defines the matter as follows: "The divining faculty when it has drawn itself farthest from the present, touches on that which is to come; and it withdraws itself from this by a certain disposition of body, by which that state is produced which we call Inspiration or Enthusiasm."

phantasies or daily cares. These are sometimes true and sometimes false; they sometimes hit upon actual fact, but they go, many times, wide of the mark.

The dreams, however, which are termed "God-sent," do not have their origin in the way which thou describest. On the contrary, either when sleep is leaving us and we are beginning to awake, it happens that we hear a brief expression in regard to things to be done; or it may be that the voices are heard during the period between being awake and asleep, or when we have become entirely awake. Sometimes, also, an invisible and unbodied spirit encompasses the recumbent persons in a circle, so as not to come to the sight of the individual, but to be present in another joint sensation and understanding. It makes a rustling sound when thus coming in, and also diffuses itself in every direction, without producing any sense of contact; and it likewise accomplishes wonderful results in setting free from ill conditions of the soul and also of the body. At other times, however, a light beaming forth bright and soft, the sight of the eyes is not only held fast, but it remains so even when they had been wide open before. But the other senses continue awake, and are jointly conscious to a certain degree as to how the gods are visible in the light. Hence the individuals both hear what they say, and, following with the thought, know what they do. Of course, this is perceived more perfectly when the eyes are looking attentively, and the mind, being in full vigor, understands the things which are performed, and the movement of the Beholders is likewise in harmony.* These, therefore, being so many and so different, are in nothing like human dreams. On the contrary, not only are the peculiar wakeful condition, the holding of the sight, the seizure resembling torpor (catalepsis), the condition between sleep and awake, and the recent awaking or entire wakefulness, all of them divine, and accordant with the receiv-

*This is similar in many respects to the vision of the prophet Balaam (*Numbers*, XXIV, 15, 16): "Balaam the son of Beor saith—the man beholding what is good and true, saith: Hearing the oracular utterances of God, apprehending superior knowledge from the Most High—Beholding the vision of God in sleep, having his eyes unsealed."

ing of the gods, but they are actually sent from the gods themselves, and a part of the divine manifestations precedes them, after the manner of such things.

Banish, then, from the divine dreams in which particularly there is divination, all notion that "we are asleep" in any sense whatever, and also the statement that "we do not clearly apprehend the meaning," as applying to those who behold the divine apparitions. For not only is the presence of the gods manifest in a degree by no means inferior to those who understand such things, but if we must tell the truth, it is necessarily more exact and distinct, and effects a more perfect consciousness in the former case than in the latter. Some, however, who do not take cognizance of these proofs of dreams which are truly oracular, but who think that they are in some way common with those that are merely human, fall rarely, and by accident, upon those in which there is a foreknowing of the future. Hence they doubt whether there are any dreams that contain truth in any degree. Indeed, this, it seems to me, disquiets thee because of not knowing their genuine tokens. But it is necessary that thou shouldst prefer the true meaning of dreams before thy own notions, and follow out the whole argument in regard to divination during sleep.

DIVINATION AND HEALING POWER.

They (the ancient sages to whom we have referred) likewise affirm the following things:

The soul, having a twofold life—the one along with the body, and the other separate from everything corporeal—we, in the case of the other mode of living, when we are awake, make use of many things pertaining to the life belonging with the body, except we, after a manner, detach ourselves from it in every respect by pure principles of thought and understanding. In sleep, however, we are completely set free as from fetters lying by us, and bring into activity the life which is separate from the sphere of generated existence. Hence, therefore, this form or ideal of life, whether it is spiritual*

*Greek, *νοερός* (*noeros*), the pure reason; spiritual; from *νόος* (*noos*), or Mind. It is the term usually rendered so in this treatise.

or divine, which is the same, or only one existing individually by itself, is awakened in us and puts forth its energy according to its own nature.

DISTINCT PROVINCES OF THE MIND AND SOUL.

Since, therefore, the mind contemplates the things that have real being, but the soul encompasses in itself the principles of all things that exist in the sphere of generated existence, it follows, of course, that, answering to the cause which comprehends future events, it prognosticates them, as arranged by their antecedent principles. Besides, however, when it joins together the divided sections of life and spiritual energy in the wholes (divine essences) from which they were taken, it creates a more perfect art of divining than this. For it is then filled from the wholes with every kind of knowledge, and thus most frequently attains to true conception in regard to the events which are taking place in the world. Nevertheless, when it is united to the gods through such liberated energy, it receives on the instant abundances of perceptions absolutely genuine, from which it gives forth the true oracular solution of divine dreams, and thenceforth establishes the absolutely genuine principles of knowledge. If, on the other hand, the soul interblends its spiritual and divine nature with the superior beings, its mental images will then be more pure and unalloyed, whether in respect to the gods or in relation to beings essentially incorporeal; or, to speak in simple terms, in respect to whatsoever contributes to the truth, that which relates to the world of mind. If, however, it exalts the notions of things pertaining to the world of creation to the gods, their causes, it receives from them, in addition, a power and a capacity of knowing which reasons intelligently both of things that were and things that will be.* It not only takes a view of every period of time, and examines events that are to take place in the period, but it likewise participates in the arranging, management and correcting of them. It not only heals

*Nothing resembles death more than sleep," says Xenophon. "In sleep the soul reveals her divine quality, and being then set free from the body she beholds the future."

diseased bodies,* but also restores to order many things among men which were discordant and disorderly. It also gives forth discoveries of arts, proper regulations for the administering of law, and institutions of customs. Thus, in the temples of Asklêpios, not only are diseases brought to an end by dreams of divine origin, but through manifestations by night the medical art is combined with the sacred visions.†

The entire army of Alexander was saved when in imminent danger of being destroyed in the night, Dionysos (Bacchus) appearing in a dream and indicating the way to be delivered from desperate calamities.‡ Aphutis, likewise, when it was besieged by King Lysander, was saved through dreams sent from Amun; he withdrawing his troops at the shortest notice and raising the siege without delay.§

Yet why is it necessary to refer specifically to events which occur daily, and exhibit an energy superior to speech? These

*Physicians and others having the care of the sick have been indebted to dreams for the discovery of many remedies. Such is the testimony of Cicero, Diodoros, Plutarch and others. Intuitive suggestion also prompts to the employing of the proper remedial measures.

†Asklepios or Æsculpius, the patron god of the medical art, was called Oneiropompos or sender of dreams. There were sleep-houses at his various temples, in which "incubation" or mesmerism was employed. The dreams which were thus procured were interpreted by the prophets or mantic priests, and the remedies suggested if found valuable became a part of the pharmacopœia. The names of Cheiron, Jason, Medeia, seem to refer to this practice. Aristeides, in the reign of the Antonines, gives a very full account of this matter.

‡Plutarch and Arrian state that when Alexander on his return from India passed through Gedrosia, his army suffered from famine and disease. The mortality was prodigious and it required all the energy of the king to bring forward the survivors out of the trackless desert. We have no account of the interposition of the divinity, but, after arriving in Karamania, an orgy or festival of seven days was celebrated in his honor.

§Aphutis or Aphytis was a city of the peninsula of Pallene or Phlegra on the gulf of Saloniki. Pausanias and Plutarch tell the story that Lysander, the King of Sparta, was warned by a dream to abandon his purpose of investing the city and a temple to the god Amun was built and dedicated.

things, therefore, which have been set forth in relation to divination from the gods during sleep, both as to what it is and the benefit which it affords to human beings, are certainly enough.

TOKENS OF GENUINE POSSESSION.

And then thou affirmest as follows: "In like manner, many also come to a perception of the future through enthusiastic rapture and a divine impulse, when at the same time so thoroughly awake as to have the senses in full activity. Nevertheless, they by no means follow the matter closely, or at least they do not attend to it as closely as when in their ordinary condition."

Right here I wish to show the tokens in these occurrences of those who are really possessed by the gods. For they have either placed their whole life at the disposal as a vehicle or organ for the inspiring gods, or they exchange the human for the divine life, or else they carry on their own life in reference to the divinity. They are not acting by sense, nor are they watchful as those whose senses are aroused to greater acuteness, nor do they attempt the study of the future, nor are they moved as those who are active from impulse. On the other hand, they do not understand themselves, either as they were formerly or in any other way; nor, in short, do they exercise their own intelligence for themselves, nor do they put forth any superior knowledge of their own.

The chief token may be adduced as follows: Many, through the divine afflatus, are not burned when brought to the fire, nor when the fire touches them. Many, also, who are burned, do not perceive it, because in this case they are not living the life of an animal. Some, also, who are pierced with spits do not feel it; and others who have been struck on the shoulders with axes, and others still whose arms are cut with knives,* do not

*This is probably an allusion to the mutilations practiced at Rites like the orgies of the Great Mother. Similar suspensions of sensibility are reported in cases of burning alive and the tortures inflicted upon religious devotees. The enthusiasm or mental ecstasy overcomes the corporeal sensation.

mind* it at all. Indeed, their performances are not at all usual with human beings. For to those who are divinely possessed inaccessible places become accessible: they are thrown into the fire; they go through fire; they pass through rivers like the holy maids in Kastabalis.† From these examples it is shown that they who are enthusiasts do not have any thought of themselves, and that they do not live a human or an animal life so far as relates to sense or natural impulse, but that they exchange it for another more divine life by which they are inspired and by which they are held fast.

OTHER TOKENS—THE BODY LIFTED INTO THE AIR.

There are truly many forms of divine possession, and the divine inbreathing is set in motion in many ways. Hence, accordingly, there are many different signs of it. For on the one hand the gods by whom we are inspired are different, and communicate a different inspiration; and on the other hand, the mode of the divine transports being changed, it occasions another form of divine impulse. For either the divinity possesses us, or we our entire selves become the god's own, or we are active in common with him. Sometimes we share the ultimate or last power of the divinity, at another time the intermediate, and sometimes the first. At one time there is a bare participation of these raptures; at another there is also communion; and sometimes, again, there is a complete union. Either the soul alone enjoys, or it has it with the body, or else the whole living individual shares it in common.

From these diversities it follows that the distinctive signs denoting those who are inspired are of many kinds. Not only among them are the motions of the body and of specific parts, but likewise its perfect repose, and also harmonious orders and dances and musical voices, or the contraries of these. The

* Greek, *Παρακολουθέω* to follow a subject. It implies an understanding, together with a fixing of the attention till external consciousness is lost sight of.

† Kastabalis was a city in Kappadokia. In it was a temple of Artemis or Anahita, whose priestesses or holy maids, it was affirmed, walked with bare feet upon the snow and upon burning coals without harm.

body also is seen lifted up, or increased in size, or borne along raised up in the air,* or there appear occurrences in relation to it the contrary of these. There is likewise to be observed an evenness of voice according to extent, or with many deviations with intervals of silence and irregularities. Again, sometimes, the sounds are augmented or relaxed after the rules of music, and sometimes after another manner.

DESCENT OF THE DIVINE SPIRIT AND FIRE.

The principal thing in the evoking of a spirit is that the spirit is seen coming down and entering into an individual, also its importance and kind, and he is mystically persuaded and governed by it. The form of fire is seen by the recipient before the receiving of the spirit, and sometimes, either when the god is descending or when he is withdrawing himself, it becomes visible to all the Beholders.† From this manifestation the sign of the god which is the most genuine, the most potent, and most perfectly ordered, becomes known to a certainty; and it is not only proper to proclaim what is true in

*M. Eugene Salverte in his work on the "*Philosophy of Magic*" remarks that in spite of their master's assertions to the contrary, "the enthusiastic disciples of Iamblichos affirmed that when he prayed he was raised to the height of ten cubits from the ground; and dupes to the same metaphor, although Christians, have had the simplicity to attribute a similar miracle to St. Clare and St. Francis of Assisi."

Calmet mentions "several instances of persons full of religion and piety, who, in the fervor of their visions, have been taken up into the air and remained there some time." He adds that he personally knew a man to whom this occurred. Loyola, the founder of the Jesuits, it is said, "was raised up from the ground to the height of two feet, while his body shone like light." Savonarola, who was burned at the stake, one person declares, was seen to remain suspended at a considerable height from the floor of his dungeon. Superintendent Moeller of Freiburg testified that Anna Maria Fleischer was "raised in bed, with her whole body, head and feet to the height of nine ells and a half, so that it appeared as if she would have flown through the windows."

If the polarity of the body can be changed by the will, this would be a physical possibility.

† This description presents a striking analogy to that given by John the Baptist in the Gospels, "He shall baptize or envelop you in a holy spirit and fire." (The words, "and fire," are interpolated.) "I have beheld the holy spirit descending as a dove from the sky, and it remained upon him."

respect to certain matters, but also to exhibit the power or to complete the rite with the adepts. But they who, without witnessing these holy spectacles at the Sacred Rites, effect the conjuring of the spirits in some invisible manner, grope their way as in the dark, and know nothing of what they are doing, except some very small signs which are manifested through the body of the person who is divinely inspired and some other things which are plainly to be seen; and they are likewise ignorant of everything of divine inbreathing which is veiled in invisibility.

But to come back from this digression. If the presence of the fire of the gods and an ineffable form of light from without shall permeate the individual who is under control, fill him completely, have absolute dominion over him, and encompass him on all sides so that he can put forth no energy of his own, what sense or mental effort or purpose of his own can he have who receives the divine fire? Or what impulse merely human can then insinuate itself, or what human reception of passion or ecstasy or turning aside of imagination, or anything else of the kind, such as the many conceive of, may then take place?

Let such as these, then, be the divine tokens of genuine inspiration from the gods, which any one, keeping in mind, will not swerve from the right knowledge in regard to it.

ENTHUSIASM OR DIVINE INSPIRATION.

Nevertheless, it is not enough to learn these things alone, nor may any one who knows only these things become perfect in divine overknowledge. On the other hand, it is necessary to know also what enthusiasm or divine possession really is and how it is developed. The conjecture that it is a carrying away of the understanding by a demonian afflatus is utterly false.* The human understanding, if it is truly thus possessed, is not carried away. Not from demons, but from gods, comes inspiration. Really, on the other hand, it is not simply an ecstatic rapture or trance, but, on the contrary, an exaltation and passing to the superior condition; whereas mental

*Theophrastos, who became the teacher in the Lyceum at Athens, after Aristotle, regarded enthusiasm as a disease.

distraction and ecstasy indicate a general overturning to the worse. Hence, a person declaring this may speak of the results in respect to the entheast individuals and yet give no instruction in regard to the principal matter. This, however, consists in holding fast to all these manifestations of divinity to which the ecstatic condition afterward succeeds. No one, therefore, may justly suppose that the entheast condition is of the soul and of faculties belonging to it, or of the mind or of the energies or of bodily infirmity, or that without this latter concomitant it may not thus occur and be, as a matter of course, the underlying cause. For the matter of divine possession and inspiration is in no sense a human attainment, nor has it an origin in human organs and energies. On the contrary, these are subordinate, and the Divinity employs them as instruments. Neither the soul nor the body of the individual has the least agency in the matter, but he exercises the whole function of divination through himself; and being free, with no intermingling of anything extraneous, he works according to his own nature.

Hence, the vaticinations being thus performed as I describe, they are, of a certainty, incapable of being untruthful. But when the Soul begins beforehand or is disturbed in the meantime or takes part with the body, and interrupts the divine harmony, the divinations become tumultuous and false, and the inspiration is no longer true or genuine.

ORIGIN OF THE ENTHEASTIC RAPTURE.

Suppose, accordingly, that the genuine art of divining was a liberating of the divine from the other soul* or a separating of the mind by itself or an extending of its purview, or that it was a vehemence and extending of energy or passion or a sharpening and prompting of the understanding or an in-

*Pythagoras, Plato, Aristotle and Zeno concur in the statement that the soul is itself of a several-fold nature. The "immortal principle" which proceeds from the Creator consists of the faculty of intelligence, the epistêmê or overmind, and sound judgment. The "mortal part" comprises the thumos or passionate, aggressive quality, and the epithumetic, appetitive or receptive nature.

spiriting of the mind. All such things being conditions which are set in motion by our own soul, it may be assumed with good reason that enthusiasm or inspiration has the same origin. But if the body is to be regarded as the cause of the inspired rapture or trance, on account of certain temperaments, either melancholic or some other, or, to speak more particularly, on account of heat and cold and moisture, or some form of these; or, in a word, the mingling or tempering of them or the breath, or more or less of these, in such case the bodily condition would be the cause of the aberration, and it would arise from the physical disturbances.* If, however, the origin arises from both these, from the body and the soul so far as these are blended together with each other, such activity will be common to them as a single living being. But on the contrary, it is neither an affair of the body nor of the soul nor of the two together. For there is not in these any cause of divine aberration, and it is not in the order of nature for superior things to be generated from those that are inferior.†

On the other hand, it is necessary to investigate the causes of the divine frenzy.‡ These are illuminations that come down

*Plato declares in the *Timaios* that the faculty of divining is active only when the understanding or reasoning faculty is in abeyance, fettered by sleep or aliened by disease or the entheastic rapture. Plutarch imputes its activity to a certain crisis or condition of body through which it becomes separated from the consciousness of objects and matters that are immediately present.

†Abammon seems to clash with the modern dogma of evolution except as associated with the hypothesis of the Rev. Dr. James Martineau, that whatever is evolved or unwombed has been before involved.

‡Greek, *μανια* mania, rage, madness, entheasm, religious excitement or rapture. The term is used here to denote the rapture incident upon being possessed by a superior power. Plato remarks in the *Phaidros*: "There are two kinds: one arising from human diseases, and the other by a digression from fixed habits." He subdivides the divine mania or entheasm into four kinds, and assigns the mantic or prophetic inspiration to Apollo, mystic inspiration to Dionysos, poetic inspiration to the Muses, and the passion of love to Aphroditê. This last, he declares to be the best of all enthusiasms and of the best origin, describing it as "the right hand of the divine mania, and the source of greatest blessing to us."

from the gods, the inspirations that are imparted from them, and the absolute authority from them, which not only encompasses all things in us but banishes entirely away the notions and activities which are peculiarly our own. The frenzy causes words to be let fall that are not uttered with the understanding of those who speak them; but it is declared, on the contrary, that they are sounded with a frenzied mouth, the speakers being all of them subservient and entirely controlled by the energy of the dominant intelligence. All enthusiasm is of such a character, and is brought to perfection from causes of such a kind; hence it is by impression, and not with precise accurateness, that we speak in relation to it.

THE MUSIC AT THE ARCAINE RITES.

In addition to these things you remark as follows: "So also certain others of these ecstasies become entheist or inspired when they hear cymbals, drums, or some choral chant,* as, for example, those who are engaged in the Korybantic Rites,† those who are possessed at the Sabazian festival

*Some exhibition of this kind is described by the Apostle Paul in the first Epistle to the Corinthians. "If," says he, "the whole assembly come together to the same place and all prattle in tongues, and common men should come in, or unbelievers, will they not say that you are raving?" Hence he counsels that only two or three should speak in turn, and one interpret; but if nobody present is capable of this, they should keep silence, and speak only to themselves and to God: "for not of tumult is he a god, but of tranquillity."†

There is evidently a deeper meaning in all this than is commonly apprehended.

†Ovid; *Fasti*, IV, "The attendants beat the brass, and the hoarse-sounding hides. Cymbals they strike in place of helmets, tambourines for the shields; the pipe yielded its Phrygian notes."

‡The Korybantés are variously described. Their cult was identified or closely allied to that of the Kabeirian divinities, and that of the Great Mother. It was celebrated in the islands of the Ægean Sea and in Phygia. Music, dancing, processions and ecstatic frenzy were characteristics.

and those who are celebrating the Rites of the Divine Mother.”*

It is proper, accordingly, to tell the causes of these things, how they came into existence, and what explanation there is for the performing of the Rites.

These allusions which you make, namely, that the music at these festivals is exciting and passionate; that the sound of the flutes causes or heals conditions of aberration; that the music changes the temperaments or dispositions of the body; that by some of the choral songs the Bacchic frenzy is excited, but by others the Bacchic orgies are made to cease; how the peculiar differences of these accord with the various dispositions of the soul, and also that the peculiar wavering and variable choric chants, such as those of Olympus, and others of the same kind, are adapted to the producing of ecstasies†—all of them seem to me to be stated in a manner unfavorable to the entheist condition; for they are both physical and human in their quality and performances, according to our technic, but nothing essentially divine appears in them.

We affirm, accordingly, not only that the shoutings and choric songs are sacred to the gods, each and all of them, as being peculiarly their own, but likewise that there is a kindred relationship between them in their proper order, according to their respective ranks and powers, the motions in the universe

*Sabazios, Sabaoth or Sabbat, the god of the Planet Saturn, was better known as Bacchus or Dionysos, and was also styled in Semitic countries, Iao or Yava. His worship was more or less associated and identified with that of the Great Mother, under various designations, and it was characterized by phallegoric processions, dances, mourning for the slain divinity and the Watch Night. It came from Assyria as its peculiar symbols, the ivy or kissos, the spotted robe or Nimr, and the Thyrsos, indicate. The name Zagreus, the Kissos and nimr remind us of Kissaia or Asiatic Æthiopia, and the Zagros mountains occupied by the Nimr. Assyria was called “the land of Nimrod.”—Amos VIII.

†Proklos declared that the choral songs of Olympus were adapted to produce ecstasies. Plato describes an audience in *Ion*, comparing it to a series of iron rings connected by a chain and moved by the loadstone: “Some hand from one Muse and some from another,” he remarks, “some, for example, from Orpheus, others from Musaios, but the greater part are inspired by Homer and are held fast by him.”

itself and the harmonious sounds emitted from the motions. By the agency of such a relationship of the choric songs to the gods it is that their presence actually becomes manifest, for there is nothing intervening; and hence whatever has a mere incidental resemblance to them becomes immediately participant of them. There also takes place at once a perfect possession and filling with the divine essence and power. Nor is this because the body and soul are in each other, and affected alike in sympathy with the songs; but, on the contrary, it is because the inspiration of the gods is not separated from the divine harmony, and being allied with it, as being of the same kindred, it is shared by it in just measures. It is, however, aroused or checked, one or the other, according to the specific rank of the gods. But this is never by any means to be termed a separating, purifying, or a remedy. For, first of all, it is not dispensed on account of any disease or excess or plethora in us, but the whole beginning and course of operation are from the gods above.

On the contrary, it is not proper to say that the soul originally consisted of harmony and rhythm, for in that case the entheast condition is an inherent property of the soul alone. It will be better, therefore, to bring our discourse back to this statement: that the soul, prior to the giving of itself to the body, was a hearer of the divine harmony, and accordingly, when it came into a body it heard such songs as especially preserve throughout the divine trace of harmony, it followed them eagerly, recalled from them the remembrance of divine harmony, is borne along with it, becomes closely allied to it, and partakes of it as much as possible.

Hence we may generally explain in this way the source of the divine faculty of divination.

INSPIRATION AND ORGIASTIC EXCITEMENT.

Let us now proceed with our reasoning in relation to this subject of divination. We may not affirm this at the outset, namely, that Nature is leading everything to its own, for to be entheast is in no way a work of Nature; nor may we say that the composition and quality of the air and of the environment

create a different condition in the bodies of those that are entheast, for the divine products of inspiration are never modified by bodily powers or components; nor may we suppose that the divine inspiration gives sanction to special conditions and incidents, for the gift of the gods to human beings is the bestowing of their own energy, and is superior to everything of the sphere of generated existence. But since the power of the Korghantian divinities is, in a certain degree, of a guardian and perfecting character,* and the peculiar usages of the Sabazian worship make ready for the Bacchic enthusiasm, the purifying of souls, and deliverances from old incriminations, their respective inspirations are, accordingly, different in every important particular.†

Thou seemest to think that those who are enrapt by the Mother of the gods are males, for thou callest them, accordingly, "Metrizontes"; yet that is not true, for the "Metrizontesæ" are chiefly women. A very few, however, are males, and such as may be more delicate. This enthusiasm has a power that is both life-engendering and perfective, in which respect it differs from every other form of frenzy.

Proceeding thus, after this way, into what remains of the present discussion, and distinguishing particularly the inspirations of the Nymphs or of Pan, and their other specific differences with reference to the powers of the gods, we shall treat of them separately according to their respective peculiarities; and shall, likewise, explain why they sally forth and spend time in the mountains, why some of them appear bound, and why they are to be worshipped by offerings. We shall likewise attribute these things to the sources of divine authority,

*In these rites the worshippers danced, forming a circle around the altar. See also I Kings, XVIII, 26. With the Korghantians, this represented a guard about the Demiangos or Creator; with the Kuretes, it denoted a protecting of the divine maid Kora.

†Servius remarks that the Sacred observances of Father Liber, the Roman Bacchus, related to the purification of souls. This cleansing, as here declared, was considered to be not only from contamination acquired by coming into the conditions of physical existence, but also from guilt actually incurred.

as they possess all power in themselves; but we shall neither affirm that an accumulation of refuse of the body or soul requires to be cleansed away, nor that the periods of the seasons are the cause of such ill conditions, nor that the receiving of what is similar and the taking away of the contrary will prove a remedy for an excess of this kind. For all such things are set down in the category of the corporeal, and are entirely separate from a divine and spiritual life. Each, however, succeeds in accomplishing the operations which pertain to its own nature. Hence the spirits that are aroused by the gods, and that excite human beings to the Bacchic frenzy, overstep every other human and natural activity, and it is not right to compare their operations to those taking place in ordinary ways; but in respect to those which are utterly strange, and of earliest origin, it is proper to refer them back to the gods as authors. One form of divine inspiration is, accordingly, of this kind, and takes place after this manner.

THE ORACLES.

Another mode of entheastic divining, that of Oracles, is famous, and very plain in many ways, concerning which thou declarest such things as these, namely: "Others are inspired when drinking water, like the priest of the Klarian Apollo at Kolophon; others when sitting over cavities in the earth, like the women who deliver the oracles at Delphi; others when overpowered by vapors from the water, like the prophetesses at Branchidæ."

Thou hast mentioned these three oracles by name, not because there are only these, for there are many more which thou hast passed over in silence; but since these take rank before the others, and on account of which are more sought, thou art sufficiently instructed in respect to the mode of divining. I will now, because thou hast enough of these things, speak of the oracular art which has been sent down to human beings from the gods. We will, therefore, make our discourse in relation to these three, and not let a word fall respecting the many other oracles.

It is acknowledged by everybody that the oracle at Kolo-

phon gives its responses through the medium of water. There is a spring in a house underground, and from this the prophet drinks. On certain appointed nights, many sacred ceremonies having taken place beforehand, he drinks, and delivers oracles, but he is not seen by the beholders who are present. It is manifest from this, therefore, that that water possesses an oracular quality; but how this is so not every man, as the saying is, may know. For it seems as though a mantic spirit extended through it; but this is not true. For the divine being does not go about among its participants, thus divided and apportioned; but, on the contrary, it shines upon the fountain as though giving of itself from without, and fills it with the mantic power from itself. The inspiration which the water imparts is by no means all of it from the god, but it causes an adaptedness alone and a purification of the light-like spirit* in us, through which we become able to contain the divinity; but the presence of the god is different from this, and prior to it, and it flashes in from above like the lightning. Indeed, this presence forsakes no one of those who, through kindred nature, are in intimate union to it; but it is immediately present, and employs the prophet as an instrument, he neither being normally himself, nor aware of what he is saying or where on the earth he is. Hence, after giving the oracles, he recovers control of himself at a later moment with difficulty. Indeed, before drinking the water he fasts an entire day and night, and as he begins to become entheast he withdraws by himself into certain sacred retreats. Thus, by this withdrawing and separating from human affairs, he makes himself pure, and prepared for the receiving of the divinity; and through this means

*Mr. Thomas Taylor refers us to the treatise accredited to Plutarch, on the "Failure of the Oracles," in which this matter is explained at length. The faculty of divining, this author declares, is farthest withdrawn from this present condition by that idiosyncrasy of body which favors the development of the entheast condition. "The soul does not acquire the faculty of divining when clear of the body," he says, "for it has the same before, but is blinded by the commixture and confusion which it has with the body." Hence he argues, "we do not divest divination either of divine origin or of rationality, seeing that we allow it for its subject, the Human Soul, and for its instrument an aura or exhalation productive of the entheastic rapture."

he has the inspiration of the divinity illuminating the pure sanctuary of his own soul, and he likewise effects by himself, unobstructed, the possession and divine presence complete and without impediment.

The prophetess at Delphi, however, whether she gives oracles to human beings from a tenuous and fire-like spirit brought up from somewhere through an aperture,* or vaticinates sitting in the inner shrine, upon the bronze chair with three feet or upon the four-footed chair sacred to the divinities,† gives herself up entirely to the divine spirit and is shined upon by the ray of the fire. In fact, when the fiery mist coming up from the aperture, dense and abundant, encompasses her on every side in a circle, she becomes filled by it with a divine luminance, and when she sits down in the seat of the god she comes into harmony with the unwavering oracular power of the divinity, and from these two preparatory operations she becomes entirely the medium of the god. Then truly is the god present, shining upon her separately, being himself other than the fire, the spirit, their peculiar seats and all the visible apparatus about the place, physical and sacred.

The woman also who delivers the oracles in verse at Branchidai, whether she is holding the staff‡ which was first presented by a divinity and becomes filled with the divine lumi-

*Modern writers have conjectured that this exhalation was of the nature of nitrous protoxide. Such a deriving of prophetic inspiration from "laughing gas" has a resemblance to the concept that Emanuel Swedenborg acquired his illumination by drinking coffee, and is equally absurd.

†Apollo and Dionysos Zagreus his hearth-mate were the divinities at Delphi.

‡The staff, rod, wand, scepter, or baton, as the symbol of authority, possesses the greatest antiquity. It appears in mythology as the scepter of Zeus charged with lightning, the caduceus of Hermes that lulled to sleep, the staff of Asklepios with healing virtue, the narthex or thyrsos of Bacchus, and the club of Herakles. Every Roman Senator carried a wand. The rods of Moses and Aaron, the staff of the prophet, the wand of Kirkê, the magic divining staff and the bishop's crosier belong in the same category.

nance, or whether she sits upon a wheel and predicts what is to occur, or whether she dips her feet or the border of her robe in the water, or receives the god by inhaling vapor from the water, she becomes by all these ways prepared for the reception, and partakes of him from without.*

These things, therefore, are plain to view, namely: the abundance of offerings, the established law of the whole sacred Observance, and such other things as are performed in a manner worthy of a god, prior to the oracular responding, such as the baths of the prophetess, her fasting for three entire days, her abiding in the interior shrine and having there already the light and enjoying it a long time. For these things all make it manifest that there is an invoking of the deity, and that he becomes present as though coming from outside; and not only that the prophetess, before she takes her position in the accustomed place, receives an inspiration of a wonderful character, but likewise in the very spirit that is brought up from the fountain shows forth another divinity more ancient comes to view, separate from the place, who is the cause or the author of the place, of the fountain, and of the whole technic of divining.†

*Branchidia or Didymea was situated near Milletus in Ionia. The temple was very ancient. It was twice burned by the Persians. The structure was of the Ionic order, but a straight road, which led from it to the sea, was bordered on each side with statues on charis of a single block of stone with the feet close together and the hands on the knees precisely as at the avenues of the temples of Egypt. There was an Egyptian influence in Asia Minor and the islands of the Levant in very ancient times.

†The divinity here indicated belonged to the pantheon of Egypt. He was probably Imopht or Emeph the Asklepios of the Egyptians.

(To be continued.)

THE CHRIST ALLEGORY.*

BY JOHN HAZELRIGG.

PROEM.

It is no comfortable task to engage in an effort that makes for the direct contravention of lifelong ideals and whose propositions cannot otherwise than tend to disturb the serenity of an indoctrined faith. Iconoclasm, being a characteristic chiefly of the ranked radicalism in human thought, is usually viewed as coarse and offensive when directed at theological convictions, which same, though subject to be regarded as the true inward signs of doctrinal salvation, are more generally the fruits of credial heredity, hence strangely sensitive to inquisitorial methods of discussion. For man, struggling along the outer spirals of the upward path, and not yet having learned to look to the center as the true magnet of spiritual homogeneity, demands a variety of artificial props to support the needs and to sustain the exigencies of his growth. These props are what make up those cleverly constructed fabrics known as the creeds, which, while claiming, each and every one, a licensed infallibility combined with special accommodations for spiritual comfort on the celestial journey, are yet but grave testimonies of human dependency upon the externals in nature, and bear not gracefully the inquisitive brunt of the question mark.

The writer, however, disclaims any right to be designated an iconoclast. If he has sought to destroy a few orthodox interpretations he has also striven to replace them with equally true if not more rational ones, such he believes as might well invite careful analysis and appeal to the sincerity of the honest investigator.

Nor does he claim entire originality in the concepts here presented. Many writers have directed attention to the obvious correspondence between the Bible arguments and the phys-

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ical heavens. But such, as being a collection of curious analogies demonstrable in terms of physical science, and free of any significant corollaries, ends in merely a reversion to the opposite or material pole of logic. This leaves one to suspect an attempt to discredit entirely any spiritual motive on the part of the formulators of the ancient religious doctrines, an attitude manifestly untenable when one contemplates the gravity of their purpose and the reverent atmosphere that pervades such parts of the divine teachings as have not been maltreated to suit the whims of ecclesiastical opinionists.

However, to have arrived at even so much as the astronomical stage of interpretation was in itself a step pregnant with possibilities, for herein lies the first intimation of the true *astrological* key that unlocks the door to the sacred adytum, though it is probable the astro-biblicist would repudiate as chimerical the foregoing suggestion quite as readily as he does the theory of the literalist. Nevertheless, without it one may scan only the page numbers of the *Codex Naturæ*, nor hope to view the revelations contained in the body of the text.

The man of the pulpit, dealing with ambiguous and doubtful assumptions, and drilled by university tactics into a well-defined and inhibitory groove, has jeopardized his spiritual intuitions to the point of sacrifice and forfeited his right to the sacred function of healing the body through intelligent direction of the ministry of the soul. The mediæval and the more recent Past has been an age of misunderstanding, in which Magic has grown to be confounded with sorcery, Astrology with fortune-telling; and of both is imagined a combination the elements of which belong to neither, only to the extent attributed thereto by bigots and ignoramuses who lack either the honesty or the brains to set themselves aright. The mysteries of the Circle and the Cross are no longer paramount, the mutations of the heavenly bodies have ceased to point the way to celestial truth, and Divine symbolism has become profaned to the purposes of pomp and pretence, while its astrological import is deftly hid 'neath the mimicry of a meaningless sacerdotalism.

The present-day communicant, in unconscious fidelity to

a past worship, prostrates himself before the cross of Serapis; with untutored reverence he notes upon his rosary the symbols of the stars and planets, just as they were depicted upon the Indian idols near five thousand years ago; and in blind allegiance to a sectarian mandate he humbly seeks absolution through the office of a self-sanctified wearer of the mantle and a wielder of the staff of Osiris. And in this wise he all-sufficiently announces himself superior to the Heathen age whence emanate the fundamentals of his devotion! All of which leads one to suspect modern ritualism, in its sadly-aping way, to be but an out-and-out indulgence in a species of iconolatry of which the Pagans, in their wiser understanding of the principles involved, would have scorned to be guilty.

It is impossible for one seriously to contemplate the evidences of an equivocal worship such as is shown in the manifest resemblance of Christian rites and ceremonies to the astro-symbolic observances of these self-same Pagan cults, without evoking a questioning sentiment in favor of the likelihood of a rational correspondence between the astronomico-physical and the astro-spiritual. And a closer view of the fact that the antedative schemes of divinity from which the modern systems are obviously borrowed were in very essence cosmological cannot but suggest to the open mind that the teachings which for centuries have been misshapen to the purposes of dogma, and utilized chiefly as sources of inspiration for theological homiletics, are in reality scientific treatises on the laws of Nature, and that the scriptural incidents are but parabolic means of elucidating the various forces in an all-comprehensive system of natural physics.

Whys and wherefores innumerable might be suggested to account for the anomalies, the contradictions, the ambiguities, and the absurdities with which the creeds have enshrouded these sacred teachings—manifest irrationalities now frankly acknowledged to be such by the broader and more courageous minds of the Church. And the creeds and cults, though maintaining a semblance of uniformity in essence, zealously contradict and impugn one another in their externals. To try to reconcile the inadequacies, the divergencies, the inconsis-

encies of the one as related to the others—and each assumes revealed rights to especial ordinances and interpretations—would alas! be much like two persons trying to reason along the unequal sides of a scalene triangle, enclosed though it be in a perfect circle, and seeking to meet simultaneously at the converging point. They each and all evince an indifference to—else a total unconsciousness of—the fact that RELIGION IS NATURE, and systems of interpretation to be enduring must be made to subserve natural Law and not intellectual whimsicalities. To know this Law is to equilateralize the sides of the triangle, that its foci so contact the circumference of the Circle of Being as to form the perfect Trinity of Love, Wisdom, and Will—the Sulphur, Salt, and Mercury of the alchemist, and the Father, Son, and Holy Ghost of the devotional school—the apex of which points the way of the legitimate destiny of the human soul. Ah! did they but know it, thereon sits enthroned the true revelation of the New Dispensation, whether it be called Mysticism, Hermeticism, or what not. In the last analysis they all signify the same—a predication of the axiom, “As it is above so it is below”; as is the outer so is the inner.

In the opinion of the writer there is no reason so pertinent for these sectual conditions and differences as the fact that Astrology and Alchemy—the only sciences that present and expound logically through a systematic symbolism all the active principles of arcane law—have perforce continued as objects of intellectual ostracism. Insistently as they have sought recognition since the beginning of the present Era, just as persistently have they been opposed, maligned, interdicted. And why? because with these keys to the Inner Mysteries at command, Truth, as it has been written for thousands of years in mystic tomes such as make up the books of the Bible, would stand forth in a light not sanctioned by churchly doctrine; fear could no longer be used as a weapon to rob the human soul of its divine prerogatives, for in its place would come a comprehension of the *cause* and *method* and *purpose* of Being; supernaturalism would vanish before the authority of Law, and man would realize in the fiat of personal responsibility the fact of an individual sovereignty, free of the burden

of enforced depravity placed there as excuse for priestly intercession; and the religions of men—factitious theologies politically organized and directed in the interests of pomp, power, and absolutism—would be minus the convenience of miracle, which “reigns only where ignorance prevails, and ends where knowledge begins.”

I.

A CENTRAL THESIS OF HERMETIC LAW.*

An unprejudiced examination into the intricacies of celestial correspondence not only tends to a more comprehensive understanding of the mysteries of cosmic consciousness, but also supplies the true and convincing motive underlying the gospel narratives. Thus the fact will be seen not at all inconsistent that they should group themselves about a heliolatrous allegory, as that of the Christ, which may be acquiesced in without any special violence to the principles of logic as the central spiritual impulse in all manifestations, as the Sun is the dynamic center of our sidereal system. Nor is it remarkable that in the contemplation of the physical heavens as a symbol synthetic of the illimitable powers of nature, it should have become a matter of expediency to utilize not only its varied phenomena, but repetitions of the same, in whole or in part, in the elaboration of different phases of Divine truth. This habit seems to have been no less a characteristic of the Scriptures in their primal purpose and proper analysis, than of the theogonies which anticipated them: one is but a reflex, as it were, of the other, and in each there is patent a geometrical law that may reasonably be accepted as the basic principle in Divine ethics as well as the impelling power that turns the wheels of everlasting destiny.

A geometry in religion may seem a quaint proposition when placed before one whose convictions on this subject are the conventional ones of sectarian orthodoxy; but further to suggest Astrology as preëminently the interpreter of ecclesiastical history, and therefore of all that pertains to the fundamental

*This first paper appeared originally in *The Light of Truth*, July 7, 1906, and is here included as preambulatory to what follows.—J. H.

precepts on which the creeds are builded, is enough to disconcert the popular amenities as regards biblical tradition. That it may, however, induce to an earnest enquiry as to just where one is to stand in things spiritual, is "a consummation devoutly to be wished," for the interrogation point as a magical factor in investigation possesses a moral cogency not to be easily withstood. Nor need the ardor of research for one moment endanger the spiritual bulwark so essential to the safety of the human soul, but the rather make for its greater security, for the *mythic* Christ of the heavens above, properly cognized as a central corollary in the Divine Argument, is correspondentially but an earnest of the *mystic* Christ of the forces within.

A careful investigation into the origin of the different religious systems seems of necessity to suggest the probability of pre-existent civilizations, a prehistoric antiquity, with which the current chroniclers were manifestly unacquainted. When we contemplate the clumsiness and the irregularities of the modern theological fabrics, their meaningless import as compared with the more intense religious sentiment that pervaded the ancient worship, a realization is gradually borne in upon us that we are in deeper darkness spiritually to-day than were the chosen ones who directed the budding processes of our primeval ancestry. The question then arises, How account for their greater soul enlightenment—whence emanated their higher ideals and their more advanced doctrines? Is it within reason to suppose that man had reached, in sequence greater than the growth of things material, the apex of his spiritual unfoldment while yet garbed in the swaddling clothes of an incipient civilization? The one fact does not align with the other as regards perspective, neither can they be harmonized the one with the other except on the supposition of an inspirational influx from antedative sources. Only in such wise can one account for the great disparity which existed between the practical and the devotional phases of those earlier epochs, nor need he run counter with aught contrary to the differing circumstances involved; for the spiritual faculty would respond to and profit more readily through the

traditional than would be possible with civilizing processes on the material plane, for one may know intuitively, by reason of a succession of experiences, much that will not permit of physical or mechanical demonstration. On this basis only may we hope to account for the antipodal conditions in development which marked the era which biblicists love to view as the ultra-primitive period of humanity on our globe.

Our creeds deal unletteredly and ungenerously with fundamental *edicta*: uninstructed as to their true import, and intolerant as regards the differences relating to their various interpretations. One reads of Original Sin, of the Fall of Man, of the Doctrine of Evil, of the Flood, and of other afflictions and epochs that in their external sense convey the idea of a singular weakness or perversity in Divine methods. But there is one thing also, of fully as much importance in the way of calamity as any of the arch incidents mentioned, of which one does not hear in sanctimonious places: that is, what may be termed the Great Divergence, the turning away from the Center, the retrogradation of ideas spiritual, the crystallizing of the philosophies, the gradual and finally complete annihilation of the identity of the Phenomenal with the Causative.

Von Suchten makes reference to this retrogressive act in his "Book of the Three Faculties," which comprehends the primal doctrines of the Magi, wherein he deals with the philosophic trinity as externally symbolized in the three nature departments of Theology, Astronomy, and Medicine. By means of the first was taught and described the Middle Substance, or Spirit of the Lord, which, brooding over the Water (the second) was joined to and made one substance. Needless to say, he here alludes to magical processes, which it should be, as then, the province of these schools *conjointly* to realize and to utilize. But, alas! the inspiration under which the Magi wrote has mysteriously—who shall say unwisely?—segregated itself beyond the pale of intellectual and vulgar sophistry; and though many of the books remain, as are partially given in the Bible compilations, of whom among the self-elected may be accounted sufficiently a spiritual magician to apprehend the secrets therein contained?

Spirit and manifestation are cognate as well as dependable terms; they stand mutually related, as does idea to expression; and in the true apprehension of which fact arises the first cognizance of that dual law that serves as the corner-stone of Hermetic philosophy. Truths beyond the grasp of the finite mind are hereby brought into objective light and made capable of metaphysical analysis. The Bible romances, as also the various forms of mythology, were constructed with this sole purpose in view, that of elucidating the esoteric phases of Nature's comprehensive processes, and of rendering indistinguishable her arcane methods upon every plane of action, for the same law obtains whether concerning an involutory or evolutionary regimen.

Lest from the premises here included the impression should obtain that the writer seeks to question the existence of Him whom we reverence as the Christ Embodiment, or to dispute the divinity of His mission, we think it well to negative such by the statement that not only do we believe in the fact of His appearance (non-miraculously), but to add that in our opinion His was but one of a series of similar Incarnations which represent the manifestation of a periodic law known as the Naronic Cycle, or the repetition every six hundred years of the luni-solar conjunction at a *specific* point of the Zodiac.* The complete number is Twelve, as shown in the inspirational conception here reproduced from a relief in the Louvre, depicting the Twelve Gods as symbolized in the twelve zodiacal signs. In justification of this assumption we cite further on the order of the Avatars who have personified this cycle, together with their respective missions. These were preceded by the Twenty-four Ancients (Rev. iv: 4), called in the theology of Hindustan the Twenty-four Buddahs, vide the Bhakta Mala, one of the Sacred Books: "Hari (Sacred Spirit) in pre-

*This order of successive Epiphanies is disclosed in a system of cycles given in a Siamese MS. discovered by the celebrated astronomer, Cassini, over two hundred years ago. The most perfect of these is the luni-polar Naros, known as the Sibylline year, the Incarnation Cycle, etc., which maintains practically an absolute integrity from period to period.

ceding ages assumed twenty-four principal shapes." These are the twenty-four Jain Apostles, whose epochs (on the authority of a manuscript volume in an unknown tongue found with a Persian translation of the same, in 1818) are said to have been one hundred years each.

The very basis of the Mysteries was this Naronic dispensation, by which the Law of Heaven vouchsafed a new Teacher every six hundred years for the spiritual guidance of man, a truth set forth in the central figures of the various mythologies.

Now, all of these Messiahs, or Messengers, were necessarily the personifications of a particular mandate of executive law, and in the celestial import of their pilgrimages and the dignity of their ambassadorial functions, were said to be "clothed with the Sun," because they were children of the Naronic Cycle—the solar period alluded to. We are not prepared here to enter into the full significance attaching to each one, though obviously they each bore a distinct importance according to the spiritual exigencies of the period of their manifestations.

First was Adam, not the mythical personage who has been made to do duty as a specimen of clay modeling, but the first accredited Teacher from God in the Cycle of Twelve, and therefore of parental dignity as regards present day humanity. The Jain Buddhists called him Adan Naut, the god Adam; in India he is known as Adi-swar, and again, according to the Puranas, as Adim, the most ancient Menu, whose consort was Iv. He was proclaimed by the Lion of Jid, which thus became his symbol. He was also Oän, or Oännes, who formulated the teachings of the Apocalypse, a wretched translation of which serves as our Book of Revelation, attributed to St. John (Oän).

Then came Enoch, or Anûsh, words which mean knowledge; he was known as Ur-anous, and, according to a Hebrew M.S., as Hermes, the inventor of astronomy, mathematics, and of divine worship. Aonac, an Irish word (pronounced Enoch), signifies a cycle of the sun. He was also known as Atlas, whence Atlantis, of which country he was the Supreme Pon-

tiff. His symbol was the Bull, emblematic of the shepherd ages.

Fo-Hi, the third Messenger, taught legislation, order, justice. While the first two Messengers introduced religious principles, this one was the propounder of a Code of Laws, in which political sovereignty of a just character was the regnant impulse. China was his empire, where he was also called Pho-tha, or Bud-da. His was essentially a doctrine that corresponds to the Man, or the third Living Creature.

The fourth Messenger was the Apostle of the Hindus, the founder of the Brahmins, and known as Brigoo. He taught asceticism, chastity, morality, and all the virtues, many of which still constitute the Hindu traditional worship. He was the Bragi of Northern Mythology, and in Mexico was known as Quecal-Coatl—"he who was born of a virgin." He established the sacerdotal custom of white robes, symbolical of the purity of his doctrines.

These first four Messengers were symbolized respectively in their order by a lion, a bull, the face of a man, and a flying eagle, on each of which were six wings, signifying the Naros, or the cyclic period of their advent. See Rev. iv: 7, 8.

Zaratusht, or Zerdosht, was the fifth Messenger, whose name means King of the Rising Light, thus establishing his dignity as a Child of the Naros. He inaugurated the worship of Fire as having reference to pure Spirit, for by fire was meant God, the sacred fire in a censer being a symbol of heavenly truth. This worship was perverted by his successors into adoration of the element itself. He was the Zoroaster of the Persians, Zor Aster, Sol Asterius, "Star of the Sun." He was a teacher of spiritual magic, mathematics, and philosophy. Next comes Thoth of the Egyptians—the sixth Messenger. He has been called the second Hermes, and because of his vast knowledge, Trismegistus. He was a prophet, taught thaumaturgy, and was a great adept in occult wisdom and in the knowledge of divine things. It was he who gave to God the name Osiris.

In succession comes Amosis, the seventh Messenger of God. He was depicted with an open book, or Book of God, open at

the seventh chapter, the number of his epiphany. See Rev. x: 2. As with his predecessors, he remonstrated against the prevailing falsehoods upon earth, and strove to rectify the perversions which follow so naturally in the path of priestcraft.

As regards the first seven Messengers the reader will note the corroborative references to the seven angels of the Apocalypse, the prophecies in which book are the promulgations of Adim, Æon, or Oän (Oännes, a Sanscrit word meaning The First).

Here the mystic seven is completed and a subsequential order fulfills the dynastic allotment, the eighth being Lao-Tseau, and the ninth, Jesus, their teachings of the love doctrine being practically identical, though the latter evidently bore a relationship to the seventh, from whom he receives a book (Rev. x: 10).

The tenth Messenger was Mohammed, and the eleventh, Chenzig-Khan. This brings the order to about A. D. 1200, plus the vulgar era. The twelfth Messenger belongs to our own period.

The Anno Mundi of these Twelve Messengers necessarily comprehend but a fraction of the years of our terrestrial history, for preceding this were doubtless other similar periods —pursuant to certain repetitions of the various arcs which make up the geometrical ratios in the life circle of the planet. But these as belonging to our especial chronology are certainly sufficiently latitudinous, albeit to the seer endowed with the Hermetic vision their continuous manifestations as a part of the eternal law is readily recognized.

And in addition to these there were what is known as the Cabiri, or supplemental teachers, whom different nations regarded as of similar import and as functioning under a similar law. And with them all the celestial and astronomical elements involved have become sadly confused with the biographical items of the manifestation itself.

JOHN HAZELRIGG.

(To be Continued.)

INSPIRATION.

BY LEANDER EDMUND WHIPPLE.

In judging the character of mental work, and estimating its value, its authenticity and the source of its thought-activities, the idea of Inspiration frequently comes forward for consideration. It is usually misunderstood and quite commonly misjudged. The word, itself, is almost always misinterpreted. The common theological interpretation tends toward a monopolizing of the word under that meaning, and probably has been the cause of much of this misinterpretation, if not, indeed, of all misunderstanding of the word and its uses. This is shown by general disinclination to use the original meaning of the word itself, and a tendency to view inspiration as the act of some other personality, operating upon the "inspired" one from outside his own being, rather than as it should be considered, an intelligent act of his own spirit through which he receives knowledge by drawing supply from the everlasting fountain of REALITY.

To every one who would think aright and thereby accomplish results of value to the race, this discrimination between meanings is most important; because, if the word be wrongly interpreted every avenue of pure thought on the subject is closed and the empty babblings of shallow opinion disturb the atmosphere, misleading all who hear. Correct interpretation, however, opens wide the flood-gates of *real knowledge*, which comes to all with the inbreathing of truth.

The derivation of the word Inspire is the prefix in, and *spirare*, the verb to breathe. To breathe in. To receive willingly. Inspiration is inbreathing, receiving, recognizing and appropriating that which is *real*, and therefore both true and *good*. There is no root for such a meaning as either the giving of something or the receiving of something by means of the special grace of another.

Inspiration relates entirely to man's own attitude and

action, not in the least to the action of any other intelligence toward him; and the illusion of a special favor of God, exercised toward certain ones to the exclusion of others, closes the door to inspiration, by the very vanity which it arouses in the personal mind, with regard to being a supposed object of special grace. "The gods help those who help themselves;" and he who inbreathes the spiritual atmosphere of truth, by means of understanding man's relation to the universe, receives the grace of God and develops the power to understand the wisdom of the RIGHT. He then is inspired. Of God? Yes! but by his own act of willing reception, and through his own freedom of choice. The difference between doing this himself, of his own accord, in the perfect willingness of true freedom, and its being done for him—knowledge being thrust upon him, or impotently poured into him, without application on his own part, is the measure between a supposed separate inspiration and a UNITED UNDERSTANDING.

There is nothing in the derivative meaning of the word inspiration to warrant its use in the sense of its being the act of one person applied to another. That use of the word came later, and seems to have been given to it for the purpose of establishing a theological tenet of belief. There would be less objection to this as one of its usages, if thereby its real meaning were not weakened. But where one of these meanings is adopted the other usually deteriorates until its use is discontinued. One of the evils of the use of the erroneous meaning, is the lack of individual effort by others, that so commonly accompanies the opinion that the favored one has been especially "inspired," or appointed to demonstrate certain power; and consequently, that no other person can do it. This lowers true self-respect, reduces energy, and weakens vital force in many ways. The apathy that follows renders life practically useless, under the blighting opinion that unless operating under the special favor of God those who are so favored will outstrip, in any event, therefore it would be useless to make effort. This is a fundamental error of reasoning based upon opinion generating from a false interpretation of the word inspire.

The tendency to misunderstand inspiration may be heightened by the passage in Genesis, which, while describing the creation of man the second time, reversed the direct act of life giving in the words: “ * * * and breathed into his nostrils the breath of life; and man became a living soul.”* This is a mistranslation which misleads, even deceives, mankind. A closer translation of the original Greek reads “and caused him to breathe through his nostrils the breath of life.” The difference in meaning, here, is great and the results of the two beliefs are quite opposite. God’s inspiration of man is always a natural causation of action *within man himself*, operative through his own intelligent and willing attitude, and the application of the powers generating within his consciousness.

Infinite Intelligence inspires no worthless material and quickens no dead issue. It operates only through life; and the more abundant the demonstration of life by the individual himself, who alone can demonstrate it, the deeper the inspiration possible on any subject. Unless he lives within his own consciousness God lives not in him.

The act of God in presenting truth to man is not an act of special grace to one, or to a few. It cannot be such an act. Truth is whole and God is infinite; and an act of special preference is entirely contrary to the nature of either of these ideals. The whole truth of God is given forth all the time, everywhere and for everyone. It is, therefore, ever present and always accessible. It may be appropriated by whomsoever is prepared to understand it. This preparation is a matter of growth through comprehension, development by means of understanding and use in practical application for good purpose. The preparation must be entirely one’s own conscious act. The development is partly conscious, but largely subconscious. The practical application is the result of a willing response of the heart and its energies to the quickening influences of the activities of truth, in a superconscious recognition of reality.

God and his UNIVERSE OF REALITY are always with us. We

*Genesis ii: 7.

have only to recognize—to open willingly to the gentle influences of active intelligence, and to breathe within our comprehensive being the flowing activity of life—in order to receive a full inspiration of truth direct from God; not because he has chosen any one of us to be his special messenger, but because we are ready to receive, to know and to do the will of the Infinite, regardless of our own desires. The sacrifice of the personal self is the principal requisite for true inspirational powers. Then one “inbreathes” the spirit of God, thus becoming truly “inspired.”

The first step toward inspiration is the casting out of personal opinions, views, wishes or judgments. Then there is room, so to speak, to be filled; and the comprehension of truth may come and abide with us. To receive willingly and in true freedom that which the higher perceptions recognize as real, is “inspiration!” God presents the whole of himself to *every one of his children*; even as the sun shines alike upon the blind and on those who see its light. He who will may see, know and understand the things which those who are spiritually blind pass by without a sign. This is more an act of free willingness than it is usually recognized to be. The unwilling never become inspired and are never leaders in any cause.

This very act of willingness to do that which is right, or of willing to be that which *is*, and the recognized act of the giving over of self to the higher inspiration of truth, seems to be the principal reason for the opinion that God, acting as an outside party to the transaction, has first especially quickened the one so giving up his self-being. God quickens the universe and he who will may share its life-giving activity and energy. Man yields to the pure influences of truth; and in that yielding his still separate thought makes it seem that there is a separate personality influencing him. Truth *is* God, but not in a separate sense, and its operative action cannot be partial. The willing soul yields to persuasions of its own higher intelligence, which *knows the truth*; and THE GOD WITHIN HIM causes the full inspiration of wisdom. In this sense God inspires man—*every man* when he is ready to receive truth.

This is not a difficult task for man—it is a most holy delight. It is not exclusive to a few, but it is open to all; the preparation, only, is necessary. The gentle breezes of evening blow—and each one, be he beggar or king, has but to turn his face toward them to receive their refreshing coolness. The morning sun lights up the earth—and each one need only open his eyes to be filled with the radiance of day. Impartiality is the first characteristic of the operation. The activity of Truth glorifies the life of the universe; and every man, at some time in his career, in this incarnation or another, opens his receptive heart and is filled with the conscious perception of divine reality in all being. Then the spirit of truth, which is the active essence of his own being, enters his comprehension—and his consciousness of its entrance becomes his inspiration; for truth now abides in his conscious understanding and he may safely be trusted as leader, teacher or sage. His words are the bread of life, for they contain only grains of truth. And breeze, or sunlight, or inspiration—all are the whisperings of the Almighty, to be recognized by the sense, the perception, or the consciousness of man; and each, on its own plane, is in some degree, an inspiration of that which is real, therefore true.

To see, recognize, know, comprehend and understand a truth is to be inspired with the reality of that truth. In the act of inspiration the God within the spirit of man rises to meet the God within the divine spirit of truth, and in the fullness of the inspired recognition the two are seen as one.

This is the fulness of Inspiration—truth entering the consciousness of man through the open door of his divine willingness to be true, to do right, and to demonstrate the *real* in every act of life. Such an one will speak with wisdom; and the words from his tongue will be tipped with flame that will burn away the errors of limitation and implant wholeness in their place.

When inspiration is claimed, as a special gift from God to *one particular individual*, by means of a discriminating act, it is always safe to look carefully at every statement and at each feature presented, before accepting either the idea or the au-

thority. Such claims are usually based upon a short-sighted view of both the nature of man and the source of wisdom. They are personal in their characteristics and bear limitations in every feature. They are apt to be Godless. They are not inspired views of either human life or divine being. He only is inspired, who, through having conquered self by means of understanding all phases of his being, has ceased to look upon self as important, either to himself or to others, recognizing the ABSOLUTE WHOLE as the only Reality, and its *activities* as the open book of truth.

In the enjoyment of truth the heart develops wisdom which the tongue may speak forth in inspired words. The truly inspired speak words of wisdom, but they never say, "God told *me* this;" neither do they refer to *themselves* in connection with the thought or its expression. The inspirational idea carries the consciousness on to so high a plane of action that personality vanishes from the comprehension; and *self* disappears first of all. The forgetting of self, therefore, is the first step toward inspiration; and oblivion of personality, in all forms whatsoever, is the only assurance of standing in the presence of Wisdom. Then the tongues of fire give voice to the words of truth and knowledge is born within the home of the soul.

There can be no full recognition of truth without genuine inspiration, because the entrance of truth to the realm of understanding is by direct *in-spirare*—the immediate receiving within of the messenger of wisdom. This is the leaven which leavens the whole loaf of the bread of life, that he who eats thereof may have everlasting life because of the knowledge of REALITY thereby obtained.

In the development of inspirational qualities by minds that have become absorbed in the separate affairs of personal life, the will is largely instrumental. When the true will is once recognized and trusted, the separate selfhood must be permanently set aside before inspirational qualities can be evolved. The full act of this abnegation of self must both begin and end in a perfect willingness to know, to be and to do that which is real; and in full freedom of action to re-

nounce whatever is not consistent with actual truth. Such losing of self-will in the perfect freedom of a willingness even to be lost, for truth's sake, throws wide the door to the temple of wisdom and opens the flood-gates of the waters of life which sweep personal errors from the land and cause it to blossom forth anew with the flowers of inspirational understanding of the spiritual activities of principles, which are the source of law and of life.

Truth is divine; and the divine understanding of truth is inspiration, both in the inception and the giving forth of its wisdom. Wisdom and understanding combine in a divine consciousness which expresses its activities in inspirational utterance that cannot be mistaken. The ideas involved proceed only from the activities of THE WHOLE; and to those who do not understand the ideas, the words uttered under inspirational knowledge have no meaning. This is the principal reason why the inspirational instrument of truth is seldom recognized and never understood by the worldly mind.

The value of inspiration in practical life is of more importance than the unthinking mind might recognize. It rests in the fact that the inspired mind is open and receptive to whatever is high and pure enough to appeal to spiritual intelligence; this brings it constantly in relation with all the higher modes of thought, and grades of development of intelligence, so that the influences of the mind are always of the highest order, and its thought associations are uplifting and regenerating. In such life-experience the intellect is quickened, the light of intelligence shines brighter, comprehension is more keen, and the understanding grasps deep questions, solving their problems with ease. All of this operates naturally to produce greater ability in any undertaking; accomplishments seemingly impossible are then easily realized. Even the simplest acts of life are better performed with the mind, heart and soul open to the inspiration of a higher development.

It is a grave error to suppose that inspiration makes one visionary or uncertain in his reasonings; by the very nature of the truth which is his inspirational guide, every result must be the opposite of this. All things are thereby judged

wisely and with good purpose. The opinion rendered may not always be acceptable to the mind of the world but time will invariably prove it correct. Inspiration never misleads, and under its guiding influence the **RIGHT** is always chosen.

The inspired mind always leads the world; but the world knows it not, and commonly reviles that which it irresistibly follows. The influx of truth, however, to the rightly inspired mind, renders it impossible for the opposite thought-influences to enter. Then the mind, being free, is strong and impervious to anything the world may say or do; consequently the reviling word or thought has no power and produces no result. Knowledge of the **REAL** generates full confidence and shows the unreal to be nothing. The product of nothing is **NOT ANYTHING**.

The man who simply accepts and believes every thing that comes to him presenting a fair visage, is not the inspired one. Credulity is not inspiration; neither does it lead to such powers. One whom we may consider truly inspired, no matter how we may deem the inspiration to have come, is so open to truth that his mind is filled, and his intelligence shines with the light that renders error, of any degree, an impossibility; then only that which is real can receive recognition. This demonstrates the infinite security of inspiration. No more holy messenger of "the good" can possibly come to man; and at the first sound of its gentle voice the door of the heart should be—yes, always *is*, thrown open wide, and the angel truth-bearer is bidden to enter and to remain forevermore. No man ever mistakes this call, when truly heard, and no one fails to hear if he holds self in the background and is ready to advance. It is the other quality, the self-centred appearance of wisdom where only foolishness holds sway, that is frequently mistaken for inspiration—and the folly of the fool when crowned king is almost beyond description. When given undue consideration, self both befools and belittles man. The "inspired" fool is empty of wisdom and his decisions are always wrong. God and truth are alike unknown to him.

Inspiration and wisdom are close companions. Where one abides the other is always found, and the mental conditions

which render one of these possible naturally generate the other. The thought of the Wise is always inspired, because the activities of truth are received with every comprehension; and each impulse consists of both receiving and giving forth again the ideas of reality contained in the consciousness of truth. The wholeness of wisdom and the perfection of the operations of inspiration in the human mind render this dual action both necessary and certain, while it relates in any way to human existence. In the wholeness of the inspired thought is found the wisdom of the judgment exercised on a given subject; and by the amount of wisdom shown in the mental operation together with its results, do we judge of the inspirational nature of the original thought.

Wisdom is the source of every inspiration; and inspiration is the demonstrative activity of wisdom. God is the intelligent impulse of all wisdom; therefore, we may truthfully say that the wise man is inspired by the act of God; but only when we realize the true relation existing between God and man, and understand the ways in which the mind of man must operate to receive from the spirit of God—the UNIVERSAL ALL—that influx of intelligence which may enable the intellect to grasp the meaning of truth and recognize the presence of reality.

Inspiration is simply the influx of truth to the consciousness of man, who is the true son of the living God. Truth is always present, everywhere, and consciousness is eternally capable of recognizing its being; only "self" stands between, holding the veil of personal conceit which seems to exclude vision. But the veil is as gauze and honest effort causes it to fade, while a larger comprehension shows its meshes to be nothingness and brings the beholder face to face with the living truth, who immediately enters and makes that heart her abiding place. Then the tongue gives utterance in that truth-blessed heart, every spoken word being inspired, and God breathes forth the truths of the ageless Æons through the willing heart of conscious man, now made pure by the divine reception of the holy messenger of selfless love.

While any one spirit of humanity is excluded from the

comprehension of brotherhood, the whole truth is not received within the heart, and there is no inspiration of heart, mind, thought or tongue. Inspiration refuses the unhappy medley of separateness for those who were born whole, and sings her life-song only to the diapason of **HARMONIOUS WHOLENESS FOR EVERY CREATURE**. In this divine wholeness the Being of God is recognized; but elsewhere only the non-being of a separated personality—a masked appearance, but not a reality.

Inspiration never teaches of separate personality, for either God or man; but invariably leads to ground so high and atmosphere so pure that merely personal thoughts vanish; and their absence is never recognized—so all-absorbing are the intelligent activities of truth. Does not this fact strongly suggest their nothingness?

God never inspired man to teach or speak of limited personality as real. Truth never prompted the inspiration of separateness as moral or spiritual philosophy. Inspiration never prompted man to these utterances, and man never was inspired by, or inbreathed or received within his consciousness any such ideas. The first opening of the conscious understanding to the inspirations of spiritual philosophy, banishes every such opinion. The light of pure intelligence allows them no darksome shadow against which to stand and they instantly hie themselves to their own dank caves of nothingness. The infinite truth of an inspired thought is the divine educator of the soul and in its presence no error can stand. Truth is **ONE**, Goodness is **WHOLE**, and God is **ALL-INCLUSIVE**; none of these ever inspired anyone with a lie.

The value of these facts to man, as regards his spiritual welfare few, if any, would question. Their practical value in this everyday life is equally as great and some of them may be readily understood. There are few people, with any comprehension of life, who would not like to possess the power to understand those things and affairs of life and being which lie beyond the range of external vision. Most people recognize a value in such knowledge. This opinion is right and the value most pronounced. In the first place, he who possesses the introspective power of inspirational thought has

the means of understanding himself, and through the knowledge thus attained of so regulating his outward actions as to make the best of all the forces at his command. The broader view of the world and of the nature of others which this insight affords, next brings him closer in touch with the better qualities of those with whom he comes in contact, the superior knowledge possessed giving him the balance of power in any honorable transaction; and other transactions, wishes or thoughts have no affinity with the mind that is inspired of truth.

With the inspirational action of the spiritual intelligence activities are exercised within the comprehension, that cause the mind to turn spontaneously to higher things; then *ideas* are recognized in all their pristine glory, where before, perhaps, only "things" attracted attention. This operation alone, insignificant though it may seem, at first glance, is of sufficient importance on both planes of life to be considered an adequate return for all external sacrifice that may have been found necessary in order to gain the ground of inspiration of soulful truths. These feed the mind, the intellect, and the heart in the most satisfying way; but the abundant presence of the "things" of personal life proves to be only a stimulating influence under which more is desired, regardless of the quantity of present possessions or of their necessity. This results in mental starvation in the midst of plenty.

One genuine inspiration of thought based upon reality would have prevented all these results and have caused the mind to lay aside its separating wishes and turn its intellectual powers in their natural channels of recognition of that only which can satisfy the aspirations of the soul. Then those qualities which generate in the desire to be true, come to the fore in every mental transaction, and one thinks more clearly; because, being free from the agitation of desire he is calm in spirit, peaceful in mind, and strong in intellectual capacity. Then better results spontaneously come forward to verify the truth of the action, and inspiration proves to be the greatest source of power, ability and usefulness, as well as of contentment and satisfaction to mankind.

The rightly inspired mind is the only teacher that can be depended upon in any line of research. Truth never comes in the garb of scholasticism, egotism, or set rules and formulas of any kind or description. Its selfless whisperings are the inspirations that teach to the receptive hearts of the enlightened the mysteries of reality, which are too fine for external ears to hear or physical instruments to manipulate. And these spiritual whisperings of the knowledge of truth, if disregarded by the intellect that has once become quickened by their glances of light, become the thunderings of a raging tempest within the heart; once started they will never cease until the eye sees with the light of intelligence and the ear hears through the willing response of the *reality* that is within.

The eye which sees the truth acts under the guiding influence and the light of inspiration; the ear which hears the harmonies of perpetual activity, responds to the inspirations of the listening and receptive heart; and the mind which, renouncing its own self-desires thus exercises its faculties, functions and organs, is open to truth. Then inspiration pours in a flood of light which renders every possible subject of life clear and distinct, insuring judgment and action that are absolutely right. It does not follow that right judgment will be recognized as such by the world at large. It would seem that it should be so, but the mind or faculty that is wrong in itself cannot see the RIGHT and it passes unrecognized, as sound in the presence of the deaf or light with the blind. This need not deter us, however, from properly seeking the right and retaining it when found. Seek not the living among the dead, but in the illumination of LIFE RIGHTLY UNDERSTOOD.

On no subject of human life do we take the opinion of the uninformed. He only is fitted to decide or advise, who thoroughly knows every point bearing upon his subject; and the test and proof of his knowledge must ever be the results of his dealing with that subject. To us his statements may seem vague and uncertain; but if a fair test shows that their natural operations result in that which is right, true and real, the truth must rest within them and it should be our pleasure to seek it; when found we may truly rejoice. Truth is the sub-

stance of every soul; but it must become active in the intellectual responses of the mind before it will be recognized or understood.

The principal result of inspirational activity in the mind is the recognition of truth; its continued operation is the understanding of truth; and its full fruition is the consciousness of truth. Incidentally the inspired mind gives forth information, because it is the nature of truth to go forth and to produce results for good; but the inspiration itself is the unobstructed entrance of the living activity of truth to the inner chambers of the willing and receptive mind. When truth enters, the just heart careth not whether outward recognition be present. The consciousness of the living presence is sufficient, and the mind thinks unhampered by opinion, unabashed by praise and undaunted by criticism or condemnation. Only the just can judge wisely, and without wisdom there can be no recognition of inspiration, or of inspirational development.

The inspired one needs not the applause of the multitude; it means nothing to him. Equally so their condemnation. Both are nothing, because generating in the emptiness of non-recognition of the real truth in the operation or the actual facts of the transaction. The emptiness of his ignorance is no recommendation to the critic's claim to superior knowledge. Neither does the truly inspired mind or heart grieve because those who are of his kin or acquaintance in personal life fail to recognize his harboring of the Angel. The prophet is not without honor *except* in his own country; there the laughing-stocks are always open and the cross is ever hewn, ready to be placed upon his shoulders.

In the minds of scoffers, the reversed action relating to personal life is as prominent in their common opinion as it is with regard to the relation of minds or souls to their bodies, or with the supposed origin and relation of members of the personal family. In all these problems the action is exactly reversed and the views entirely wrong. The mind that has become inspired with the truth about the eternal changelessness of real life and being, invariably asks of these self-deluded ones, "Who is my father, and who is my mother?" And

to one who has received the call through the entrance of truth, the next question comes naturally enough, "Wist ye not that I must be about my father's business?"

Say what he may, everyone has a profound respect for what he considers to be inspiration. There is something within man's nature that tells him, even against his own outer feelings, that certain utterances are the result of inspiration; and when he hears them, the one who speaks these words is received by him at once as a chosen one, commissioned to give forth this knowledge. But, as before stated, the truth about inspiration is that it is an inflowing of the light which is always ready to inspire every heart with intelligence; and that the commission is perpetual to every one. The selection rests upon the *receiver* not the *giver* of favors in the matter.

God's realization of the eternal activities of being, is a perpetual inspiration to all humanity; and its reception is a matter of willing response on the part of each individual. Water does not flow uphill, neither does inspiration move in channels not fitted for its onflow of active understanding. Whether any one person can become inspired in his utterances, depends upon whether he has prepared his heart for the influx of that which, being infinite is everywhere, and being the intelligence of the Infinite mind always existed in spiritual activity and always was ready for recognition.

God inspires the universe by his own perpetual activity of absolute and ubiquitous truth; but man inspires himself by receiving into his understanding the comprehension of the truth which is freely given to all. It is only the unsound conceit of self-will that claims special inspiration for itself to the exclusion of others, or in any way as a personal distinction. Such claim can never be true. It is contrary to the nature either of the truth as the inspiring influence or of God as the source of the Inspirational act. There is no *personal* truth, and there can be no personal inspiration of truth. Inspirer, inspired, and inspiration must always relate to individual comprehension and acceptance of the indivisible wholeness of absolute reality; and in this no merely personal thought can hold sway.

The true God is not a person, but the living principle of Being itself, and does not intentionally imbue separate personalities with special understanding regardless of their own development.

Inspiration is universal and has no personal characteristics or tendencies. It stands at the portal of the soul, calmly awaiting the recognition of its being by the spirit which quickeneth and maketh alive, and until spiritual comprehension throws open the door it knows there is no welcome within. Inspiration never intrudes where she is not welcome.

The inbreathings of the comprehensive soul are the inspirations of God entering the spirit of man for the fulfilling of the law of eternal life.

LEANDER EDMUND WHIPPLE.

LIFE.

BY THOMAS EGAN.

In the days of old two men of Athens met in the porch of the King Archon, one of them Socrates the philosopher, the other Euthyphron the soothsayer. Socrates was there for the purpose of answering to a charge of impiety against the gods, and Euthyphron for the purpose of bringing that very charge against his father. Socrates, therefore, thought this an excellent opportunity to learn something of the nature of piety, and of impiety, especially so as Euthyphron professed proficiency in such knowledge.

“For surely,” thought Socrates, “any man who would have the temerity to openly prosecute his father on such a charge must possess more than ordinary knowledge on such subjects, and would be perfectly sure of the justice and necessity of his action.”

But when put to the test Euthyphron found himself in a false position, and also in a hurry, leaving one aged man to his death to go and prosecute his father for impiety, of the nature of which he had proved himself ignorant.

It appears to me that the world is dying because of its ignorance of just such natures as that of piety, for if they were understood life would also be known. For some years I have been studying the nature of virtue, and of my success or failure you may judge in the following.

The laws of life read: “Love thy neighbor as thyself,” and “Do unto others as you would they should do unto you.” Love and justice, then, must be different parts of life; hence, life must be a union of various necessary essences rather than a something devoid of variety, or a sameness identical throughout. What, then, is the nature of these parts: of love, justice, etc.? Socrates compelled Euthyphron to confess that the pious must necessarily be just, and this gives us the Key to the nature of the virtues. To love your neighbor you must be just, merciful, faithful, etc., to him; but if these virtues

form no part of love's nature, how can the law be obeyed? If love is an entity, all-sufficient in itself, it needs no attributes to perfect it, but will be perfect in itself and necessarily independent of the other virtues. But if you strip love bare, taking from it prudence, patience, justice, purity, etc., what have you left? Love, then, is an indivisible union of the virtues, for its separation from its necessary attributes means annihilation.

As with love, so with the other virtues; for justice could not be very just without prudence, patience, etc.; and patience without prudence is as absurd as prudence without patience. Each virtue looks, at first sight, like the sunlight, which appears to be one, until investigation reveals the truth. The musical keys give us an excellent illustration of the manner in which the virtues are arranged. Each key contains seven notes that are immediately active and five that act as auxiliaries. The seven belonging to the key proper are sufficient for all ordinary occasions, the other five being called upon to meet unusual demands. Each key is simply a different arrangement of the very same notes, for the use of no note is denied to any key. As different keys produce different results, it is obvious that each particular piece of music produces better results in one particular key than in any other.

This is a clear illustration of the manner in which the virtues arrange themselves; for when love is in demand they arrange themselves in that particular manner best suited to love's necessities, and when justice is in demand they arrange themselves in that manner best suited to further the ends of justice. This union is not fixed; it is not like that seen in the face of a statue or painting, but is adaptive, and adjusts itself to thought and emotion. It is an indivisible, yet adjustable, union that records life's ways, now expressing love, now patience, etc. As each key compels the notes to melodiously flow in certain channels, so does each virtue compel our thoughts to flow harmoniously and form certain unions; for thought is constructivity in evolution, and each virtue has its own particular form of creation that fits in with those of its companion virtues.

It is true that both virtue and vice may be expressed in the

same face; but not at the same time. If you investigate the nature of any particular virtue no vice can be found therein; neither can virtue be found in the nature of vice. Life is given us for use, not for abuse, and the moment man abuses virtue he has personified death. If he persists in his viciousness, virtue leaves him as vice takes possession, and he sinks to the lowest depths, despite what Darwinism says to the contrary. Contrary laws must ever produce contrary results. Life is virtue used, and Death is virtue abused. None can use and abuse virtue at the same time; therefore, none can be progressive and retrogressive at the same time. Hence, though a man may be just now, and unjust in half an hour, he is not progressive and retrogressive at the same time; for the progressive are not just at one time and unjust at another; they are just at all times.

This gives some idea of the nature of the chief form of unity, and it will be found as manifest in all art and science as it is in music.

RATIONALITY OF LIFE.

No sane man could doubt the rationality of such a union as we have been discussing, but, unfortunately, all men are not quite sane. We are often told that Christianity is most excellent in theory, but impossible in practice; but those who speak thus never give us any substitutes for the laws of love or of justice. If life is harmonious it is also rational; for if harmony and rationality are not identical, they are, at least, inseparable. We will look, however, at the law; for if life is rational it will be seen in its law.

Love says: "Love thy neighbor as thyself." Justice says: "Do unto others as you would have them do unto you." Now these laws demand the same thing exactly, for he who loves his neighbor as himself does to others as he would have them do to him. Is it because these laws demand too much that they are said to be impracticable? Is it too much to love your neighbor as yourself? In what manner can the law be improved? By substituting "Love only those who love you" and "Do to others as they do to you"? These may be good in the

jungle, but not in the city. He who permits himself to be governed by the actions of another concedes a superiority to that other. Those who are governed by such law will hardly turn the other cheek, but will strike back, *if the other fellow is small enough*. To obey such law you will love those who love you, strike those who strike you, and growl at the hounds that growl at you. You could not take the initiative in anything, because you have no will in the matter; you have no character at all. You can be moved to laughter or anger at will, for you have feeling and passion only for the amusement of others.

But some may say that we should love our neighbor as he merits. This would do very well if we had the necessary intelligence to accurately discern the relative merits of our neighbors, for no small degree of wisdom would be necessary to form right judgments. Were it simply a case of *avoirdupois*, we could get each individual's exact value by weighing him. But scales will not do in this case, for we have to weigh that which has nothing material in its nature. We must weigh intellectual and moral worth, and to do so we must be intellectually and morally proportioned to our task. If the law, "Love thy neighbor as thyself," is considered impracticable because it demands that we love our neighbor equally with ourselves, how much more impracticable is a law that demands that you love some of your neighbors more than yourself? Rational law bids you "Love the Lord thy God with all thy heart, mind, soul and strength, and thy neighbor as thyself." This demands all you possess, but no more; for to whom much is given much is required, etc.

These substitutes that we have considered are by no means rational. If you desire to acquire and retain sanity you will get in harmony with Scriptural Laws, for they are capable of securing the welfare of an endless variety of beings, obedience being all that is required on your part. What kind of being is it that cannot be benefitted by obedience to these laws? Those who obey the law are orderly and sane in their conduct, but those who disobey are personifications of confusion.

It is obvious that where we find discord and confusion there we also find deformity; but where we find order and harmony

there we find symmetry, proportion, form. In the present case the form is one of special interest because of its rationality and morality. Life, then, may be considered as the indivisible and adjustable union of rational entities. It is this form that sculptors try to hew out of stone, that painters endeavor to transfer to canvas, and that poets try to describe with words. But they cannot picture life entire, but only one unchangeable phase of it, as love, mercy, etc. For each of these virtues, taken separately, is a personality capable in its own particular functions, but there its ability would have an end. Thus, love could perform the duties of love, but not those of justice, etc. Such personalities would be very incapable if they became separated from each other; and if man was created on that plan our close union would be a necessity. One person would not be permitted to be alone, because individuality would mean general incapacity. One virtuous man, created on the existing plan, would be worth many such men; for man may possess all the virtues in an efficient degree.

Man is not a personification of any particular virtue, neither does he personify them all in an equal degree. There is certainly some cause why men are masculine and women are feminine, and if we seek honestly there is no reason why we should not find it. The reason of sex is found in the dual nature of the virtues, some of which are stern and unrelenting, the others being soft and yielding. The stern and unyielding virtues, as justice, are masculine; but the soft and yielding, as love, are feminine. As justice must be patient, merciful, etc., it is evident that it must, in some degree, be feminine; and as love must be just, prudent, etc., it must be partly masculine. It is this indivisible union of sex that gives us reason. This is admitted by those who ask: If God is Infinite Love why should we fear Him? The answer to this is: Because He is also infinitely just; and though love is not to be feared, because of her ever-forgiving nature, you will find that justice is to be feared; for Justice is the virtue that places everybody in that position to which they have adapted themselves, despite what Darwinism says to the contrary. Would you have everybody placed in positions they are not adapted to?

Let us draw upon our imagination, and suppose we have discovered a nation entirely of men who have not the slightest degree of femininity in their nature. We would find them simply beating each other to death; for without love, mercy or patience in their nature, what else could they do? And if we found a nation of women entirely feminine, having no degree of masculinity in their nature, we would find them in the act of kissing each other to death, dying in each other's embrace; for without any sense of justice or prudence what else could they do but forgive and weep over each other? All this, of course, is impossible from the nature of things; nevertheless, there may be more in sex than we dream of in our philosophy. It is certain that the sexes cannot be separated and rationality retained.

IMAGE OF GOD.

We are now in a position to understand what is meant by the Scriptural assertion that man was created in the image of God. It is obvious that there is a contrary difference between equality and inequality, and it is equally obvious that the Infinite must be equally male and female, because He must possess all the virtues in an infinite degree. Hence, when He created Adam in His own image He created him sexually equal. But afterward He put Adam to sleep and performed the operation that partly separated the sexes; for after the operation Adam was a personification of sexual inequality, with the masculine virtues predominating, while Eve was a personification of sexual inequality with the feminine virtues predominating. These are the accurate definitions of the words man, male and female.

If you doubt this go to Gen. 5:3, and read there that Adam begot a son in his own image, and called his name Seth. Now, if the sons of Adam were begotten in the image of their father, in whose image were the daughters begotten: in God's, Adam's or Eve's?

If you still doubt, go to Gen. 6:4 and read: "There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men and they bear

children to them, the same became mighty men of old, men of renown." Why was the offspring begotten of human and superhuman mighty and renowned?

My purpose, so far, has been to prove that life is an indivisible and harmonious union of the virtues, a union that can adjust itself in response to the demands made upon it, a union conspicuous for its rationality, morality and spirituality. In doing this it is found that the question of sex is too deeply involved to be passed by, however desirous we may be of doing so, for life cannot be explained apart from sex. We did very well until we came to form. At this point Woman presented herself, and said: "It is time, my sons, you took me into account, for though I have not bothered you for ages, I am here now, and here to stay."

The question of sex also involves the Personality of Christ, for there are those who assert that His Personality is not different to that of other men. But if He is the begotten Son of God His Personality must be different from that of other men. The Fundamental Law demands the existence of a begotten Son of God. The begotten Son of God must be sexually equal; for He is Infinite. This can be found in His work, for love and mercy predominated. According to St. John there will be no doubt as to His nature when He comes as Judge, for then His femininity will be seen when He judges His own; for love, mercy, etc., will be given to them, but stern Justice without mercy will be given to incorrigible offenders. There is quite a difference between a mercy seat and a judgment seat. Let us now take a partial survey of this sex question; for if the sexes are intellectually unequal there can be no Infinite Being, and the theory of the survival of the fittest by a natural selection that raises the average of the race is simply an absurdity, a myth; for under such conditions intellectual exhaustion will finally destroy the race.

To hold that woman is less capable than man is to hold that the feminine virtues are less capable than the masculine, and as each person represents a union of virtue it would appear that the male represents a larger portion and the female a smaller. Therefore, each person really represents a certain

quantity of personality. This must be so, because there are no various qualities of virtue. You cannot purify purity nor rectify justice. It can be proved to a hair that all beings are equal, their knowledge, wisdom and personal beauty, etc., being proportional to their age and experience.

Now if the parents are equal the offspring will be equal to either, but if they are unequal the offspring will be a just medium between them, being less than the greater and greater than the less; for the result of all unions is equalization, and in such cases the offspring is the result. If, for instance, man is to woman as three is to one, granting that three is thrice greater than one, the offspring will be equal to two, a just medium between them. And this will be the case whether the offspring be male or female. Hence, though the sexes be intellectually unequal in the beginning, they will equalize themselves in the offspring. But if it be that woman was inferior in the beginning, and has retained her inferiority, it is obvious that the human race has been suffering from intellectual exhaustion since the creation of man.

If, therefore, the daughters of men bare children to the sons of God, those same children were mighty and renowned. Hence, the Scriptures and Reason are consistent with each other; for whether the daughters of men bear children to the sons of God, or not, the results of such a union are accurately stated in the sixth chapter of Genesis. If you substitute quantity for quality you make a bad case worse; for the union of superior and inferior qualities means organic destruction. It is not natural for men to be born blind, color-blind, deaf, crippled, idiotic, etc., but if we pay no heed to sexual law, and make matrimony a catch-as-catch-can affair, we must expect the world to be filled with incompetents and cripples. Actual affinities only can produce perfect men and women. All men are not equally masculine, some are more so than others; neither are all women equally feminine. Do you think that everything but sex is governed by law; that here all is lawlessness? For one chance of the world being progressive there is an endless number that it is retrogressive.

In conclusion I will state that the existence of God is not

beyond proof, that there is nothing material about life, and that man must either give up the idea of the moral and intellectual inferiority of woman, or give up the idea of the human race being progressive.

THOMAS EGAN.

TRUTHS OF RELIGIONS.

BY E. D. BROMHAM.

If we look at our race in this age of unrest we will find that the majority are exhausting all of their energies in acquiring the material things of life, and the beliefs that were held by our ancestors are passing away. This is true even of the better and thinking classes, who have found in the doctrines of Christianity so much that they cannot accept that many have concluded that it is entirely false.

The West would do well, ere casting all aside, to learn what are the teachings of The Christ as well as His predecessors. This can be found in the sacred books of the East, whose spiritual and moral teachings are all the evidence that is necessary to prove the greatness of those who are their authors.

All religions that exist or ever have existed, as far as we know, have degenerated when given into the care of a priesthood. If we wish for truth we must take away the forms and ceremonies that have been added by them. This is as much the case in Christianity as with any of the earlier ones. When this is done we shall find that the spiritual and moral teachings of all the great masters have been identical, and though given to humanity in different guise, as was necessary if it was to help them, the principles taught were ever the same.

What matter if we follow Krishna, Laotze, Zarathustra, Buddha, Christ, or even that of the West, Quetzalcoatl, who, the Spaniards found, had taught the same doctrines in Mexico as Jesus had done in the hills of Judea.

If they are the same we will be in the right path whether we take one or all as our guide. When we learn this we know that humanity has not been left alone in the past, but has had teachers that have helped to quicken evolution, without which

individuals would have had to live many lives ere they learned by experience the laws that govern all. I am sure we will hesitate to cast aside such teachings when we realize what they will do for us if we try and follow the example of those great beings who came to help us in our long pilgrimage, and of which the Western world knows so little.

We have been too apt to think of the people of the East as barbarians, but they had great thinkers there ages ago. If we examine "The Upanishads" we will find a philosopher whose vision of reality has never been equalled by any other that this world has known. Great and famous civilizations have passed away of which we have little or no knowledge, but which had their thinkers and teachers, and were far higher in many respects than ourselves, if we can believe what slight evidences are left to us. In the Western world there is one at least of the Eastern teachers that most of us know something of, and that is "The Buddha," and we must both love and admire this man who renounced a throne and accepted poverty that he might be an example to the world and help us to live the life that leads to Nirvana or Union with Divinity. To-day he receives the gratitude and love of millions of people, who give offerings daily at his shrines. This religion has degenerated, as in the case of all that pass into the hands of men who use the power that they receive for ends of their own, but this Eastern Faith has caused no blood to be shed in the centuries that have passed. Few religions can say as much.

The awful history of Christianity, on the other hand, drenched Europe with blood for nearly two thousand years; and this is the effects of the religion supposed to have been taught by The Christ. A Buddhist will take the life of nothing except in self-defense. When we think of the slaughter that goes on in the animal world, not alone for food, but what is called sport, and this by the heads of our governments, we are forced to conclude that there must certainly be something fundamentally wrong in a religion that can allow its professors to act in such a cruel and barbarous manner. The ancient creeds taught the doctrine of reincarnation, which says that if we harm others it reacts on ourselves. This has been lost to the

Western world, and we must regain it if we wish to elevate our true selves. Look at the records of the past and you will find that this belief of a series of many lives was universal. The absence of it in Christianity has been the cause of most of its cruelty and oppression. In reality, it was taught and accepted by "The Christ," as He distinctly states that John the Baptist and Himself were the reincarnation of earlier prophets. We know that the Apostles were Essenes, and pre-existence was one of their beliefs, but the Roman church discarded it with many other truths. We could expect nothing but what occurred after the gospels had passed through the hands of bigoted and ignorant priests.

The real Christ and His teachings we need never cast aside, as He taught the same spiritual and moral truths that were given to the world by His predecessors, and however His life and doctrines may be changed He was an example to mankind that can never die. Where can you find one that did not receive love, compassion and tenderness from this Great Being? The poor and needy were His friends, and if He denounced the rich it was only those that used their wealth to live a life of selfishness.

We find that all the Great Masters taught the doctrine of reincarnation, and also that it was a part of the real Christianity. Would it not be well, therefore, to examine this as one of the forgotten truths? If we do so we shall feel very differently in regard to this life of ours, for then we may regard this earth as a school for us, and we may come back again and again, until we have learned our lessons; and when we have graduated here we shall pass to still higher positions. The erroneous idea in regard to this doctrine of reincarnation is that by continued vicious and cruel lives we may descend into the animal race. But this is impossible. It has never been taught by any but ignorant or degenerate races; for the human intellect, Ego, or Soul, is the only thing that incarnates, and this does not take place on this earth until evolution has developed the physical body used by man.

If we look at humanity and see the inequality that exists, many being born diseased, and brought up in squalor and

criminal surroundings, with no chance to grow higher, while others come into the world with wealth, affluence, and the companionship of people with high moral qualities, which make it almost impossible for them to go wrong, we may well stand aghast at the suffering endured by so many apparently innocent beings. If this were the life we were to be judged by, and no previous or future ones taken into account, then the Power that rules us would be the most unjust and cruel that the mind of man could conceive; and though people may say we are to be judged differently, our reason tells us that no one can be ready for a higher life after a career of vice and crime, even if he err only through ignorance.

A religion that teaches the judgment of the individual by a single life is bound to produce cruelty, for that is its nature, as it is entirely devoid of justice. It is no wonder that the Inquisition existed for centuries in Europe, as it is the natural outcome of such a creed. No religion worthy of the name can exist without a belief in repeated lives. The only possible theory outside this is to deny our existence after this life, but man will never give up his belief in a future, as it is part of his very nature. All this is changed, however, when we accept the doctrine of reincarnation, for what is so cruel and unjust in one life is very different if we look at those that we have lived in the past and know we shall live in the future many more. Then we shall understand that the trials and troubles that come to us are lessons that we need to develop our true selves.

These teachings of the Masters are very different from what man has been accustomed to consider as religion, for they taught obedience to nature's laws and the maxims that Purity, Truth, Compassion, Fortitude and Unselfishness were what man must strive for. If the Law is broken, payment must be made, and when this is understood we shall at least hesitate ere we do wrong, as there is no escaping the consequences of such acts. Then will be cast aside the idea that some priest or minister can nullify our actions by the payment of money, or even prayer. This would be a blessing, as the world has been retarded in its evolution by the giving of our-

selves into the hands of men who are no better, if as good, as those whose sins they have claimed to have the power to absolve. Even repentance must not be counted on except to help us avoid the same acts in the future. One cannot say God never forgives, for even man does that, and the Father is certainly greater than any man. Still we cannot rely on this, as He certainly never interferes with nature's laws, and what we do against the law must be settled in some other life if not in this one. The fear of what we call death will be eliminated when we know that we shall return to our physical life, and have chance after chance for further development. Even the criminal and the outcast have a surety of the attainment of perfection in the future. Ultimate salvation for the entire race of man is a very different theory from the doctrine of "many called but few chosen," that we have been accustomed to hear in the Christian churches.

The Western world to-day seems to think that the great aim in life is to amass wealth. This is often at the expense of much suffering to many people, and very seldom does it bring either happiness or contentment to its owner, even if success crowns his efforts; for too often it results in broken health and deterioration of character, while many of the so-called life's failures are far higher in the scale of evolution than the possessors of large material means. When we come to realize that the only permanent wealth we can have is what we make of our higher selves we shall change our views in regard to what are true riches, for when we return to this earth we shall bring the same character that we had when we left it. That which we make depends on ourselves; but if we attain a high and noble nature we shall have a treasure where "neither moth nor rust doth corrupt and where thieves do not break through and steal."

Some may say that being born with a certain character it is useless to attempt to make it different. But that is nonsense, as in the past we have made our present one, and if that is badly built it is certainly the right thing for us to rebuild, even if we have to begin at the foundations. Though this may be no easy task—as it has taken us so many lives to form that

which we have—by continued effort we shall improve; and though the progress may be slow, and with many failures, the first steps always being the most difficult, we may take courage if we find in the months or even years that there is improvement. Every gain is for eternity, and when we have finished our evolution in this world it goes with us to higher spheres.

When these teachings are taken to the heart and applied to daily life we shall be a far happier and more contented race, for the Brotherhood of Man will be something more than a dream; and each day, when work is over, if we can point to some act of kindness or unselfishness whereby we have been of help to some of our brothers who are perhaps less fortunate, we shall not only quicken our evolution but that of others; and this is all any religion can do. But it is by action, not prayer, that this is to be done. The world has had too much of the latter in the years that are passed while mistakenly believing we could escape the effects of breaking nature's laws by asking forgiveness of God.

One of the objections that have been advanced in regard to the living of many lives is that we can remember none of those that have been lived. But this is natural, and also a great blessing; for if we were able to look back at the long past we should be aghast at the slowness of progress, and would be indeed disheartened. The future will disclose all this when we are advanced enough to have the knowledge act as a spur for greater endeavors instead of making us despair of further development.

We shall then rightly regard our mistakes as a part of the learning process in those ages when we were so ignorant of the laws that govern, and press with renewed vigor on the road that ends in unison with "the universal self"—the goal of all mankind, for nature herself constrains us in this, even if we are ourselves unconscious of it.

The most essential thing to do, then, is to find the Path that leads to this goal, and forsake the wrong roads; for we know that the Great Masters of ethics teach ever the same doctrines. If these be once understood we can never be deceived by any teachings of men; for if they disagree with these Truths they

are false. Then we may know that we have builded on a rock where the storms of disbelief can never affect us.

Humanity can then take up its long journey with hope and courage, and as year succeeds year, and life after life is lived, each will find that the evolution of the higher self is proceeding with a rapidity that would have seemed impossible before entering upon this way of Truth. Then we shall go higher and higher, until at last we enter into our heritage, and become as Gods, for we shall have attained Divine Perfection.

E. D. BROMHAM.

THE EARTH.

(In March.)

Black is the Christ which saveth me,
 With a tinsel of frost put in!
 Harsh is the grey of the sky; the day
 Is bitter with sleet and din.

For the spheres are in travail,
 The stars swing low,
 There is light, nor love, nor air
 Of the sweeter waft; but the torture throe
 Of the greater rebirth's care.

For over and over the law hath power—
 I must sleep, I must hark, I must heed;
 I groan with the young of the wolf and flower,
 I am all of the cosmic need!

But lo,—lo, cometh the white bloom now—
 Far down is its starlike gleam;
 The young lambs' bleat and the green grass glow—
 Just a little while to dream!

MARTHA VIRGINIA BURTON.

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT

METAPHYSICS AND EDUCATION.

The individual whose mentality has been molded mostly by tradition, if he be at all open to new ideas, experiences a sense of freedom entirely new to him when the light of the philosophy which we call metaphysical—world-old yet ever new—dawns upon his hitherto sleeping soul. He is truly “born again,” and life assumes a new aspect. His former pursuits take on a new interest. He looks upon his friends and acquaintances with different eyes. He feels that the meaning of life for him is changed altogether and forever. Nothing can darken his eyes again; nothing obscure his path to freedom; his ideals are raised to a higher standard, more difficult to attain, perhaps, but his former languid interest has become enthusiasm, and will carry him to heights he never dreamed of before this revelation came to him.

The new man wonders that he should have been contented to wander along life’s pathway with unseeing eyes, outside the gates of the realm of mind whose treasures are always for him who seeks in earnest. “Ask and it shall be given you; knock and it shall be opened unto you; seek and ye shall find.” And so it ever is. The unthinking, unseeking mind gets nothing, while he whose soul thirsts for knowledge, for wisdom, finds the key that opens the treasure-house to him.

The metaphysical side of every individual is more or less his upbuilder, according to the stage of his evolution. After his awakening it depends upon himself when and how much this side of his nature is developed.

Those who have the rearing of children, and particularly those who know metaphysical principles, have a great and priceless privilege in such an opportunity. They may, with a guiding hand, point the way aright for these budding natures

from the very beginning, instil truth and principle by daily precept and example, and thus ground the character so firmly in the right and the good that the higher nature will prevail. Life will then be an entirely different affair, in sharp contrast to the existence of the average undisciplined man or woman. Each must work out his own salvation; but, given the right start, which is the birthright of every child born into the world, the discipline is easier to bear, the suffering is minimized, and the progress of the soul assured.

The pure soul of the child is usually handicapped from early infancy by the lack of judgment and moral strength displayed in the rearing of these little ones, under which the character suffers a detriment, or worse, which sadly retards the development of the individual, and which causes him untold mental distress if not soul-anguish, until he has fought his way to peace. How much of this might be avoided by a wise guidance in early life!

No one has any right to undertake the responsibilities of parenthood unless he or she is capable of being at the same time the teacher, in order to inculcate those principles which are the foundation of right living and thinking, without which so many lives are shipwrecked.

Until he is evolved to that plane of purity where the temptations of the senses can no longer allure, where the soul remains calm and self-poised, no individual can be too strongly supported by the dignity and integrity born of moral principle; for as he thinks so he becomes, and his influence upon others will partake of the nature of his thinking.

E. F. S.

FAITH THE REVEALER.

There was a time in the world's history when faith meant knowledge, not only in the domain of metaphysics, but even where knowledge of the material world was concerned faith was supreme as judge and revealer.

In such an age science took a secondary place. The Church was at the head of all, and the priest was the dictator of the spiritual world. It was distinctly a theological age, and faith,

in its pure meaning, was perverted and made to stand for conditions foreign to its real nature and province. Its pinions were bound to the wheel of superstition, and it failed of its high office. It was not until knowledge began to work its way through the darkness of such an age that faith was liberated. It has had to suffer much tribulation and discredit since the time when it was the divine oracle; but faith has a grandeur and nobility all its own which made the ages when it was predominant great ages.

Now all those conditions are reversed; the intellect rules; the man of science has changed places with the theologian. The age of knowledge has come, and faith takes the lowly seat.

The present age believes in the results of observation, in the practical things of this world, and so science has overleapt faith, and, in an attempt to usurp the territory of the spirit, even tries to penetrate to the unseen world. Thus faith and science are antagonistic when they should be allies. They look askance and question each other's attitude. But, nevertheless, faith leads the way for knowledge, exploring in advance.

Faith deals with the imagination, while science works with the understanding. Intuition is the organ of faith; that of science is observation. Faith presupposes knowledge, and with the aid of faith, knowledge advances step by step. Science concerns itself with that which can be known, while faith, fixing its eye upon the future, deals with that which has not yet been revealed. It loves to sweep the horizon of the invisible realms, but it is, nevertheless, planted upon the rock foundation of knowledge.

While faith seems to occupy the subordinate position, in reality it can never lose its high place in the consciousness of man. The infinite mind is omniscient, and has no need of faith, but we shall never know so much as to make faith unnecessary. In that vast outlying territory of the region of truth, faith is at home.

All reformers do their work by faith. Knowledge and science have two opinions upon the subject taken in hand by these advanced minds, but the faith grounded upon the re-

generation that is to be effected is noble and generous, and achieves great things, for it is the ground work of all enthusiasm; it is born of moral enthusiasm. All men of faith believe in inviolable law, and trust implicitly in principle.

Faith is an attribute of great beauty, and lends itself to the exaltation of the mind. With it there comes to the soul the innate assurance of the realities of the spiritual universe. Without it, nothing remains but materiality, the shadow only of the real life. An ideal element is necessary to glorify man's commonplace existence, and in faith he finds it. He who lacks this beautiful quality of the soul is like a ship sailing without a compass.

E. F. S.

HELPFUL THOUGHTS.

Have your ideal, and hold to it with unwavering trust, fearless, dauntless, unmoved by appearances, and that ideal will actually manifest. All the power of the universe will sustain you in the creation of that ideal. Stand upon your highest vantage ground of what you believe to be Absolute Good and you will find yourself working in oneness with the Divine Law of the Universe.

Should you find yourself in the wrong path, turn immediately away from it, spend no time in regret, but advance with the assurance that your own indwelling wisdom will lead you aright. This is the true way of unfolding a consciousness of mastership. It is evolution of the ideal of you, or the *true self*.

Life permeates and pervades *all*. An understanding of this *truth* will cause that perfect expression to manifest. Dwell in the vibration of *this thought* and you will experience wonderful results.

A consciousness of the All-Good as an ever-existing *truth* puts the individual above all fear of another's suggestion of evil.

Under the light of man's intelligence the untrue, or the mirage of earth-life, quickly disappears.

Every shadow leaves its impress, but not to mar the soul. The *unfoldment* of the soul is the greatest work we can attend to, and the physical, being but an expression of the soul, will become more and more beautiful and perfect as we seek higher realms of thought.

Melt All in the crucible of *love*, then shall you behold the face of the Father, the Perfect Whole. Then you will comprehend all; no taint, no doubt, every thought given to the Christ, the *Truth*.

M. EVALYN DAVIS.

QUEST TRIUMPHANT.

I walked in the Northland.
 I thought on the mystery of Life-and-death; I despaired.
 When lo! I came to a little pine, stunted, growing on the side
 of a sand-hill;
 Beside the crooked, bent tree lay a sparrow, starved, frozen,
 dead;
 I picked up the little body, I stooped and hollowed out the snow
 and the frozen sand-dirt;
 And suddenly, down through the snow and the soil, I saw a
 blossom—
 The arbutus flower!
 And I thought again of the mystery of Life-and-death, but this
 time I despaired not;
 Now I laughed, and my soul went out to the little pine and the
 great lake,
 For now there was no more mystery!

H. BEDFORD-JONES.

Grand thoughts that never can be wearied out, showing the unreality of Time.—*Milnes*.

He is a wise man who dares not grieve for the things which he has not, but rejoices for those which he has.—*Epictetus*.

Silence and reserve suggest latent power. What some men think has more effect than what others say.—*Chesterfield*.

SOUL.

For every thing which can in any way whatsoever be dissolved and destroyed is either corporeal and composite, or it is allotted its hypostasis in a subject. And that indeed which is dissolved is corrupted, because it consists of a multitude of divisible parts: and that of which it is the nature to exist in another vanishes into nonentity when separated from its subject. But the soul is incorporeal and external to every subject, subsisting in itself, and returning to itself. Hence it is indestructible and incorruptible. . . .

For that to which soul accedes necessarily lives, and that which is deprived of soul at once becomes destitute of life. Either, therefore, it lives through soul, or through something else, and not through soul. It is, however, impossible that it should live through something else alone. For everything which is participated either imparts itself, or something of itself, to its participant. But if it experiences neither of these it will not be participated. Soul, however, is participated by that to which it is present, and that which participates of soul is said to be animated. If, therefore, that which is participated introduces life to animated natures, it is either life, or vital alone, or both life and vital. If, however, soul is alone vital, but not likewise life, it will consist of life and non-life, and will not, therefore, know itself, nor return to itself. *For knowledge is life, and the gnostic power so far as it is such is vital.* If, therefore, there is anything in soul without life, this will not possess essentially the power of knowing. But if soul is life alone, it will no longer participate of the intellectual life. For the participant of life is vital and is not life alone; *i.e.*, the first and imparticipable life; but the life which is posterior to this is both vital and life. Soul, however, is not imparticipable life. And hence it is at the same time both life and vital. . . .

Every soul is an essence vital and gnostic, and a life essential and gnostic, and is knowledge, essence and life. All these, the essential, the vital, and the gnostic, subsist in it together; and all are in all, and each is apart from the others. . . .

For in the essence of soul there are both life and knowledge; since every soul would not know itself, if the essence of it was of itself deprived of life and knowledge. And in the life of the soul there are both essence and knowledge: for life without essence and without knowledge belongs to material lives, which are neither able to know themselves, nor are genuine essences: and knowledge which is unessential and without life does not of itself subsist. For all knowledge belongs to that which is vital, and which is of itself allotted an essence.—*Proclus' Metaphysical Elements*. Translated by Thos. M. Johnson.

For it is necessary to posit The Good, on which all things depend, but it depends on nothing. Thus the absolute principle is The Good itself, which all things desire. It is requisite, therefore, that it abide immutably, converting all things to itself, just as the circle revolves about the center, from which all the lines flow and to which they tend. An example to us is the sun, which is, as it were, a center to light, which emanates from it and at the same time is attached to it. Indeed, light everywhere co-exists with the sun, and is nowhere separated from it; even if you should wish to sunder it into parts, nevertheless light will remain concentrated in the sun.—*Plotinus*.

SWEDENBORG, THE INVENTOR.

Emanuel Swedenborg, the great Swedish scientist and seer, was the first inventor of the aeroplane. He said it would work, but that he had no desire to go up in it. Twenty years ago I saw reproductions of the original drawing, and now believe his claim to be justified. He was also the inventor of the speed tank for testing boats, and the first to make it possible to transport ships overland, which he did for King Charles XII of Sweden, during the siege of Frederickshell. These inventions are mere dots in Swedenborg's wonderful life, and he is considered by the most noted scientists of to-day to be far in advance of the present age.

—*Carl von Ahrens* in the "Toronto Sunday World."

Covetous desire is the greatest (source of) sorrow, appearing as a friend, in secret 'tis our enemy.—*Buddha*.

LOVE AND LAW.

The aim of science is to discover the laws of Nature. In each department of science scientists are seeking to obtain knowledge of the particular laws which belong to that particular department. In botany they seek knowledge of the laws which govern the growth, variation and species of plants; in astronomy those which guide the stars and planets in their courses; in geology those which determine the nature and changes of the soil. And so on through all the manifestations by means of which the Life that is in Nature reveals itself.

Now there are laws which, dominant in certain conditions, are yet subject to other laws, wider, greater, more comprehensive, and under the influence of these higher laws become modified in action and in force. Water, for instance, obeys the same law as the stone in falling from height to depth if its passage be unchecked and its course unconfined; but the man who studied it when swayed by the law of gravitation alone would remain ignorant of that further law which modifies the force of gravitation, and compels water, confined or under pressure, to rise to its own level. Again, Nature studied under abnormal conditions will yield to the student no accurate knowledge of her normal laws. A plant grown in a cellar, for example, will obey Nature's behests so far as the law of growth can, in a cellar, work itself out; but he who studies plant life only as it struggles in a cellar will have a very false conception of what life really is when fostered by those influences of light and air which are essential to Nature's complete process.

So it is throughout the vast kingdom of which Nature is queen. The lesser laws, bounded by conditions either cramped or abnormal, are overridden by bigger laws as the conditions widen and change; and the knowledge of individual laws working in particular conditions is useless unless that knowledge be extended to the grasp of the larger laws which dominate the lesser.

In no study are men so likely to be led astray by the observance of laws under partial or fallacious conditions as in the study of physiology, and in no other branch of science would such an imperfect method of investigation as vivisection be tolerated. Observation, indeed, is accomplished; knowledge, of a kind, is, indeed, acquired; but the observation is of abnormal conditions, and the knowledge, consequently, is inaccurate and misleading. The fundamental position of the vivisector in truth is false. In what other department of science would

it be considered possible to gain knowledge of one object by studying another? If the botanist or the gardener desires to cultivate a knowledge of roses he does not investigate cabbages; nor does the scientist, eager to learn the nature of electricity, betake himself to the analysis of coal gas. It is reserved for the vivisector, destitute, I am constrained to believe, of the sense of humor as well as of that of humaneness, solemnly to set out to tell us all about man by the study—and that not even under normal conditions—of dogs, cats and rabbits. To the vivisector, apparently, not the quality of his work, but the quantity of it, is the chief end in view; he seems to imagine that in the mere multiplication of cruel, contradictory and speculative experiments lies the road to success.

Obtuseness is indeed one of his predominant deficiencies; a limited mental outlook, an inability to see beyond the walls of the laboratory. He is incapable, as it would appear, of relating the part to the whole, of considering conditions, of differentiating the normal from the abnormal. To him disease is not foreign to Nature, but her most interesting aspect; the laboratory conditions are not adverse to accurate knowledge, but propitious; he has yet to realize that fallacious methods lead to wrong conclusions.

Vivisectors have much to learn, indeed, from ordinary common sense before they can arrive at true science. They have, for one thing, to study the surface laws under natural conditions before they can begin to understand the deeper laws which underlie them; and they have to travel the path of humility before they can even approach to the knowledge of the greatest law of all, the fundamental, all-embracing law of the universe. Could they but even dimly discern it, they would cease to be vivisectors; for that law is Love.

It is the ultimate law which initiates, controls and contains all other laws, however, apparently unrelated, however, seemingly in conflict.

As the leaves of a tree are far away from the body of the tree, springing not from the stem but from the twigs; as the twigs merge into the branches and the branches into the trunk, so it is with the laws which guide the universe. The further away from the source of life, the more numerous, the more complicated, the more divergent the manifestations of Life; but the source is one, indivisible, irresistible, omnipotent. Omnipotent, for the basic Law of Love cannot with impunity be violated; and because vivisection, in its reckless search for facts, for half-truths and quarter-truths, transgresses against that law in its methods, its aims, its very conception of the

constitution of Nature, the knowledge gained by vivisection is bound to prove false, misleading, disastrous.

“One law, one life, one element.” Those words were spoken by a poet, but they proclaim scientific truth. The discoveries of the truest and most advanced science go to prove that there is but one life which pulses through all the universe, but one primary element, from which all forms are constructed; and it will be seen that there is but one law which dominates all other laws, and that law is Love.

“One law, one life, one element,” sings the poet, and adds:

“And one far off divine event
To which the whole creation moves.”

That event is one which will make vivisection impossible, will make all cruelty impossible, all selfishness, cowardice and treachery impossible; since it is no less a thing than the recognition by humanity at large of that great Law of Love, no less a thing than the taking of it into men's hearts, the living of it in their lives.

Far off is that event, to be discerned but dimly as yet, and perhaps only by the eye of the poet or the seer; for creation, moving toward it, moves but slowly. “And yet”—I finish with the world-famous words of Galileo, spoken long ago, true then of the earth, though nobody would believe him; true then and now of the whole vast creation to which we and the animals alike belong—“And yet it moves.”

—*G. Colmore*, in “The Herald of Health.”

WHAT THINKING DOES.

We continually people the space in which we live with pictures of the thoughts we think, which have as tangible an effect upon the inner atmosphere by which we are surrounded as the aroma of a bunch of violets or mignonettes has upon the outer air, and is just as perceivable to our inner perceptions.

—*Ethne*, in “The Arya.”

The most important period in the life of an individual is that of his development. Later on commences his conflict with the world, and this is of interest only so far as anything grows out of it.—*Goethe*.

There is a god within us, and we have intercourse with heaven. That spirit comes from abodes on high.—*Ovid*.

ONENESS.

All beings are beings through The One, both such as are primarily beings and such as in any respect whatever are said to be classed in the order of beings. What, indeed, would they be if they were not one? Truly, if deprived of oneness, they are no longer that which they were said to be. Neither would an army or a choir or a herd exist, as such, unless each of them was one. But neither would a house or a ship have an existence unless they possessed The One; since a house is one thing, and also a ship, which one if they lose the house will no longer be a house, nor the ship a ship. Continued magnitudes, therefore, unless The One is present in them, will not exist. Hence, when they are divided, so far as they lose The One they change their existence. The bodies, also, of plants and animals, each of which is one, if they fly from The One, thereby becoming dissipated into multitude, will lose the essence which they before possessed, no longer being that which they were, but becoming other things, and continuing to be these so long as they are one. Health likewise subsists when the body is congregated into one, and beauty flourishes when the nature of The One confines the parts of the body. And Virtue reigns in the soul when the soul tends to unity, and is united in one concord.—*Plotinus*.

In the system of Aristotle there was a God who was not part of Nature. His life is the thinking upon thought. Aristotle argues that God could not, as thought, have any object of thought inferior to himself, else the divine thought, by thinking upon an inferior object, would suffer change and degradation. God, therefore, can only think upon himself.

—See *Metaphysics* XI, 9:4.

Conquer your foe by force, you increase his enmity; conquer by love, and you will reap no after sorrow.—*Buddha*.

Sacred are the lips from which has issued only truth. Over all wealth, above all station, above the noble—the robed and crowned—rises the sincere man. Happy is the man who neither paints nor patches, veils nor veneers! Blessed is he who wears no mask!—*Ingersoll*.

THE INFIDELITY OF PREACHERS.

It is impossible to calculate the moral mischief, if I may so express it, that mental lying has produced in society. When a man has so far corrupted and prostituted the chastity of his mind as to subscribe his professional belief to things he does not believe, he has prepared himself for the commission of any other crime. He takes up the trade of a priest for the sake of gain, and in order to qualify himself for that trade he begins with a perjury. Can we conceive anything more destructive to morality than this?—*Thomas Paine*.

YOU ARE MADE BY YOUR THOUGHTS.

How many persons realize that they are made by their thoughts? Have you ever considered the question seriously? If not, begin at once, and change your expression by thinking different thoughts, thoughts that will make you beautiful instead of selfish, interesting instead of morose, optimistic instead of pessimistic. Is it possible, then, to change our characters by our thoughts? Yes, indeed, we can guide and control our thoughts, if we try to do so.

—*The Phrenological Journal*.

She sent some money to Ireland to pay the passage of her sister to Boston. She came by the Cephalaria. The girl watched the papers carefully to see when the steamer would arrive. At last there was a report of her; but it was terribly disappointing to the girl, who went to her mistress in great distress, and said to her: "The Cephalaria has got in, but, O saints in heaven! an accident has happened to her!" The lady took the paper, and this is what she read: "The Cephalaria below. She has broken her record."—*Waif*.

WITCHES.

A woman in Butler, Pa., was charged with being a witch. The allegation being that she went into a neighbor's barn, and by the use of witchcraft cast a spell over a cow which prevented it from giving milk. The court sentenced the "witch" to pay a fine of five dollars and serve ten days in jail.

This event occurred in the year of our Lord 1909, and still we say that the world is advancing and that an era of broad-minded tolerance exists! Before we become too much puffed up over our advancement we should reflect that much barbarism is still to be found in supposedly enlightened communities.—*The Optimist*.

Have a heart that never hardens, a temper that never tires, and a touch that never hurts.—*Charles Dickens*.

The word "mathematics" originated with the Pythagoreans.—*Proclus*.

One of the doctrines of Pythagoras was, that of all solid figures the sphere was the most beautiful, and of all plane figures the circle.

Diogenes Lærtius, *De Vit. Pyth.*, VIII, 19.

Every negative implies an affirmative.—*Plato*.

His (Plato's) main point is that true negation is correlative to true affirmation.

Being is the sum of positive attributes, while negation, as the shadow of affirmation, is likewise finally comprehended in the totality of being.—*Plato*.

Vegetables have sensation but not motion.—*Plato*.

EUCALYPTUS PUBLICATIONS OF THE GOVERNMENT MISQUOTED.

The Department of Agriculture has recently been informed that certain of its publications dealing with eucalyptus have been misquoted by several companies interested in selling lands. For instance, Circular 97, of the Forest Service, has been misrepresented as saying that California will in a few years be the only source of hardwood supply in the United States. Such a statement has never been made in any of the Forest Service publications, and is not considered a fact.

The Department experts believe that there is promise of considerable success in the cultivation of eucalyptus trees in many parts of California, but estimates of profit and of growth have been attributed to the Department which are unauthorized. There are many uncertainties connected with eucalyptus culture, the Government experts say, which the investor should take into account.

In some cases statements falsely attributed to the Forest Service in advertising matter have been corrected when attention was called to the facts, but not before the misstatements had been widely circulated. Secretary Wilson says he does not intend to allow the name of his Department to be used as

a means of victimizing the public, and that in future any concern which attributes to the Forest Service unauthorized statements may expect the statements to be publicly disavowed.

The ship, upon clearing the harbor, ran into a half-pitching, half-rolling sea, that became particularly noticeable about the time the twenty-five passengers at the captain's table sat down to dinner.

"I hope that all twenty-five of you will have a pleasant trip," the captain told them as the soup appeared, "and that this little assemblage of twenty-four will reach port much benefited by the voyage. I look upon these—twenty-two smiling faces much as a father does upon his family, for I am responsible for the safety of this group of—seventeen. I hope that all—thirteen of you will join me later in drinking to a merry trip. I believe that we—seven fellow passengers are most congenial, and I applaud the judgment which chose from the passenger list these—three persons for my table. You and I, my dear sir, are— ere, steward! Bring on the fish, and clear away these dishes."—*Everybody's Magazine*.

Lo! on my soul a sacred fire descends,
Whose vivid power the intellect extends;
From whence far beaming thro' dull body's night,
It soars to æther decked with starry light;
And with soft murmurs thro' the azure round,
The lucid regions of the Gods resound.

—*Proclus*. Trans. by Thos. M. Johnson.

The One remains, the many change and pass,
Heaven's light forever shines, Earth's shadows fly;
Life, like a dome of many-colored glass,
Stains the white radiance of Eternity.

—*Kuhns*.

All things are either in themselves or in others.—*Spinoza*.

Nothing really exists which is not self-determined and self-related—which has not a self which it maintains through all its changes.—*Hegel*.

He who does not know his way to the sea should take a river for his guide.—*Plautus*.

Whene'er a noble deed is wrought,
 Whene'er is spoken a noble thought,
 Our hearts in glad surprise
 To higher levels rise.
 The tidal wave of deeper souls
 Into our inmost being rolls,
 And lifts us unawares
 Out of all meaner cares.

—*Longfellow.*

If you want enemies, excel others; if friends, let others excel you.—*Colton.*

The one enemy we have in this universe is stupidity, darkness of mind; of which darkness there are many sources, every sin a source, and probably self-conceit the chief source.

—*Carlyle.*

The only evolution of any really human interest, and worthy of any human regard, is the evolution that springs from resolution and the birth of freedom in the self-conscious soul.

—*Rev. James Wood.*

A talisman that shall turn base metal into precious, Nature acknowledges not; but a talisman to turn base souls into noble, Nature has given us; and that is a "philosopher's stone," but it is a stone which the builders refuse.—*Ruskin.*

Silence is the element in which great things fashion themselves together; that at length they may emerge, full formed and majestic, into the daylight of Life, which they are thenceforth to rule.—*Carlyle.*

The first duty for a man is still that of subduing fear. We must get rid of fear; we cannot act at all till then. A man's acts are slavish; not true, but specious; his very thoughts are false. He thinks, too, as a slave and coward till he has got fear under his feet.—*Carlyle.*

Only a thought; but the work it wrought
 Could never by tongue or pen be taught.
 For it ran through a life like a thread of gold,
 And the life bore fruit a hundredfold.

—*The Health Record.*

SATISFIED TO STAY OUT.

An old darkey wanted to join a fashionable church, and the minister, knowing that it was hardly the thing to do, and not wanting to hurt his feelings, told him to go home and pray over it. In a few days the darkey came back.

“Well, what do you think of it by this time?” asked the preacher.

“Well, sah,” replied the colored man, “Ah prayed an’ prayed, an’ de good Lawd he says to me, ‘Rastus, Ah wouldn’t bodder mah haid about dat no mo’. Ah’ve been tryin’ to git into dat church mahse’f fo’ de las’ twenty yeahs, an’ Ah ain’t done had no luck.’ ”—*Christian Register*.

A CHRISTMAS WARNING.

The Parson—You shouldn’t drink so much whisky. It will do you no permanent good. You should drink milk, for it contains all the elements of blood.”

The Tippler—Might s-suit you all ri’, mister, but I ain’t bloodthirsty.

“I want you children to go to my lecture to-night,” remarked a professor to the younger members of his family. “Couldn’t you whip us, instead, just this once, father?” said one of them.—*The Vegetarian*.

“What’s the wages, mum?” asked the applicant for a situation as cook. “I’m willing to pay you whatever you are worth,” was the reply.

“I’ve never worked for so little as that, mum. Good-day to you.”—*The Vegetarian*.

As two little girls were eating their lunch one said: “I wonder what part of an animal a chop is? Is it the leg?”

“Of course not,” said the other. “It’s the jawbone. Haven’t you ever heard of animals licking their chops?”

—*Christian Advocate*.

“I doubt ye are growing remiss, John,” said a Scotch parish minister. “I have not seen you in the kirk these three Sabbaths.”

John was not duly abashed. “Na,” said he, “it’s no’ that I’m growing remiss. I’m just tinkerin’ awa’ wi’ ma soul masel’.”—London “News.”

BOOK REVIEWS

PROCLUS' METAPHYSICAL ELEMENTS. Translated by Thos. M. Johnson. Paper, 201 pp. Published by the Translator, Osceola, Missouri.

We have before us a rare book in the above title. It has been translated from the original Greek by Mr. Johnson, editor of "The Platonist," a man eminently fitted for the task, which has evidently been a labor of love. The introduction opens with a most interesting sketch of Proclus, which gives the reader an insight into the character, aims and philosophy of this great mind, most delightful to receive. Throughout the entire book there are copious notes of explanation which make the work very valuable to the student. Mr. Johnson, in giving this admirable translation to the world, has conferred a lasting benefit upon all lovers of the Platonic philosophy.

MENTAL MEDICINE. By Oliver Huckel, S.T.D. Cloth, 252 pp., \$1.00 net. Thomas Y. Crowell & Co., New York.

This is a practical book, written from a "spiritual standpoint." It deals with the subject of drugless healing, and is the substance of a course of lectures delivered at the Johns Hopkins Medical School by the author, a prominent clergyman, and their aim is "to incorporate the fundamental teaching of mental science as used in modern psychotherapy." The writer further says as to the purpose of his book: "Whatever is worth while in the Christian Science movement, but without its extravagancies and inconsistencies, we want to show in its right relations in these addresses. Whatever is best and wisest in the Emmanuel Movement, but without its clinics and hypnotic treatments, we want clearly and strongly to emphasize." His discussion of the whole subject is clear, strong, and untechnical.

MYSTICAL TRADITIONS. By Isabel Cooper-Oakley. Paper, 310 pp. Price, 4 shillings. Published by The International Committee for Research into Mystical Traditions.

This interesting book is the "first-fruits" of the International Committee's work. The Preface is written by Mrs. Annie Besant, President of the Theosophical Society, who states that Mrs. Oakley has been toiling for long years to revive the memory of the Great Tradition, "to win a hearing for it from ears sealed by indifference; she has traveled all over Europe, to visit famous libraries and to delve into long-buried

volumes, following faint traces, unraveling tangled clues," etc. The volume is divided into two parts: Part I, Forms and Presentments. Part II, Secret Writings. All who are interested in Mysticism will find this a valuable addition to the literature.

BUDDHISM AND CHRISTIANITY FACE TO FACE.

With Introduction and Annotations by J. M. Peebles, M.D. Paper, 107 pp. Price, 30 cents (postage 4 cents). Published by Dr. Peebles' Institute of Health, Battle Creek, Michigan.

This is the report of a discussion between a Buddhist Priest and an English Clergyman, which took place before a large audience at Pantura, Ceylon, when the teachings of Buddhism and Christianity were compared and portrayed. The whole of the debate has been carefully collected and arranged in this volume. Dr. Peebles, who has spent much time in India and Ceylon, studying the people and their manners, writes the introduction and gives his comments. The report is altogether unique, and most interesting.

ANNUAL REPORT OF THE SMITHSONIAN INSTITUTION, for the year ending June 30, 1908.

The volume is bulky and full of interest. Among interesting subjects discussed we give the following: Aviation in France in 1908, by Pierre-Roger Jourdain; Photography, by Henri Armagnat; The Gramophone and the Mechanical Recording and Reproduction of Musical Sounds, by Lovell N. Reddie; Recent Researches in the Structure of the Universe, by J. C. Kapteyn; The Antarctic Question; Voyages since 1898, by J. Machat; The Birds of India, by Douglas Dewar; The Evolution of the Elephant, by Richard S. Lull.

There are over seventy-five plates, which add much to the reading matter.

PUBLICATIONS RECEIVED

THE WHITE FLAME. A Play. By Luke North. Boards, 117 pp., \$1.00. The Golden Press, Los Angeles, California.

FAITH AND HEALTH. By Charles Reynolds Brown. Cloth, 240 pp., \$1.00 net. Thomas Y. Crowell & Co., New York.

THE MAGICAL MESSAGE ACCORDING TO IÓANNĒS (St. John the Divine). By James M. Pryse. Cloth, 227 pp., \$2.00. The Theosophical Publishing Co., New York.

THE METAPHYSICAL MAGAZINE

Vol. XXV

APRIL AND MAY, 1910

No. 4

THE EGYPTIAN MYSTERIES

BY IAMBLICHOS

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

SEVENTH ARTICLE

THE DIVINING ART UNIVERSAL.

It clearly appears, therefore, that the technic of divining at the oracles accords with all the hypotheses which we have put forth in respect to the mantic art. For such a faculty, being inseparable from the constitution of places and bodies that are subjects of it, or preceded by a motion limited by number, cannot always prognosticate in the same manner things occurring in every place. But being separate and free from places and things that are measured by the enumerations of times as though superior to those existing in relations to time, and from those that are held fast by place, it is present with objects equally wherever they are, and is always conversant at once with those coming into existence in time, and likewise includes in one the truth of all things by virtue of its own separate and superior essence.

If, indeed, we have stated these things rightly, the divining power of the gods is not encompassed in parts by anything—neither by place, nor by a divisible human body, nor by a soul that is held fast in a single form of divisible qualities, but being separate by itself, and indivisible, it is present everywhere in entirety with those who are able to receive it. Not

only does it shine from without, and fill all things, but it likewise permeates all the elements, occupies the earth, and air and fire and water, and leaves nothing destitute of itself—neither living beings nor things sustained from the realm of nature. On the contrary, it imparts from itself an allotment of the faculty of foreknowing to some in a greater and to others in a smaller degree. Existing itself before all things, it is able, by reason of its separateness, to permeate and fill all things, according as every one is able to receive of it.

DECEPTIVE DIVINATION.

Let us now examine after this the other form of divination which is private and not public, concerning which thou sayest as follows: "Others are affected by standing upon indented marks,* like those who have been filled from an imperceptible inflowing of the divine pleroma." Hence because of those who make a bad use of this form of divining it is by no means easy to include it in a single explanation. On the contrary, being near at hand, and in a pernicious degree superficial, it is employed by many persons in falsehood and deception which may not be tolerated. Nor is there any god present at all, but a certain motion of the soul is produced which is repugnant to the gods, and allures from them a certain indistinct and phantom-like apparition which sometimes, because of the transient power, is likely to be thrown into disorder by the spiritual emanations of evil demons. But an appearing which chances to be genuine is likewise in other respects distinct, pure, unchangeable, true, and both inaccessible and unobstructed by spirits of a contrary temper. In like manner the darkness, from its peculiar nature, is not able to remain under the glowing sunshine, but suddenly becomes totally invisible, goes completely away from where it was, and takes itself off.

*Goethe indicates a magic power in certain marks or characters when he describes Mephistopheles as fastened inside the chamber by the pentagram:

"I must confess, my stepping o'er
Thy threshold a slight hindrance doth impede:
The Wizard's Foot doth me restrain."

So also when the power of the gods shines forth in many directions, pervading everything with its benefits, the mob of evil spirits has no field of activity and is not able to manifest itself in any way, but, on the contrary, falls back as nothing into non-existence, having no nature for activity at all when superior beings are present, and not being able to throw them into disorder when they are giving forth light.*

Whereas, therefore, there is such a difference in each of these classes, I will make use of no other tokens to distinguish them than those which thou hast mentioned. For when thou affirmest that "some are affected by standing on indented marks" thou seemest to signify nothing else than the cause of all the evils relating to these things. For there are some who overlook the whole matter of the Perfective Vision, not only in regard to the one making the invocation, and also the Beholder, but they likewise hold in contempt the arrangement of religious worship and the most sacred ordeal of encountering prolonged penances,† and also reject the sacred laws and ordinances and other Holy Rites. They consider the standing upon indented marks to be enough, and imagine that by doing this for a single hour there is a certain spirit introduced. Yet how may anything worthy or perfective take place from these things? Or how is the eternal and real essence of the gods to

*Proklos explains that when initiatory ceremonies are taking place, as in spiritual manifestations generally, baser spirits will often assume the guise of the superior genii, and draw away souls that are not pure. Hence the Chaldean Oracles declare that it is not proper to participate in them till purity is attained. "They enchant the souls and lead them away." Proklos says again, "In the most sacred of the Perfective Rites, they say that the candidates first encounter the multiformed and many-shaped races which come to view before the gods are to be seen; but they go on to the Mystic Cave unswerving, and having been made secure by the Rites they receive the divine illumination without alloy into their bosoms, and being stripped, so to speak, they partake of the divine nature. This, I think," he adds, "is what takes place in the spectacular manifestations."

†In all initiatory rites a probation takes place to test the fidelity and endurance of the candidates. The "Tortures" of the Mithraic Initiations consisted of long fasting, exposure to the severity of the climate, and terrors of wild beasts and the execution of a capital sentence.

be combined in sacred operations with temporary performances? Hence, through things of this character, such silly men go entirely astray, and are not worthy to be numbered with diviners.

OTHER MODES OF ENTRANCEMENT.

In regard to another kind of divination thou makest this statement, namely: "Others who understand themselves in other respects be one divinely inspired through the fancy:* some taking darkness as accessory, others employing certain potions, and others depending on singing and magic figures. Some are affected by means of water, others by gazing on a wall, others by the hypæthral air, and others by the sun or some other of the heavenly luminaries."

All this kind of divination which thou describest as being of numerous species may be comprehended in a single faculty, which may be denominated the "Bringing of Light." This evidently shines, however, with a divine luminance upon the ether-like and brilliant vehicle† which surrounds the soul, from which vehicle the divine imaginations, being set in motion by the will of the gods, take possession of the faculty of imagination in us. For the whole life of the soul and all the faculties in it being subject to the gods, are set in motion in whatever manner the leaders may desire.

This takes place in one of two ways: from the gods being present in the soul, or from the shining into it of a light coming beforehand from them. In either case the divine presence and the illumination are entirely separate. The attention and the reasoning faculty of the soul are therefore conscious of the events, because the divine light does not extend to these. The fancy, however, is divinely affected. As it varies entirely

*Greek, *φάνταστικόν* (*Phantasia*, or imagination) is defined by Chrysippos and Plutarch as the faculty which reveals itself and its causes; *phantastikon* or fancy, the term here used, as a vain impulse of the mind with no real cause; *phantaston* as the imaginable, anything that may make an impression; *phantasma*, a phantom, an apparition.

†The vehicle is called the "astral aura" by Paracelsus, and *Kamarupa* by Hindu sages.

from the habits of human beings, it is not excited from itself to the modes of imagination, but from the gods.

Since, however, the contrary principle, through a change throughout and absence from itself, is capable of receiving its contrary, or that which is akin or homogeneous through similarity may receive its like, the light-bringers likewise take the darkness as an auxiliary, and likewise employ the light of the Sun or of the Moon, or, in short, the open air, for illuminating.

Sometimes, however, they also make use of established conditions such as are familiar to the gods that are about to be brought thither, or chants or dramatic compositions; these having been suitably prepared for the order of reception, the coming and appearing of the gods. Sometimes, again, they conduct the light through water, since this medium, being transparent, is well adapted for the receiving of light.* But at other times they cause it to shine upon a wall, having beforehand made ready in the best manner a place in the wall for the reception of the light, by sacred delineations of engraved figures, and at the same time fixing it firmly in a solid place so that it may not be too much diffused.

There are also many other ways for bringing the Light; but they may all be reduced to one, namely: to its illumination in whatever way and through whatever instrumentalities the gods may choose to shine forth. Since not only the light is from without, and alone possesses everything subject to the will and intelligence of the gods, but, what is more important, it has a sacred irradiation derived not only under the æther on high but also from the air or from the moon or the sun, or some other celestial sphere, it is manifest from all these things that such a mode of divination is unlimited, primary in operation, and worthy of the gods.

*Damaskios explains this operation: "There was a sacred woman who had a nature divinely endowed in a wonderful degree. Pouring pure water into a glass cup, she saw in the water in the cup the ideal appearance of things about to take place, and foretold from the view things that would occur. But," adds he, "of such an experiment, we ourselves are not ignorant."

DIVINING BY AUGURY.

Come, then, let us pass on to the mode of divining which is carried into operation through a human technic, and involves much guessing and expecting. In regard to this thou speakest as follows: "Some have likewise established the technic of searching the future by means of entrails, birds and stars." There are also many other such technics, but these are sufficient for the exhibiting of every form of the art of divining. So, then, to tell the whole story this method makes use of many signs or symbols which have in various ways been made efficacious by the gods. From the divine tokens, according to the relationship of things to the signs that have been exhibited, the technic in some way arrives at conclusions, and guesses at the augury, inferring it from certain probabilities. The gods, then, create the signs either through the agency of nature, which is itself subservient to the generation of everything both general and particular, or else through the demons that operate in the generative sphere, who, taking control of the component parts of the universe, and of partible bodies, and likewise of all living things in the world, bring out with facility the phenomena which are pleasing to the gods. They make known beforehand, symbolically, the purpose of the divinity that is about to come, as explained by Herakleitos, "neither telling nor concealing, but indicating by signs." Thus, by foreshadowing, they impress, as by a likeness, the manner of the creation. In like manner, therefore, they generate all things by means of images, and likewise signify them beforehand through instituted emblematic representations. Equally, also, by this means, they excite our faculty of understanding to a greater acuteness. Let these things, therefore, be determined in common by us in regard to all technic of this kind that men have devised.

In particular, however, the soul of living animals, the demon that is set over them, the atmosphere, and likewise the motion of the atmosphere, and the revolution of the surrounding sky, transform the entrails in various ways as may please the gods. A sign of this is that they are often found without

a heart, or in some way dismembered of some of the principal parts,* of which, when they are deprived, it is not at all possible that the life should remain in the animals. Not only, however, the impulse of their own soul moves the birds, but the guardian demon of the animals also sets them in motion. Likewise, the circulation of the atmosphere, and the potential force which passes down from the sky into the air, making everything in harmony with the divine purposes, lead them in conformity to what the gods arrange originally. The most important sign of this is that of the birds themselves tearing, and many times actually destroying, themselves; for this is a thing not natural for anything to do. But this art of divining is a thing of a superior nature, so that it is a something else accomplishing these things through the birds.

Moreover, the circuits of the stars come near to the perpetual revolutions of the sky, not only in space but also in powers and in the radiations of light. But they are moved in whatever way the gods in the sky impel them. For the most absolutely pure and supreme principle of the atmosphere being closely affiliated to fire, they, as the gods make the sign, are also lighted up immediately. If, however, any one thinks that certain auras of the divinities of the sky are given off into the atmosphere, he will not have conjectured anything foreign to what is often performed in the divine art of divination. The oneness, and also the sympathy, of everything, and likewise the simultaneous motion of the parts that are farthest away as though they were near by and parts of one animate being, cause the sending of these signs from the gods to human beings, first through the sky and then through the atmosphere appearing to men, especially brilliant.

This, then, becomes manifest through the statements that have been made, namely: That the gods, making use of many intermediate instrumentalities, send forth signs to human be-

*When Julius Cæsar was assassinated it was affirmed by the Augurs, that the event was foreshadowed by the absence of a head to the liver of the animal sacrificed that day; and on the morning of the murder of the Emperor Pertinax the victims were said one of them to lack a heart, and the other, a liver.

ings, employing not only the services of demons, but also of souls and the whole realm of nature; they likewise leading all these, their followers, from the first beginning throughout the cosmic universe, and transmitting the impulse which goes forth from them whither they please. Being, therefore, themselves separate from all and free from all relationship and common nature with those in the region of generated existence, they lead everything in the realms of generation and production according to their own purpose.

This explanation in respect to the art of divination agrees accordingly with the theory of the creation and foreknowledge of the gods, for it does not drag down the mind of the superior beings to this region and to us; but instead, this, remaining stable in itself, turns to itself not only the signs, but likewise the whole art of divining, and discovers them proceeding from it.

ERRONEOUS VIEWS OF DIVINATION CORRECTED.

Thou askest likewise, in relation to "the nature of divination, what it is and what is its peculiar character." This we have explained already, both generally and specifically. But thou, first of all, hast put forth this statement: "The diviners all say that they arrive at the foreknowing of the future through gods or demons,* and that it is not possible for others to have any inkling of it—only those who have command over the things to be." Thou then remarkest, as if hesitating: "I dispute whether the divine power is brought down to such subserviency to human beings, as, for instance, not to hold aloof from any who are diviners with barley meal."

But when thou appliest the term "subserviency" to the providential care and protection that we enjoy thou failest to understand aright the vastness of the power of the gods, the goodness transcending and the causality which includes

*There are three modes of forecasting: prophecy, divination and guessing; and they are referred respectively to divinity, demons and observation of the course of things. Demons appear to be the same as the "angels" of the Judæan and Christian theology. "Both gods and demons have a certain and unerring knowledge of things to come," says Proklos.

all things. Besides, thou overlookest the mode of energy, that it is neither attracted downward nor turned toward us, but precedes us, as being separate from us and entirely distinct. It, indeed, imparts itself to the recipients, but in this it neither goes out from itself nor becomes lessened, nor is subservient to those that participate of it. On the contrary, it makes use of all as being subservient to itself.

The observation which thou hast suggested appears to me to be a complete mistake in another particular. If we take for granted that the doings of the gods are similar to those of men, there will a question arise as to how they are performed. For in supposing that because we ourselves undergo changes, and are sometimes affected by the conditions of various affairs to which we are attending, on this very account thou dost, in the concept that the power of the gods is at all subservient to those that are governed by it, conjecture wrongly. Neither in the making of worlds nor in the foresight of the realm of generated existence nor in the divining in respect to it, is the divine power ever attracted from its sphere to those that participate of the outflow. But, on the other hand, it shares its benefits with all, and makes all to be like itself. It not only serves those abundantly that belong to its circle, but the more it remains by itself so much the more it is filled from its own stores. It does not itself become of the quality of those that participate of it, but it renders its partakers similar to itself. It preserves them in every way, but remains complete in itself; it includes them within its own sphere, but at the same time is neither mastered nor encompassed by any one of them. In vain, therefore, does an undermeaning of such a kind cause annoyance to individuals, for the god is not divided and portioned out as a commodity among the different modes of divining, but without such division it produces them all. Nor does he bring different matters to completion separately in regard to time, and in different ways, but operates them all together at once and according to one design. Nor is he held fast in respect to signs, as being encompassed by them or parceled out by them. On the other hand, he arranges signs in himself in a single order, and like-

wise includes them in one concept, and issues them forth from himself according to a single purpose.

If, however, the power of the gods in this matter of prognostication extends to objects without soul, such as little pebbles, rods, certain trees, stones, wheat or barley meal,* this is itself a most wonderful form of predicting by divine vaticination, because it is an imparting of soul to things that are without soul, and motion to objects that of themselves are incapable of moving, and makes everything clear and knowable, participant of the reasoning faculty, and definable according to the measures of intelligence, and yet having nothing of rationality by themselves.

Another thing which the god brings to notice in the displays appears to me to be nothing less than a superhuman wonder: for as he sometimes makes a man of moderate attainments and understanding utter apothegms full of wisdom, through which it is made plain that the occurrence is not a human, but a divine performance, so through agencies destitute of knowledge he reveals perceptions which were prior to any knowing. At the same time the god makes it manifest to individuals that the signs and tokens which are exhibited are worthy of belief, and that he is superior to the realm of nature, and exalted above it.

Thus the things in the realm of nature which were unknown he makes known, and those which are unknowable he makes knowable. Not only does he, through these, implant sagacity in us, but he also, through everything that is in the universe, sets our mind in motion toward the knowledge of the truth—of the things that are, of the things that are coming into existence, and the things that will be—the Past, Present and Future.

*Various modes of divining were employed. We read that the patriarch Joseph divined with his cup (*Genesis*, xiv, 5): the Syrian ambassadors took the mode of reply from Ahab as a token (*I Kings*, xx, 33). The Skyths and other ancient peoples divined with rods of tamarisk. Laurel leaves were also used. The King of Babylon decided to lead his army against Jerusalem, after a divination with arrows (*Ezekiel*, xxi, 21, 22). The lot was common; indeed it was supposed that the conditions of life in the earth were established by such allotment.

From these considerations it is evident, I think, that the mode of divination is absolutely contrary to those ways which thou dost mistrust and suppose; for it is authoritative, and first in operation, and likewise self-governing and transcendent, encompassing all things in itself, but not itself encompassed by any, or enclosed in limited conditions by its participants. On the other hand, it takes its place above, and exercises authority over all as a single assemblage, without distinctions, but ruling over the whole with unlimited power, and giving forth signs and portents collectively.

Thou wilt, therefore, from these premises, easily resolve those doubts which are personal and annoying to many individuals, and duly raise thyself to the perception of the spiritual, divine and undeceptive foretokens of the gods that are manifested from all sources.

We contend, therefore, that the divine power is not brought down into the signs and symbols of the art of divination.

THE DIVINITIES PRESENT AT THE RITES

Another controversy now awaits us, not less in significance than the one which has just been finished. Thou introducest it at once in regard to the divinities that are the causative powers in the art of divination, by questioning "whether a god or angel or demon, or some other such being, is present at the manifestations (epiphanies) or at the divinations or at any of the Sacred Performances."

The simple reply which we make to this is that it is not possible for the Divine Performances to be carried on in a manner befitting sacred matters without some one of the superior races being present, beholding and making the Sacred Performances complete.* Accordingly, when the procedures are perfect, sufficient of themselves, and without defect, gods are their directors. But when they are only suitable for the intermediary races (as angels and demons), and fall somewhat short of what is due to the highest beings, then they have angels to make them complete and make the exhibitions. But

*See Deceptive Divination.

those which are classed as lowest and last are assigned to the demons to be performed.

The successful accomplishment of the divine services is always confided to some one of the superior orders. Since it is not permissible, without the gods, even to prattle a word in respect to the gods, it may be taken for granted that god-like achievements and all forms of prognostication are not conducted successfully except with the gods present. For the human tribe is weak and of little account; it sees but little, and possesses nothing by nature. But for the inherent tendency in it for wandering, disorder and unstable changing, the one remedy is whether it may participate, so far as it is able, of some portion of the divine light. But whoever seeks to exclude this does the same thing as those who attempt to develop a soul from objects that are without soul, or generate mind from those destitute of mind. For he proposes without the agency of a divine cause to create divine works from materials that are not divine.

Let it be conceded, then, that a god or demon or angel is bringing the superior rites to completeness. We do not grant in the least what thou throwest out as an acknowledged fact, namely: That the superior beings bring these things to pass, "as having been drawn thither, through us, by the necessities created by the invocation." For the god, and the entire chorus of superior beings connected with him, are superior to necessity—not alone from the necessity which is induced by human beings, but also that necessity which holds the world in its grasp. Hence, it is not the province of the nature which is non-material, and not receptive of any acquired order, to be subservient to any necessity coming in from elsewhere.

Then, again, the invocation and the rites performed by the adept in superior knowledge bring them to the superior races and attach them together by becoming assimilated and of the same household; but they never bring their operations to completion by compulsory endeavor. Hence, the occurrences are not observed in the persons entranced, as thou thinkest, the theurgic adept being in a passive condition; nor is divin-
ing effected through a necessity, a passive condition being

dominant in the delivering of the oracle. For these conditions are foreign to the essence of the superior beings, and in other respects unsuitable.

DIVINATION PURELY A DIVINE OPERATION.

On the contrary, neither is the cause of these manifestations of the superior beings like an intermediate instrumentality, nor does the person who makes the invocations act through the one that is entranced; and to assert these things is sacrilegious. For this is much more true, namely: That God is all, he is all-powerful, he has filled all from himself, and he alone is worthy of highest regard, praise and supreme honor.*

*Mr. Thomas Taylor adds this note: "God is all things causally, and is able to effect all things. He likewise does produce all things, yet not by himself alone, but in conjunction with those divine powers which continually germinate, as it were, from him, as from a perennial root. Not that he is in want of these powers to the efficacy of his productive energy, but the universe requires their coöperation, in order to the distinct subsistence of its various parts and different forms. For as the essence of the first cause, if it be lawful so to speak, is full of deity, his immediate energy must be deific, and his first progeny must be gods. But as he is ineffable and superessential, all things proceed from him ineffably and superessentially. For progressions are conformable to the characteristics of the natures from which they proceed. Hence the coöperative energy of his first progeny (the minor gods) is necessary to the evolution of things into effable, essential and distinct subsistence. The supreme God, therefore, is alone worthy; but this is not to the exclusion of paying appropriate attention and honor to other powers that are subordinate to him, who largely participate of his divinity, and are more or less allied to him. For in reverencing and paying attention to these appropriately, we also attend to and reverence him. For that which we attend to, honor and esteem in them, is that alone which is of a *deified* nature, and is therefore a portion, as it were, of the ineffable principle of all things.

"Mighty study and labor about these intermediate powers is necessary in order to our union with their ineffable cause. For as we are but the dregs of the rational nature, and the first principle of things is something so transcendent as to be even beyond essence, it is impossible that we should be united to him without media: viz., without the gods and their perpetual attendants, who are on this account, *true saviors* of souls. For in a union with the supreme deity our true salvation consists."

What is human when it is compared with the divine is base, insignificant, and a mere plaything. Hence, I laugh when I hear that the god is automatically present with certain persons or objects, whether through the Cycle of nativity or through other causes. For if he is controlled by the Cycle of nativity the unbegotten divinity will not then be the superior; nor will he, as he is himself arranged with certain things with reference to other causes, be primarily a cause of all things. These suggestions, therefore, are also unworthy of the conception which we should entertain in regard to the gods, and are entirely foreign to the performances which take place in Theurgy.*

Such inquiry, however, is subject to the same condition which the many experience in regard to the Creation of the universe and providence. For not being able to learn what is the nature of these, and likewise discarding the deep thoughts and arguments of individuals in respect to the divine beings, they take all recognition of providence and creation entirely away from them.

We are accustomed to meet these individuals with the answer that the divine mode of creation and guardianship is different from what they suppose of such things, and that it is not proper for them, because of their ignorance, to reject it as not having existed from the beginning. So, likewise, it may be pleaded with thee that all foreknowledge and doing of sempiternal works are the works of gods, and are neither performed through necessity nor through different human causes, but wrought through such causes as the gods alone know.

DIVINATION NOT A FACULTY OF THE SOUL.

Passing these things by accordingly, we may now, with good reason, proceed to explain the second cause which thou

*The sentiment here enforced is that no prayer or rite has any efficacy to attract a divine being, and so bring down God, but rather it exalts the worshipper to the Divinity. Proklos also says: "In the invocations and at the Autopsia, the divine essence seems after a manner to come down to us, when really we are extending ourselves to it instead."

hast set forth, namely: "That the soul utters and imagines these things, and that they are peculiar conditions of it, which have been produced from little sparks."*

On the contrary, neither are these things from the realm of nature, nor does the reasoning faculty accept them. For everything that comes into existence comes from a specific cause, and that which is of kindred nature is brought to pass by that which is akin to it. But the divine operation is not automatic, for such a thing is without a cause and not in any way arranged. Nor is it the product of a human cause, for this is alien to it and subordinate, and that which is more perfect cannot issue from that which is less perfect.† All operations, therefore, which are like divinity in their nature have their inception from a divine cause. For the human soul is held fast by a solitary ideal, and is kept in the dark by the body on every side. Whether this condition is termed the river Amaletê or water of Lethê or ignorance and insanity or bondage through passive conditions or deficiency of vital force, or some other evil thing, it will not be a name sufficiently expressive to denote its badness.‡

*PLUTARCH: *Why the Oracles Cease to Give Answers*. 89.—"The soul does not have the faculty of divining when clear of the body as from a cloud; but it is blinded by its commingling and confusion with the mortal nature."

†Rev. JAMES MARTINEAU: *Place of Mind in Nature*.—"Surely nothing can be evolved that is not first involved. Evolution and propection are inseparable conceptions. Go back as you will, and try to propel the movement from behind instead of drawing it from before, development in a definite direction toward the realization of a dominant scheme of ascending relations, is the sway of an over-ruling end."

‡"Amaletê" signifies carelessness, negligence; "Lethê" means the extinction of remembrances; ignorance is inability for real knowing. Plato in the "Republic," Book X, describes a vision in which the souls are seen in the act of selecting for themselves the quality of a new life in the earth. By the choice they make, their guardian demon is allotted to them. Then they drink the water of Lethê "which no vessel contains" and forget all the past.

Irenæos, cavilling at Plato, demanded how he knew all this; adding that if he knew part he ought to know all. He seems to have overlooked the fact of a mantic or supraconscious condition in which such things may be known as they are perceived, to an extent commensurate with the development of the intuitive faculty.

The soul being held by such restraint, how may it become sufficient for such an operation? It is by no means reasonable to suppose such a thing. For if we seem at any time to be able to effect a participation, and to be enlightened by the gods, it is by this alone that we derive benefit of the divine energy. On this account, the soul not possessing intrinsic excellence and sagacity, it does not participate of the divine operations. Indeed, if such operations pertained to the soul, every soul, or at least the solitary one endowed with intrinsic completeness, would perform them. Now, however, not one or another of them is sufficiently prepared for this. On the contrary, so far as relates to the divine energy, even the perfect soul is incomplete.

The theurgic energy, therefore, is different, and the successful accomplishment of the divine works is enabled by the gods alone. If the fact were otherwise this would not be at all necessary in the service of the gods, but we would have the divine boons in this case without religious worship. If these opinions are like madness, and without sense, it is proper to discard such undermeanings as furnishing a cause worthy of mention for the fulfilling of divine operations.

DIVINATION NOT OF TWOFOLD ORIGIN.

Thirdly, thou subjoinest the following statement, namely: "That there is a mingled form of substance produced from our own soul and from the divine inbreathings from without." Is it any more true than the others?

Look at this more critically, lest from being entangled by its apparent plausibility, we pass it by without noticing. For if any one thing is, perchance, brought into existence from two, it is generally alike in form, alike in nature, and alike in essence. So the elements coming together into the same association produce one specific element out of many, and many souls are joined together into one entire soul. Certainly, however, anything which is completely taken away cannot ever become one with that which is going forth from itself; neither may the soul be constituted of one form of substance with

the divine inbreathing. For if the divine nature is unmingled the soul is not commingled with it, and if it subsists unchangeable it will not be changed through any combination from its simple essence into any community of elements with anything else.

Certain individuals of former times were, therefore, of the opinion that "small sparks" kindled up divine ideals in us, which, whether they are from the realm of nature or of the nature of the body in some other manner, cannot be changed from things of chance into things divine. In the present instance, however, the suggestion is made that the soul is a joint element in the divine commixture. This is equivalent to saying that the soul is equal in importance to the gods, and likewise that it imparts to them a certain constituent and receives one from them in return; and also that it imposes conditions upon the superior beings and is itself limited in its sphere by them.

But there are others who affirm what is most mischievous, namely: That the gods, being the interior cause in the order of the elements, coëxist in the beings that are brought into existence by them, and that there will be an outbirth that will be produced since time, and of a commingling during time, and that it will encompass the gods in itself. But in such event what is this commingled form of substance? For if it is both, conjoined together (the soul and the divine inbreathing), it will not be one single thing from out of two, but as composed from two put together at random. But if it is an entity, other than both, then we must admit that things eternal will be subject to change, and the divine essences will differ in nothing from physical ones in the realm of generated existence. The supposition that an eternal being may be brought into the world through nativity is absurd; but to imagine that anything consisting of eternal qualities will be dissolved is more absurd.

By no means, therefore, has such an opinion in respect to divination any reasonableness; but now we must consider this notion paradoxical, whoever may propose it, whether one or two.

DEMONS

Thy next supposition comes up now for consideration, namely: "That the Soul, through such activities, generates from itself a faculty of imagination in regard to the future, or else that the emanations from the realm of nature bring demons into existence through their inherent forces, especially when the emanations are derived from animals."

These statements appear to me to exhibit a fearful disregard of the principles pertaining to divinity, and likewise those of the theurgic operation. For one absurdity appears at the outset, namely: that the demons are generated and perishable things.* But another one more woful than this is, that by this hypothesis those beings that are prior are produced from those that are posterior to themselves. For the demons existed already in some manner before soul and the faculties incident to the bodily structures. Besides these considerations, how is it possible that the energies of the divisible soul, which is held fast in a body, be transformed into essence and be separate by themselves outside of the soul? Or how may the faculties incident to the bodies, which have their very being in the bodies, become separate from them? Who is it that is freeing them from the corporeal framework and collecting the dissolved substance into one group? For a being of such a character will be a demon preëxisting before the placing of the component elements together. The statement, however, has also the usual perplexity. For how may divining be pro-

*Plutarch in his treatise on "Oracles" speaks of Hesiod limiting the soul of a demon and the life of a demigod, and also represents Xenokrates as saying that the nature of demons is endued with the passions and perturbations of the mortal nature and the force and power of the divine.

duced from things that have no oracular quality, and how may soul be generated from bodies that are without a soul? Or, to say the whole at once, how may the things which are more complete be produced from those which are less complete? The mode of producing appears to me likewise to be impossible. For to produce essence through the activities of the soul and through the powers in the bodies is not possible; for from the things which do not have it, essence cannot be developed.

Whence comes the imagination of that which is about to take place? From what does it receive the faculty of divining? For of the things which have been sown anywhere through generation we absolutely never see anything possessing more than what is imparted to it from the first parentage. But it seems that the imagination may receive a certain superior addition from what has no being; unless it may be said that the demons get a foothold upon the matter from the [sacrificed] animals, and that, being brought under their influence, they are moved in respect to it by a common sympathy. According to this opinion, therefore, the demons are not generated from the forces inherent in bodies, but being at the lead of them, and existing before them, they are moved in like manner with them. Granted that they are thus exceedingly sympathetic, yet I do not see in what manner there will be anything true in regard to what is to come. For the foreknowing and forecasting of the future do not come within the range of a sympathetic power, nor a nature belonging to the realm of matter, and held fast in a specific place and body; but, on the contrary, the faculty must be free in respect to everything.

Let the supposition which thou hast made receive these corrections.

CONCERNING ORACULAR DREAMS.

Immediately after this, observations are brought forward as of one that was wavering in regard to the nature of divination; yet as they are advanced there is an endeavor apparent to overturn the art entirely. We will, therefore, direct the

discussion to both these conditions of the case. We will begin by first answering the former of them: "That during sleep, when we are not engaged with anything, we sometimes chance to a premonition of the future." It is not suggested that the source of the divination is from out of ourselves and that the one which accompanies it is from without. The two are closely allied together and are intimately interblended with each other. Hence, their operations in respect to these matters are carried out in the manner defined, and follow the causes which precede them, being allied to them in close relations. When, however, the cause is free from such attachments, and preëxists by itself, the end is not marked out in relation to us, but everything depends on influences outside. Now, therefore, it is likely to happen in such cases that the truth in the dreams does not come out in concert without ritual operations, and it often shines forth from itself. This shows that divination, being from the gods without, and endued with authority which is all its own, will, when it pleases, graciously reveal the future. Let these explanations be an answer of such a character.

A PECULIAR CONDITION OF SOUL NOT A SOURCE OF DIVINATION.

Afterward, in the endeavor to explain the nature of divination, thou doest away with it altogether. For if, as thou affirmest, "a condition of the soul" constitutes the source of divination, what person of sense will accord to a thing so palpably unstable and capricious foreknowledge that is normal and stable? Or, how can the soul that is discreet and constant as to the better faculties—those of the mind and understanding—be ignorant of what is to be, when the individual that is receptive as to disorderly and turbulent impressions throws the future wide open? For what in the world is peculiar in the passive condition to qualify it for the beholding of the things that possess real being? Why is not this condition a hindrance rather than an aid to the more genuine perception? Further, also, if the things in the world were placed together by means of passive conditions, the similitude of the passive conditions would be in close proximity to them.

But if they are established through principles and through ideas there will be a different nature of foreknowledge, which will be quit of everything like passive condition.

Then, again, the passive condition is conscious only of what is going on and what is now in existence, but foreknowledge extends also to those things which as yet do not have being. Hence, foreknowledge is far different from a passive or susceptible condition.

Let us, however, consider thy arguments for such an opinion as thou hast put forward. Thy statement that "the senses are held in check" tends to the contrary of what thou hast before declared, for it is an evidence that no human phantasm is active at the particular time. But "the fumes which are introduced" are in close relationship to the god, but not to the soul of the Beholder. The "invocations" do not induce an inbreathing into the reasoning faculty or passive conditions of body in the worshipper, for they are perfectly unknowable and arcane; but they are uttered intelligibly to the god alone whom they are invoking. But what thou remarkest, "that by no means everybody, but only the more artless and young are suitable" for the procedures, demonstrates that such as these are more in condition as a receptacle for a spirit that enters from without and holds the subject entranced.

From these things, however, thou dost not conjecture rightly that the enthusiastic rapture is a passive condition; for the evidence follows likewise from these signs and tokens that it flows in from without, as an inbreathing. Let these things, therefore, so be with us.

DISEASE NOT A FACTOR IN DIVINATION.

After these conjectures there follows another, a descent from the entheast aberration to ecstasy or alienation of mind on toward a worse condition. It is declared, most irrationally, that the origin of the divining art is "the mania that occurs in diseases." For it sets forth enthusiasm or divine inspiration as due to melancholia or the redundancy of black bile, the perverted conditions of drunkenness, and the fury incident to rabid dogs. It is necessary from the beginning, there-

fore, to make the distinction of two species of ecstasy or enrancement, of which one causes degeneration to an inferior condition, and fills with imbecility and insanity; but the other imparts benefits that are more precious than intelligence. The former species wanders to a disorderly, discordant and worldly activity; but the latter gives itself to the Supreme Cause which directs the orderly arrangement of things in the world. The former, being destitute of real knowledge, is led aside from good sense; but the latter is united with those superior sources of wisdom that transcend all the sagacity in us. The former is constantly changing, but the latter is unchangeable. The former is contrary to nature, but the latter is superior to nature. The former brings down the soul into lower conditions, but the latter leads it upward. The former places the subject entirely outside of the divine apportionment, but the latter joins, unites him to it.

Why, then, does thy discourse lead off so much from the proposed hypothesis as to be turned from the things superior and beneficial to the worst evils of mania? For in what does the enthusiastic inspiration resemble melancholy or drunkenness or any other form of alienation originating from morbid conditions of the body? What oracle can ever be produced from distempers of the body? Is not a product of such a kind wholly a destruction, but divine possession a perfecting and deliverance of the soul? Does not the worthless trance happen at the same time with debility, but the superior enthusiastic rapture with complete reign? In short, to speak plainly, the latter, being in a tranquil condition as relates to its own life and intelligence, gives itself to be used by another; but the former, operating with its peculiar species, renders them utterly wicked and turbulent.

This difference is therefore the most palpable of all, as all operations by divine beings differ from others. For as the superior orders are completely apart from all the others, their operations are accordingly not like those of any other beings. When, therefore, thou speakest of the aberration of a divine being, let thy conception of it be free from all human "aberrations." And if thou imputest to them "abstinence" simi-

lar to that of the priests, do not look upon human abstinence any more as being similar to it. But of all things, do not compare "diseases of the body, such as suffusions, and fancies set in motion by morbid conditions," with the divine visions. For what have they in common with each other? Neither art thou at liberty to contrast "equivocal states of mind, such as may occur during abstinence and ecstasy," with the sacred visions of the gods, which are defined by a single energy. But on the other hand, thou mayest not associate in mind the spectacles of the gods that are superlatively efficacious with "the apparitions got up by technical magic."* For the latter have neither the energy nor the essence nor the genuineness of the objects that are beheld, but only project bare phantasms that seem real.

All such questions, however, which lead away from the subject and carry the attention from contraries to contraries, we do not consider as touching the hypothesis before us. Hence, having set them forth as foreign to the subject, we do not suppose it to be necessary to waste more time upon them, as they have been set in a disputatious way to lead us to wander from our course, but not with any curiosity of a philosophic character.

CONCERNING SPURIOUS AND GENUINE DIVINATION.

One will wonder, therefore, at the many and different suggestions of new points of argument which are evidently brought forward for the purpose of disputing. He will be astonished, with good reason, at the oppositeness of the opinions that are put forth to explain divining. It is affirmed that the whole art is only a matter of appearances produced by jugglers, there being nothing substantial, and likewise that it is exercised by persons who are impelled by emotion or disease, and are in a condition to dare anything of a delusive nature, and that it is possible for them to come upon the truth by chance. For what principle of truth, or what starting-point of something that may be understood, less or greater, will

*The goetic art or "black magic."

there exist in these individuals? We should not receive that as the truth, however, which comes in such manner by chances; as that also happens to be recorded of those who are borne along to no purpose. That, however, is not to be acknowledged as the truth in which the things are done in concert with those that are performing them; for these things coëxist with the physical senses and with the perceptive faculties of animals. Hence, that which is done in this way has nothing that is its own, or divine, or superior to what is common in nature.

On the other hand, the truth which is to be regarded stands permanently in the same manner as respects operation. It has perfect knowledge present with it of existing things, and is itself of the same nature with the essence of things. It employs the stable reasoning faculty, and sees everything as existing in its perfectness, its fitness for use, and its dimensions. This truth, therefore, is in close connection with the art of divination. It ought accordingly to be much more than natural presentiment, such as the instinctive perceiving of earthquakes and great storms of rain, which is possessed by certain animals. From this a feeling in common, certain animals being acted upon together, or perceiving more or less accurately, through an acuteness of sense, things which are taking place in the atmosphere above but have not yet been brought to pass upon the earth.*

If, then, these things which we are saying are true, although we may have received from nature a power to ascertain things, or though we feel what is going to take place, that we shall accept this kind of impression as oracular foreknowledge, yet it is similar to divining, except that in divination there is

*Ancient literature has preserved several incidents of this character. The tenth chapter of the book of "Daniel" throws considerable light upon the subject; and in the fifth chapter of the second book of the "Maccabees," an apparition of an army manœvering in the sky is described. The newspapers abound with accounts of dreams in which events were represented as they afterward actually occurred. This would seem to indicate that there is a world of reality about us, other than the spectacular region that we contemplate, and that scenes taking place here are copies of what has been enacted there already.

nothing wanting in certainty and truth, while the other is a matter of chance for the most part, but not always; perceiving correctly in regard to certain things but not in relation to all. Hence, if there is any instruction in the arts, as, for example, in pilotage or in medicine, which gives power to forecast the future, it does not pertain in any respect to the divine foreknowledge. For it reckons up what is to happen by probabilities and certain signs, and these not always credible; and they do not have the thing that is thus signified in a proper connection with that of which the signs are indicators. But with the divine foresight of things to be there are, before all, steadfast perception, the unchanging assurance completely at one with the Causes, an indissoluble holding of everything to everything, and a knowledge always abiding of all things as being now present, and their province defined.

DIVINATION NEITHER FROM NATURE, ART NOR FELLOW FEELING.

It is not proper to make this statement: "That the realm of nature, art, and the feeling in common of things throughout the universe as of the parts of one animal, contain foreshadowings of certain things with reference to others"; nor "that the bodies are so constituted as to be forewarnings from some to others." For these things, which are very clearly beheld, remove the traces of the divine oracular power in a greater or less degree. But it is not possible that any one should be bereft of it entirely. On the contrary, as in all things, the image of the good carries the god in it; so, also, a certain likeness of the divine oracular power, obscure or more active, appears to be in them. But none of these is such as the divine form of divination, nor may the one divine, unmingled form of it be characterized from the many phantasms which go down from it into the realm of generated existence. Nor is it proper, if there are any other false or delusive appearances, which are farther removed from genuineness, to bring these forward in the forming of a judgment of the matter. On the contrary, we must think of it as one single utterance, one arrangement, and according to one divine ideal and

one intellectible and unchangeable truth; and in like manner we must regard the change which may be taking place at different times, and in different ways, as denoting instability and discordance, and disrespect for the gods.

If, then, divination is truly a divine work of such a character, who would not be ashamed to attribute it to the agency of nature, that accomplishes its objects without thought, as though it had elaborated in us a power of divining, and had implanted it in a greater degree in some and in a less degree in others? For in those things in which men receive from nature the means for accomplishing their individual undertakings, even in these, certain aptitudes of nature take the lead. In those, however, in which there is no human agency in the inception, neither is the final result our own. And when a certain good, older and superior to our own nature, has been so arranged beforehand, it is not possible that any natural genius or cleverness in these things should have been engaged secretly in the matter. For with these things which are fully perfected there are also those which are imperfectly developed; but both are conditions of human beings. But of these conditions which we do not experience as human beings there will not, ever, be a preparation by nature. Hence, there is no seed of the divine oracular power in us from nature. If, on the contrary, however, any one should make the invocation by a certain more common and human mode of divining, let there be a natural preparation. But in regard to that which may be truly named the divine oracular art, which belongs to the gods, it is not right to think that this is insown from the realm of nature. For, indeed, both the different modes, and the indefinite one, follow more or less with this idea. For this reason this indefinite mode of forecasting stands separate from the divine oracular art which remains in fixed boundaries. Wherefore, if any one says that the art of divination has its being from out of ourselves, it is our duty to fight strenuously against this assertion.

But thou likewise makest this statement: "Examples are manifest by the things done, namely: That they who make the invocations carry stones and herbs, tie sacred knots and

unloose them, open places that are locked, and change the purposes of individuals by whom they are entertained, so that, from being paltry, they are made worthy." All these things signify that the inspiration comes from without. It is necessary, however, not only to accept this beforehand, but also to define thoroughly what a specific inspiration is, which comes from duty, and produces the god-given art of divination. Otherwise, we shall not to fit beforehand, to give judgment on this subject, unless by applying its own peculiar sign to it and fit its own token to it as a seal.

CONCERNING SPECTRAL FIGURES AND MATERIALIZATION.

Thou also puttest forth this declaration: "Those who are able to reproduce the mystic figures (idola) are not to be held in low esteem." I shall wonder if any one of the theurgic priests who behold the genuine ideal forms of the gods should consent to allow them at all. For why should anybody consent to take idola or spectral figures in exchange for those that have real being, and be carried from the very first to the last and lowest? Do we not know that as all things which are brought into view by such a mode of shadowing are but imperfectly discernible, they are really phantoms of what is genuine, and that they appear good to the seeming but never are really so?

Other things are in like manner brought in, being carried along in the course of events, but nothing is rendered that is genuine or complete or distinct. But the mode of producing them is plain, for not God, but man, is the maker of them. Nor are they produced from single and intellectual essences, but from matter taken for the purpose.*

What that is good can come into existence, that germinates from matter and from the powers material and corpo-

*This process has again appeared in what is known as "materializing." It is explained as the producing of the figure of an individual by surrounding it with material elements procured from the body of another person who is, during the time, in a dormant and inanimate condition.

real which exist with matter and in bodies!* Is not the thing which owes existence to human art more impotent and of less importance than the persons themselves who gave it existence? By what art or skill is this spectral figure put into form? For it is said it is molded as by the skill of Demiurgus himself. But that skill is employed in the producing of genuine essences, never in the forming of mere spectral figures. Hence, the art of producing idola is a long way distant from Demiurgic creating. On the contrary, it does not preserve the analogy with Divine creating at all. For God creates all things, but not through the physical motions of things in the sky or by those of particled matter or by the forces thus divided. But instead, it is by thoughts put into activity, by purposes and non-material ideals, through the sempiternal and supermundane soul, that he constructs the worlds.

But the creator of the spectral figures, it is said, makes them as of the revolving stars. The thing does not have its existence in the way as it is imagined. For as there are unlimited powers possessed by the gods in the sky, the last and lowest of all these is that of the realm of nature. But again, a part of this lowest power takes the lead by itself prior to generated existence, being inherent in the principles which contain the germs of things, and established in the immovable essences. The other part, however, existing in the perceptible and visible motions, and likewise in the auras and qualities from out of the sky, exercises dominion over the whole visible

*Pythagoras and the philosophers who adopted his views describe matter as the source of evil. This is an Oriental doctrine, and was doubtless carried to the West by teachers sent out for the purpose. The same notions have more or less pervaded opinion ever since, and given rise to the impression that so many seem to entertain that everything physical is intrinsically vile and therefore to be repressed so far as possible. But the sentiment given by Plato in "Theætetos" would seem a more rational conception. "It is not possible that evil shall be destroyed," says Sokrates, "for it is necessary that there should always be something contrary to good. Nor can it be seated among the gods, but of necessity moves round this mortal nature and this region. Wherefore we ought to endeavor to fly hence as quickly as possible. But this flying consists in resembling God as much as possible, and this resembling is the becoming just and holy with wisdom."

order of things, in all which this last in the series rules as a deputed governor over the universal realm of visible existence in the places around the earth. But in the realm of visible existence, and in the qualities of the auras perceptible to the sense which are sent down from the sky, many different arts are brought into use, such as medicine* and gymnastics, and all others that harmonize with nature in their results. And what is more, the creating of spectral figures attracts from the auras a very indistinct portion of generative energy.

Hence, as the truth is so, it is right to make it known: That the individual creating the spectral figures employs in his procedures neither the revolutions of the heavenly bodies nor the powers which exist in them by nature; and, in short, he is not able to come in contact with them. But as he follows the rules of an art, and does not proceed theurgically, he deals with the last and most inferior emanations, manifestly, from their nature, about the extreme part of the universe. But these emanations being partially commingled with matter, I think that they are capable of changing to it, and likewise of taking new form and being modeled differently at different times. They likewise admit change of powers in these particulars from some to others. But such a diversity of energies, and the combination of so many powers pertaining to the realm of matter, are separated not only from everything of divine creation, but also from everything of natural production. For nature performs its own works after one plan, and at once, by simple and uncomplicated operations. The fact remains, accordingly, that such a manner of producing spectral figures by a commingling about the lowest and a manifest celestial inflow, the things being yielded by the celestial nature, is by art.

*Both Galen and Hippocrates insisted that astral knowledge is essential for physicians; and Galen derided those physicians who denied the necessity for such knowledge. He went so far as to declare medical men who were ignorant of astral learning, homicides. All the medical schools of Christendom and the "Moslem" world formerly taught astrology, and Nicholas Culpepper, in his Herbal, is careful to assign to each medicinal plant its astral relations.

SPECTRAL FIGURES UNSTABLE.

Why, then, it may be asked, does the projector of spectral figures, the man who creates these things, why does he disregard himself, when he is superior, and descended from superior beings? He appears, instead, to be trusting in specters destitute of soul,* only animated with the outward appearance of life, holding together externally a framework of diversified complexion and absolutely ephemeral in duration. Does anything genuine and true exist in them? On the contrary, nothing of the things fashioned by the ingenuity of man is unalloyed and pure. But do simplicity and uniformity of operation of the entire structure predominate in them? They are wanting in all. In regard to their visible composition they are brought together from out of manifold and incompatible substances. But is there a pure and complete power manifest in them? By no means. When any such multitude of auras, accumulated from many sources, has been mingled together, it is shown to be feeble and fleeting. Yet, except these things are as described, is there the stability in the apparitions which they affirm? There ought to be much; but they vanish more quickly than the idola that are seen in mirrors. For when the incense is placed upon the altar the figure is immediately formed from the vapor as it is carried upward, but when the vapor becomes mingled and dispersed into the whole atmosphere the idolon itself is immediately dissolved, and not a trace of it remains. Why, then, should this juggling be desired by the man that loves manifestations that are true? I regard it as worthy of no consideration. If they who make these spectral figures know that these things about which they are engaged are structures formed of passive material the evil would be a simple matter. Besides this, they become in this similar to the apparitions in which they place faith. But if they hold to these spectral figures as to gods, the absurdity will not be utterable in speech or endurable in act. For into such a soul

*Origen treated of these idola or spectral figures as things in motion, but not beings really alive; apparitions approaching the nature of phantoms.

the divine ray never shines; for it is not in the nature of things for it to be bestowed upon objects that are wholly repugnant, and those that are held fast by dark phantasms have no place for its reception. Suchlike wonder-making with phantasms will, therefore, be in the same category with shadows that are very far from the truth.

NO DIVINE QUALITY IN SPECTRAL FIGURES.

But then thou affirmest further: "They watch the course of the heavenly bodies, and tell from the position and relation of one with another whether the oracular announcements of the ruling planet will be true or false, or whether the rites which have been performed will be to no purpose, or will be expressive or arcane."

To the contrary, not on account of these things will these phantasms possess the divine quality. For the last and most inferior of the things in the realm of generated existence are moved by the courses of the heavenly bodies and are affected by the auras which go forth from them. No, indeed; but if any one shall examine these things carefully they will show the contrary. For how may it be that these things which are so easy to change in every respect, and are turned round in various directions by demons from without, so as to be rendered of no importance, whether as oracular or in regard to promises or in relation to Perfective Rites or in other matters, as the case may be, shall contain in themselves any allotment of divine power, however small? What, then, are the powers which are inherent in various kinds of matter, the elementary constituents, of which demons are formed? Verily, and indeed, they are not. For nothing of divisible sensitive bodies originates demons; but these, instead, are themselves generated and watched over by demons. Neither is anybody able to fashion the shapes of demons as from a machine, but rather, on the contrary, he is himself fashioned and constructed by the demons according as he partakes of a body possessing sensibility.

But neither is there any incidental number of demons generated from the elements of things of sense, but, far otherwise,

the number is itself simple in nature and is uniformly operative around compound natures. Hence, it will not possess things of sense older than itself, or more lasting; but as it excels sensible things in age and power, it imparts to them the constancy which they are able to receive. Perhaps, however, thou terrest the idola demons, applying such a designation wrongly; for the nature of demons is one thing and that of the idola another. The rank of each is likewise very widely different. And also, indeed, the Chorus-leader of idola is different from the great prince of the demons.* For this thou givest assent when saying that "no god or demon is drawn down by them." Of what consideration would a sacred observance or a foreknowledge of the future be worthy which is entirely without participation, God or any other superior power? Hence, it is necessary to know what is the nature of this wonder-making art, but by no means to have faith in it.

FALSE AND TRUE DIVINATION.

Again, therefore, thy explanation of religious performances is still worse. It describes "a race of a tricky nature assuming all shapes, artful, and turning many ways, that personates gods and demons, and souls of the dead, like actors on the stage."

In reply to these imputations I will relate to thee what I once heard from the prophets of the Chaldæans.

The gods of truth, whoever they may be, are alone the bestowers of all things good. They consort with only good men; they are in intimate union with those who have been purified by the sacred discipline, and extirpate from them every bad quality and disorderly passion. When they shine upon these, then what is evil and demonian gives way, and disappears from the presence of the superior beings as darkness vanishes before the light. Nor does the light by any chance cause any annoyance to the theurgic priests, and they receive from it

*It may perhaps be well to remark that the prince of demons here named is probably not the same personification as Beel Zebul of the Gospels. That personage is styled in the Greek Testament, Baal Zeboul, the lord of the house; and in astrology it will be borne in mind that every one of the planetary houses had its own chief.

every excellent quality of mind, are made perfect as worthy and decorous, are set free from disorderly passions, and purified from all irregular impulse, and likewise from godless and profane habitudes.

But those who are themselves impious wrongdoers, and who assail divine matters in lawless and disorderly ways, are not able, because of defective individual energy and lack of inherent power, to obtain intimate association with the gods. If, by reason of any contaminations, they are debarred from being with immaculate spirits, they become allied with wicked spirits, and are filled by them with the most pernicious inspiration. They become evil and profane, full of unbridled desires after pleasure, replete with badness, and likewise eager admirers of modes of life that are foreign to the nature of the gods; and, to speak briefly, they become like the evil demons with whom they are now joined in their nature. These, then, being full of disorderly passion and badness, through their common nature attract the evil spirits to themselves and are themselves incited by them to every kind of wickedness. They grow together like beings of the same birth, as in a circle, joining the beginning with the end and returning in the other direction in like manner.

These things are sacrilegious misdeeds, full of impiety. They have been brought into the Sacred Rites irregularly, and their observance attempted in a disorderly manner by those who have come later.* At one time, as it seems, one god would be caused to be present instead of another at the *komos*, or mystic revel, and at another they would introduce evil demons instead of gods, calling them rival gods. Never, when discoursing about Sacerdotal Divination, set forth these things as examples. For Goodness is certainly more opposed to intrinsic badness than those to that which is simply not good.

As, therefore, the profaners of temples fight against the religious service of the gods most of all, so also those who have

*It was usual at the Eleusinian Initiations, and others, to have a minor observance for those who did not reach the temple soon enough for the regular proceedings. Probably irregularities might occur on such occasions, but had to be guarded against.

to do with demons that lead astray and are causes of excess undoubtedly take the lead in fighting against theurgists themselves. For not only is every evil spirit driven away by them, and is utterly overthrown, but every species of badness and every disorderly passion made an end of altogether. On the other hand, there is a free participation of benefits among the pure; they are filled from above from the fire of truth, and they have no "impediment" or hindrance to the good things of the soul from bad spirits. Nor does there any arrogance or adulation or enjoyment of exhalations or force of violence greatly annoy them. On the contrary, all these, as though struck by a bolt of lightning, give way, and fall back without touching—not able even to approach them.

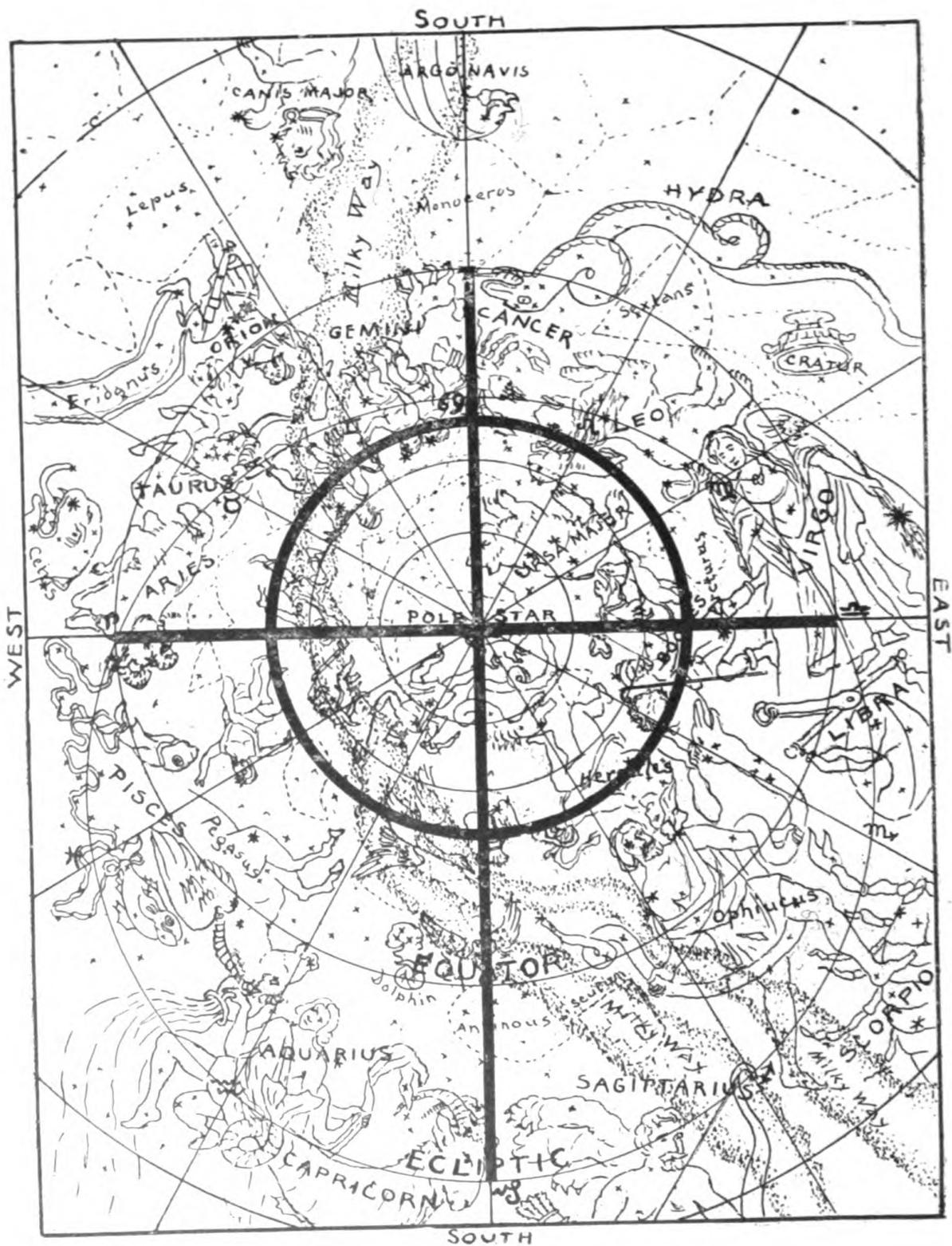
This kind of divination is immaculate and sacerdotal, and is likewise truly divine. It does not, as thou remarkest, require an umpire, whether me or some one else, in order that I may distinguish it out of many. On the contrary, it is itself distinct from them all, superior above them, sempiternal, pre-existent, not admitting any parallel nor the arranging of any superiority in many respects, but is free by itself, and takes the lead in a single form over all. To this it is necessary that thou, and every one that is a genuine lover of the gods, should give himself wholly; for by such means, truth, which gives a good foothold, is obtained at once in divinations, and perfect excellence in souls, and with both these the way upward will be granted to the theurgists to the Intellectual Fire, which is placed before as the end of all knowledge and of every theurgic transaction.

To no purpose, therefore, thou bringest forward the notion which some entertain: That divination is the work of an evil demon. For the notion is not worthy to be remembered in the speculations respecting the gods. At the same time, also, these individuals are ignorant of the difference between truth and falsehood, because they have been reared in darkness from the beginning, and likewise are not able to discern the principles from which these things are derived.

With these conclusions, therefore, let us bring to a close these explanations in respect to the nature of Divination.

(To be continued.)

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THE CHRIST ALLEGORY.*

BY JOHN HAZELRIGG.

II.

A REPLICA OF THE SIDEREAL PLAN.

In the life of the Nazarene is to be found phenomenally presented all the elements necessary to the lucid portrayal of that grand story, the entire edifice of the solar system being involved. This will be found astronomically depicted in the accompanying diagram, wherein the zodiacal signs will be seen to agree with the constellations—a suggestion that the facts are much more archaic than Christian chronologists are disposed to acknowledge.

However, one need but compare the events and attributes belonging thereto with the circumstances that surrounded the lives of preceding Messiahs to be forever convinced of their spiritual identity, and incidentally of the fact that not one of them was ever meant to be viewed in either a historical or a supernatural sense, but intended to convey a profound, though mystical and hidden, truth, as may be surmised in the uniformity of incidents shown in the following parallelisms:

HINDU VERSION.

(1) "It is in the bosom of a woman that the ray of divine splendor will receive human form, and she shall bring forth, being a virgin, for no impure contact shall have defiled her."—Vedangas.

"In the early part of the Kali Yugas shall be born the son of a virgin."—Vedanta.

According to the Hindus, Kali Yuga began three thousand five hundred years prior to the Christian era.

CHRISTIAN VERSION.

(1) "Behold, a virgin shall conceive, and bear a son."—Isaiah, vii, 14.

"Behold, a virgin shall be with child, and shall bring forth a son"—Matthew, i, 23.

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HINDU VERSION.

(2) Chrishna (the hero of the Bhagavat Pourana) was born of Devanaguy, a virgin, who had been immured in a tower, during the reign of Cansa, tyrant of Madura, who commanded that all male children born on the same night as Chrishna should be put to death.

(3) Chrishna miraculously escaped.

(4) Chrishna was fathered by an honest herdsman, Ananda by name, and his wife, Yasoda.

(5) Was slain and left suspended to the branches of a tree by a troop under the leadership of a man named Angada. Arose from the dead and ascended to his heavenly seat in Vaicontha.

(6) Was named Chrishna, and subsequently by his disciples called Jeseus. The Pagan origin is here apparent, Zeus, the Supreme Being, and Jeseus (Sanskrit), the Divine Essence.

CHRISTIAN VERSION.

(2) Christ was born in a stable, of Mary, a virgin, in the days of King Herod, who felt obliged to slaughter all the children of Judea two years of age and under, in hopes that the sacred infant might be of the number.

(3) Christ was miraculously delivered from a similar danger by being carried into Egypt.

(4) The infant Jesus was fathered by Joseph, the carpenter, who in the Phœnician, whence comes the name, is Ioseppe, the herdsman.

(5) Was crucified by a mob incited by Judas Iscariot. Arose from the dead and ascended into heaven.

(6) Was called Jesus, and by his disciples after his death Christ. Jesus is not a Jewish name, and Chrishna is Sanscrit, signifying "promised of God." The same religious identity expressed in similitudes of language.

A hyperbolic representation of the foregoing is afforded in the Greek traditions (borrowed from the Egyptians, *vide* Eusebius), wherein Coronis, daughter of a Thessalonian king, having subjected herself to the embraces of God, to conceal her pregnancy retired to Epidaurus, where she was miraculously delivered of a sacred infant named Asklepios (or Æsculapius of the Romans, where his worship was introduced B.C. 291), whom she left upon the Mount of Myrtles, to be found by Aristhenes. He performed many miracles of healing, even to the raising of the dead, through theurgic operations, and because of his benefactions to mankind was slain by a thunderbolt launched by Jupiter.

"Thy daring art shall animate the dead,
 And draw the thunder on thy guilty head;
 Then shalt thou die, but from the dark abode
 Shalt rise victorious, and be twice a god."

—Ovid. *Met.*, Lib. 2, line 640.

Similar analogies will be found in the mysteries which surrounded Mithra, Bacchus, Apollo, and the Mexican and Peruvian deities, and, in fact, throughout the entire network that makes up the woof and warp of all racial traditions. Thus in the Grecian mysteries we have Leto, wife of Zeus (Jehovah), of whom is born Apollo (light), "a mortal mother raised to divinity." According to Homer, a giant sought to lay violent hands on Leto (*Od.* xi. 580); also, at the time of the birth of Apollo a choir of swans fled seven times around the island of Delos, a word which mystically signifies the same as Epiphany, or manifestation, and so in the New Covenant the angels celebrated the birth of the infant in song. Apollo was called Pæan the Healer (Aramaic *paaneah*, Saviour), identical with Phaneus, whence epiphany. The heaven-god of the Aztecs, Huitzilopochtli, was miraculously conceived, and his sacraments were at the winter solstice, Capricorn, the nadir or fourth house, which in Astrology rules stables. It will also be of interest to know that Chrishna in Irish means the sun, and that among the American aborigines the Blackfeet Indians called the sun "cristeque" and the Algonquins "gheezis." This, of course, long antedated the dissemination among them of present scriptural interpretations.

Can these amazing similarities be the result purely of accident—that negligible quantity in the problem of cause and effect? Has the one been so unimaginative in resource as to necessitate a filching from the coffers of the other? In our humble judgment there is no alternative than to recognize in their resemblance the palpable fact of an identity of purpose, whether relating to or independent of a priority of doctrine. Truth is eternally the same, yesterday, to-day, or forever, be it presented in historical, mythological, or whatever guise; and, as here disclosed in these traditionary memorials, we are constrained to note the obvious reference to a central prin-

ciple as being alike the motive force of both the Inner and the Outer.

Let us now refer to our diagram, and see in how far the physical heavens may help to demonstrate this central law of spiritual dynamics. In the meantime the reader is requested to keep ever in mind the enforced recognition of quality and correspondence as axiomatical requisites in the scheme of universality.

We have here, in a broad sweep of the starry heavens, a sketch of the astronomical Judea and the ground plan of Jerusalem, the City of David, wherein is born in the stable of the Winter Solstice "a Saviour, which is Christ the Lord." Let us scrutinize carefully, and with minds free of the cumbrance of oracular interpretation, these scintillant symbols which glimmer eternally athwart the luminous expanse of this sidereal demesne—the tell-tale testimonies that record hieroglyphically one of Nature's grandest evolvments. The word astronomical, as above, is used advisedly, for we are now dealing with the tangible or exoteric symbolization of the Christ allegory; the outward expression of the Inner Law, and which coexists as an essential argument of the doctrine of duality, as certified to in the Hermetic mandate—"As is the Higher, so is the Lower."

The practice of indulging the geographical mania as an aid to familiarity with biblical statement may be followed with more discretion in this mystical journey of ours, however it might puzzle the literalist in his effort to reconcile legendary annals with human reason; for while the latter necessarily runs counter with enigmatical and contradictory presentments, our celestial topography is found to harmonize in all essentials with the truths sought to be established.

Thus, in the concavity of this field of Judah, depicting its normal aspect at midnight of December 24th, with the four cardinal signs, Capricorn, Aries, Cancer and Libra, stationed at the angles of the scheme, and forming a true Cross, is presented the playground of those stupendous impelling forces which unceasingly intone the majestic rhythms of Nature's music and make of religion a Law and of law a Religion. No

mock tillage can convert this fertile tract into a soulless waste; no artful demagogy or juggle of sophistry can make of it a spiritual hereditament for the safety of one nation or people, while predicating a godly damnation to another under the same spacious canopy—no distorted system of logic can fashion a single incongruity out of this divinely ordered fabric. It belongs to and concerns all ages—Pagan, Jewish, Christian—encompassing every race with the sanctity of its universal ordinances, in the midst of which reposes the eternal Principle around and about which the fundamental essence of every faith has revolved.

Herein the solar circuit has been completed at the lowest southern declination, and the sun is born anew in the sign of Capricorn, the nadir (lowest point), so attesting to the lowly origin of the Sun-god. The Pagan god, Mithra, remotely antecedent, was likewise born in this stable of the Zodiac, and the 25th of December thus became a Magian festival; and by the same token the Goat suckled Jupiter; in this stable of Angeias, Hercules (Sun) performed his sixth labor; more than three thousand years previous to the biblical incident the same geniture was accorded to Chrishna; while the Orphic rites were enacted in recognition of this Divine fact, and with an intelligent appreciation of its full mystical import. Many regard the Orphic Theogony as of greater antiquity than the ideas promulgated in the Hesiodic doctrine, though this claim is disallowed by Herodotus. Christian assailants are willing to agree with the defenders of Paganism in conceding it to be the most ancient summary of the Greek faith. Pausanias (about b.c. 700) wrote in part the Orphic myths.

Furthermore, it is a fact, established by testimony whose evidentiary value is beyond question, that ancient peoples, centuries preceding the Christian era, observed the 25th of December as a religious festival, in recognition of the solstitial station of the Sun at the gate of Capricorn, whereat he enters upon his new ministry as a saviour and a restorer of Nature.*

*See also "New Light from the Great Pyramid," by Albert Ross Parsons.—ED.

In sixteen separate accounts of as many different Redeemers, all born in a stable, we have cumulative proof of their unmistakable identity. While some of these are based upon a historical assumption, others are obviously legendary, and all, by reason of a unique similarity of construction and purport, are clearly of mythopœtic origin; but none the less do they evince the same staunch fidelity to the principles of Nature-worship as comprehended in the unfoldment of the Hermetic processes. On this particular concatenation of facts, so singularly disclosed in the various schemes for spiritual elucidation, is established the true foundation of the Universal Temple, on whose cornerstone is chiseled the eternal fiat that only through the Motherhood in Nature can one hope to attain to a proper conception of the Fatherhood of God.

We follow now to a consideration of other astronomical elements surrounding the Nativity, showing the anabolic or constructive process which has rendered the story so replete with a breadth and particularity of detail such as could not plausibly be surmised of biography, nor come within the probabilities of a purely imaginary concept.

Directing our gaze to the right, we see rising on the eastern angle of the planisphere the constellation of the Virgin, the sixth sign of the Zodiac, or sixth month, reckoning from March (Aries). "And in the sixth month the angel Gabriel was sent from God . . . to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary."—Luke i, 26, 27.

Despite the fact that theology has been surprisingly remiss in acquainting us with the antecedents or subsequent fate of so important a personage, one need not longer remain ignorant of the details concerned if he will but examine closely the features surrounding this sixth mansion of the celestial Judah, which is Bethlehem Euphratah (*Beth*, booth or house; and *lehem*, food or sustenance), or the house of corn. There she stands, with the spike of corn in her hand, significant of that fruitfulness or fecundity which belongs to this period of the solar year—a term for which water has ever been the symbol; hence the name Mary (Latin *mare*, the sea), or Maria, mistress

of the sea, whose signature is composed of the first and last letters of the name, M and Y, or the astrological ideograph for Virgo, ♍. In the Pagan mythology she is Maia, the mother of Mercury (Hermes), and again Myrrh, mother of Adonis (Sun), referred to in the tenth book of the "Metamorphoses"; the Tsabists rendered homage to her as Virgo Paritura, the "virgin that shall bring forth." A more remote antiquity designated her as the goddess Astrea, whose assumption was celebrated on August 15th, and who was represented as holding aloft the scales (Libra) of September, significant of the equinox, or point of equilibrium; and Dupuis tells us that "among the Gauls, more than a hundred years before the Christian era, in the district of Chartres, a festival was annually celebrated to the honor of the Virgin Paritura." The Greeks called her Aphrodite, the goddess of the sea, and Æsculapius was born of a virgin in a city of Peloponnesus, which bordered on the sea. We find the functional character of this sign likewise alluded to in the Apocalypse, under the title of the sixth church, Smyrna, the seventh being Laodicea, Libra, or the Balance, standing in the solar circle next to Virgo, and meaning literally, according to Taylor, the just people.

That the church has not been wholly unmindful of the true status of the Christ-Mother may be assumed by the greeting tendered her in the Catholic service, "Ave Maria Stella!" Hail, Mary star! The reader may also note what the forementioned author says of the cathedral of Notre Dame: "That by this Notre Dame, our lady, was meant none other than the lady of the Zodiac, is certified by the architecture of the building itself, which represents the twelve signs of the Zodiac, six and six perpendicularly on the sides of the great northern entrance, with the place that should be occupied by the virgin supplied with a figure of the architect of the edifice, and the virgin, to whose honor it is dedicated, taken out of her place in the succession of the signs and set over the center of the door as the goddess of the temple, with the child Jesus in her arms, and having under her feet a serpent twisted around a tree, which is the exact relation of the virgin to the Zodiac.

For reasons of conscience—if such a term may be used in

connection with efforts at imposture—it was perhaps deemed inadvisable to ignore entirely the cosmical basis of the legend here involved. Or, peradventure, may not the designer of that structure, more familiar with the elements of Pagan architecture than with the devotional politics of latter-day worship, unpurposely have imposed upon the ignorance of a pseudo-hierarchy? Be that as it may, there is a singular deference to mythic tradition, unconsciously given, or otherwise, to be found in ecclesiastical places. Truth, though it be persistently smutched with the murk of error, can never be so entirely obscured that honest friction of thought combined with the spirit of investigation will not burnish it into recognition.

Nevertheless, one notes with some degree of satisfaction, as regards this particular instance, even this relative attempt to portray truth in its constitutional form, for the Virgin is here properly depicted with the infant in her arms—which later projectionists have omitted from their planispheres—typical of the maternal attributes of the sign in its relation to the Sun-god. And so did Isis of Egypt suckle the child Horus, Devaki clasp the infant Chrishna in her arms, while Istar of Babylon held the child Tammuz on her knee. Every religion has had its Madonna, in some form or other, and each and every one has emblemized the relativity of principle with manifestation, whether it concern the creative art, or in the higher scheme of Divinity it signify an astralic, mystical, radiating force in the processes of spiritual palingenesis. Its sidereal correspondence is duly determined as the sign Virgo, wherein the Sun typifies the nature period of fructification, and about which centers *a particular cyclic incident* in certain stages of racial unfoldment.

Such facts were intelligently cognized by the primitive cults, the difference between whom and the Christians being, as wrote a learned theologian, “that the Pagans had some sense, and kept in view the sublime physical science in the words which they used; they knew and they could tell the meaning—while the Christians use even the same words, and have no meaning at all for them.” The so-called idolaters, not being servile copyists, were manifestly better informed

than the borrowers who have so churlishly aped them regarding the fundamentals they sought to expound; they committed no solecisms, no incoherencies, against their religion, no violence to the integrities of either their faith or their philosophy. If Mary was made to weep for the death of a Saviour, Venus, likewise mistress of a symbolic sea, had long ago waxed lachrymose over the demise of Adonis.

And what of this espousal to Joseph, who was the Ioseppe of the Phœnicians, the Ananda of the Hindus, the Zeus—husband of Leto and the parent of Apollo—of the cosmogonic apologue? According to the Gospels: “Joseph went up to Nazareth, which is in Galilee, and came into the City of David, called Bethlehem, because he was of that tribe, to be inscribed with Mary his wife, who was with child.” And here, in the City of David, or the celestial expanse, called Bethlehem, the sixth constellation, Virgo, the harvest mansion, do we discover Joseph (the constellation Boötes, Ioseppe) and his wife Mary with the child. Here is personified a constellation whose very name (Io-seppe, the manger of Io, or the Moon) typifies the humble place of accouchement of all the Virgin Mothers, and, as related to Virgo, the genesis of all Messianic tradition. What a wealth of suggestion in this Arctophylax of the heavens, this mysterious manger wherein glistens the brightest gem of the starry firmament, Arcturus!—the center of a most important congeries of sidereal forces, and of the same root as *ark*, *archa*, *argha*, a symbol of the soul.

Can this be the *specific* point of the luni-solar Naros, where, after 7,421 lunations in a six hundred year cycle, the Sun and Moon again perpetuate the “sign and season” of a Divine epiphany? May we not seek here for a sign of the coming of One who is to be a Messenger between gods and men? “Canst thou guide Arcturus *with his sons?*”—Job xxxviii, 32.

Now, all of these Naronic representatives were of the order of Hermes, who is the Agni* of the *Rig Veda*, which latter is

*In the combined personifications of Indra and Agni—the first as Permanent Spirit, and second as Sun or Heaven under the aspect of fire—we have Indragni, the biune god of the Hindus, whence androgyne. This represents the Deity dynamically, or in manifestation, as distinguished from the Deity in essence, or statically.

depicted with two dogs as emblemizing the principle of twain in manifestation, and, conversely, of unification in evolution or attainment. And here stands Joseph, holding in leash with one hand his two shepherd dogs and in the other a staff or crosier—of palpable identity with the Pelasgic god who gives to souls a safe conduct *in transitu*.*

Again let it be impressed that the truth here sought to be expounded through cosmical law is one of similitude with both the objective and the subjective economies of Man. The gestatory processes of a spiritual enclotement through which the Christ principle, immaculately begotten, is nurtured, and finally delivered into regenerate selfhood, is a travail of the soul which involves the awakening and mutual alignment of various centers in the multifold constitution of the human ego, and are but counterpartals of processes in the sidereal fabric that envelops mother earth and enclothes with celestial vestments her divinely begotten progeny.

This mystical coördination between the megacosm and earthy corporealities may be more clearly apprehended by recourse to esoteric Astrology, wherein the pineal gland, the solar plexus, and the base of the spine, are nervo-spiritual centers that correspond respectively to Father, Son, and Holy Ghost, and ruled by Neptune, Venus, and Mars. The order of evolvment will be noted in the development of these symbols

*According to Kenealy, the crosier was one of the symbols in the Mysteries of Eleusis, the meaning of which was disclosed only to the initiated, and hidden from the multitude in parables and allegories. On entering the Lesser Mysteries the novice was invested with the sacred symbol **X** or a **T**, the latter being the monogram of the Naronic Cycle of 600. The Tau and Samaritan Resh united τ form the Staff of Osiris which the Catholic prelate carries, identical with the staff of Boötes, as will be seen depicted on our pictorial planisphere. The deeper significance of the same, as involved in the church symbol, will be better understood when the numerical values of these letters are considered, that of the first being 400, plus that of the second, 200=600. This combination glyph is to be seen in churches in many places in Italy, as attested to by Addison in his *Travels in Italy*, wherein he mentions a medal of Constantius at Rome that bore the inscription, "*In hoc signo eris*" τ . Under this sign of the 600 thou shalt be victor. Genesis viii, 13, touches upon the mystery, showing the ending of a life of Menu or Buddha, and the commencement of a new one.

from that of Mars (♂), where Matter (+) dominates spirit (O), through the love or unifying principle of Venus (♀), into the spiritual activities of Neptune (♆). The physicalities of Mars are transmuted and given the wings that evolve into Neptune's trident, symbolical of the ultimate unity of these three regenerative principles.

The significance of the allegory is thus seen to apply to this Boötes-Virgo of the Grand Man as being correspondentially the solar plexus, a center of union with the Godhead, and whence is begotten the Son, who, in concordance with the Father and Holy Ghost, completes the Sacred Trinity in which is vested mastership.

And thus will astralic being come up into the hill country where "the Son of Man shall sit in the throne of His glory"; as does the astronomical Sun in midsummer ascend with Boötes-Virgo into north declination, where, on the 15th of August, is celebrated the festival of the Assumption.

The Macrocosm is the archetype of the Microcosm. The law of Nature is one of analogy, a term that might consistently be regarded as an abstract principle of unification and homogeneity; hence of the Divine, because a testimonial to some element of universality that may be sequentially traced to logical and circumspect finalities.

(To be continued.)

Who, then, is free? The wise man who can govern himself.
—*Horace.*

We become wiser by adversity. Prosperity destroys our appreciation of the right.—*Seneca.*

There is no nobler sight anywhere than to behold a man quietly and resolutely put aside the lower that the higher may come in to him.—*Phillips Brooks.*

From pure behavior comes self-power which frees a man from dangers; pure conduct, like a ladder, enables us to climb to heaven.—*Buddha.*

THE VITAL CHARGE.

He was twelve years old. She was thirteen. The two little cousins were visiting Auntie.

Now Auntie was an old maid by choice and principle, of the strictly modern type. She was a woman awake to the stern facts of life, one whose illusions, having no basis of sentiment, had never veiled or softened what was ugly or evil. Her attitude was militant toward life's compromise—the "good and evil" principle under which humanity lives and moves and has its being. Her burning desire was "to rightly divide the word of truth," to exploit the pure beauty of vital truth, and so to advance in her small way the greatest cause on earth, viz., the Kingdom of Heaven.

Auntie had never stepped from the foundations of Christianity. Although greatly interested in cults, philosophies and religions, her one use for them was to study them closely, lest, haply, they might contain something that God had "left as a witness," something that she might extract and place upon that Foundation whose superstructure was, for her, growing higher, broader, grander, every day.

Auntie was sitting at the window that looks out over the valley and the eastern hills. She was thinking on these things while she darned small stockings.

Not unaware was she of excited young voices over the hedge in the neighbor's yard. The sounds seemed to issue from the rabbit hutch. Rabbits were the one object of interest just now, as the neighbor's children had only lately acquired these new pets.

"Let's ask Auntie!" she heard. Whereupon, Basil and Alice appeared before her. Leaning their arms on the window sill, they poked their heads inward toward Auntie, who smilingly asked, "What now?" "Auntie, Carlos says the rabbits are going to have young ones! The doe rabbit has not been out of the hole they made under the hutch for two days. And the buck is down there most of the time, too. Carlos says

they are making their young ones!" Great wonder and excitement on both faces. "How lovely!" responded Auntie. "Little rabbits are the dearest, sweetest wee things."

"Yes, Auntie, but how do they make 'em?" asked Basil.

Auntie thought rapidly. "Out of the one element from which all things are made, my boy."

"Then that is clay, I guess," Basil replied. "God took clay, you know, and formed Adam and Eve."

"God 'took the dust of the earth,' Basil," corrected Alice.

"Well, *our* garden is clay—that is easy to mold. Maybe it *was* clay that God used in the Garden of Eden to make Adam and Eve."

"Maybe," Alice replied thoughtfully.

"But, Auntie," said Basil, returning to the crux of the subject, "Carlos says that the rabbits make the young ones themselves. Say, do horses make their colts out of clay with their hoofs—or how? Or do they hatch out of eggs, like birds?"

Auntie answered rather flippantly, "Do ask me something easy!"

Then Alice ventured: "You said that all things were made out of one element, Auntie."

"So they are, dear." And Auntie made a quick decision, looking into the frank, innocent eyes of the large little girl before her. Her soul yearned for the child. "I will tell her the most beautiful story in all literature! That high ideal would be a safeguard to every girl, were she taught it. Aye, and to boys, too." But what she replied was: "All things come from seeds, Alice. There are ever so many different kinds of seeds. Eggs are seeds—from chickens, and birds."

"Then do horses and rabbits have seeds and eggs, Auntie?" asked Alice with a troubled mystery in her eyes.

"Gee! I'd like to see rabbits' eggs!" exclaimed Basil. And Alice added: "If everything alive comes from seeds and eggs, Auntie, where do we come from? And what is it that makes seeds grow?"

"Why, I can answer that!" put in Basil. "It is the life in them that makes seeds grow."

“Yes, Basil, and that life is God. Don’t ever forget that,” Auntie said. Then, seeing Alice’s eyes thoughtfully regarding her, Auntie added confidentially: “God is Love—when it comes to us humans; and when people love each other divinely enough there’s no telling what may happen. The law of Love is like wireless telegraphy. Now run away, children, and find me some acorns, and eggs, and some other kinds of seeds. Come back in half an hour, and I will show you something,” said Auntie, rising.

Walking to the kitchen door, she opened it, saying: “We will have chicken for dinner, Albertine. I want you to get a large pullet.”

“De pouletts some yoost go to lay, mees. Vy not ve tak von jung rooster, you t’ink so?”

“No, Albertine. I want to give the children a lesson in physiology and psychology, and I prefer a pullet,” said Albertine’s mistress with a gleam of fun in her look.

“So!” replied the maid.

“You can call me the minute you have the feathers off,” her mistress added as she closed the door.

Pretty soon the children came in, their hands full of acorns and seeds.

“Now, dears,” Auntie said impressively, “I will show you the primordial germ of life—the life-cell.” Well did Auntie know the value of a new large word. These children dearly loved a big word.

“Teacher don’t call it a ‘primordeal germ.’ She just calls it a germ,” Basil said.

“Then you already know something about it. Have you looked at the germ through a microscope?”

Taking a penknife from her work-basket, Auntie deftly split an acorn. Then both the children examined it under a strong magnifying glass. A bean came next, and then a pea. Taking one of the eggs, Auntie broke it into a saucer, and showed the children the germ spot.

“That tiny speck is the seed, dears. Just the same seed that is in the acorn.”

“Then why don’t it grow into a tree?” asked Basil.

"Because," said Auntie, quite conscious now that she was about to posit a pet theory of her own, a theory entirely satisfactory to her own mind, "because the *charge* was different."

"The 'charge,' Auntie?" queried Alice.

"Yes. It was a vital flash of chicken life, not a chemical combination like the trees and flowers make. So you see it could not grow into a regular tree, but belongs to the family line of this particular kind of fowl."

"Auntie!" exclaimed Alice, "there's our 'family tree,' you once showed us. Has that anything to do with this subject?"

Auntie marveled at this proof of thought transference, for had she not that very idea deep hid in her mind at the moment? "Indeed it has, Alice. The 'family tree' is a very ancient method of tracing descent. Listen. This germ-cell found its highest development through different orders of vegetable life, in the tree: the giant sequoias and redwoods, and others. The tree is the crown of the first kingdom. Therefore, I think the tree has been preserved as a symbol and chart of life to count families by. In all races the tree has been worshiped as an emblem of life. We worship the Tree of Life even down to the twentieth century."

Basil exclaimed: "Why, Auntie, Adam and Eve were driven away from it, and the angels guard it with one flaming sword! I didn't s'pose anybody ever saw it."

"Yes, with the 'Sword of the Spirit.' Nobody ever saw God, Basil, yet we worship Him," answered Auntie. "Jesus is that Tree of Life. 'In Him the perfection of beauty—Love—hath shined.'"

They were getting into mystic heights, so Auntie directed their attention to the microscope once more. "That tiny cell, Alice, is like the white corpuscle in your blood. It is the seed that is in the corn grain and in the elephant and in the canary and in man. It is called a unit, because there is only one. A flash or spark of life might awaken it. God is Light and God is Life. Probably God has as many orders of life in His universe as there are rays from His great white throne of Love."

"We couldn't count 'em, could we, Auntie?" asked Basil.

"No, lad. Yet you see each ray of life finds its center in

God, so that all things are related. The microcosm has become the macrocosm." (Two more splendid big words!)

"My! If we only had a microscope to magnify the macrocosm, what things we should see!" exclaimed the boy.

Auntie laughed. "We should be able then to see things as God sees them, I think."

A knock at the door interrupted the conversation.

"The chicken is picked, miss," announced Albertine.

"Come, children. I want to show you how the rabbits make their babies, and how the beginnings of little chicks are started in the body of the parent."

They all stood around the table while Albertine carefully loosened and lifted the backbone of the fowl.

"Now peep in, Basil, Alice. Do you see that little bunch of yellow pearls snugly attached to the backbone? Those are the eggs, waiting to be charged into life."

"Here's a negg, miss." Albertine pointed to an egg just ready to be laid.

"Yes; it would have been deposited in the nest by this time if we had not killed her."

"It almost seems wicked to kill her, poor henny," said Alice.

"Now we will go," Auntie said, "and to-morrow I will read you the Christmas story, telling how the Tree of Life came back to this world. It is called 'The Power of the Highest.'"

At home these children had little of Bible reading, so Auntie made it a special treat for them to hear a Bible story. She thought it no sacrilege to alter the text for the easy comprehension of her hearers. She kept them spellbound over the story of the Announcement, and the Incarnation, and the Birth of Jesus. She made the heavenly music seem very real, and the Angel's song of "Glory to God (she said *Love*) in the Highest."

Then they were told that the Power of the Highest Love charged into life a human cell that was brought forth as the Babe of Bethlehem—the Saviour of the World—and how He is the restored "Tree of Life" for man, "the first fruits of the

new creation." And further, that when the Kingdom and the Power and the Glory of Love—that we are told to pray for—shall come, we shall all be like Him.

"It is a beautiful love story, Auntie. I shall always love to sing 'The Little Lord Jesus' now that I know the story so well," said Alice.

"And I hope you will understand, when you say the Lord's Prayer, that you are praying for the Kingdom and the Power, and that Glory that still glows for us like a star—a great ideal." As an afterthought Auntie added: "I want you to understand one other thing, that God's Power of the Highest was only given to His image—man. There are other ways of life transmission that belong to the lower orders of life, to the plants, birds and animals, but for the highest order of all His creatures God reserved the 'Power of the Highest.' And I want to say emphatically that to imitate or act like the animals in any way is the worst thing that any of us can do. It is the worst insult to Love. There is no other sin than animalism. All evil can be traced to that. And it is in this way alone that 'All have sinned and come short of the glory of God,' short of the *law* of the Highest Love."

Then the children were dismissed. And Auntie wondered how much of what she had been teaching them had fallen upon fertile soil. The ideal seed had been sown, at any rate, and that being the vital thing, she left the responsibility of the rest to God, who alone can make crooked things straight, even to separating the good from the evil.

BLAND McLEAN.

There is no need of words; believe facts.—*Ovid*.

Conversation is the image of the mind; as the man, so is his language.—*Syrus*.

The soul has this proof of its divinity: that divine things delight it.—*Seneca*.

Perfection is always infinite. We are this infinite already, and we are trying to manifest this infinity. You and I and all beings are trying to manifest this infinity.—*Vivekananda*.

WHAT IS LOVE?

The word Love is of superlative interest. The subject of Love dominates all others in the human mind. Sooner or later it is acknowledged to be the center of human energy, the height of human attainment, but how many of us have given a thought to its analysis? We acknowledge its supremacy much as the Sun-worshippers bow before the object of their worship, without the use of our intelligence, yet the question, "What is Love?" is of supreme importance, for through the definition of it we shall come to a comprehension of our relation toward it. We are apt to be cowards toward love, chiefly because we do not understand it. All abject fear arises from ignorance; for when we understand a force, however great it may be, which seems to be working against us, we learn in some measure how to adjust ourselves to it.

Now, Love, in the human sense of the word, often works against our human interests and our comfort. I mean that the experience of loving some individual will often bring great suffering into the life of the lover. Why is this? Is this power we call Love to be looked upon and served as a tyrant, or is it, like all other forces, to be adapted to our use? We are told that God is Love. Namely, that the center of the Universe, its Creator, is Love. If this be the case, the word must mean harmony as well as energy, for the Universe is perfectly harmonious. Yet in the working out of this harmony of nature there is, as we all know, great seeming tragedy, great conflict and friction. So, in the lower order of human experience, when we deal ignorantly with the force of Love, we fulfil our destiny slowly and with pain; when, however, we become conscious of our relation toward it, the conflict ceases. This is the meaning of the words, "If a man lose his life he shall gain it." When we cease to regard ourselves as individual atoms we become pliable to the Universal force of Love, and we lose the sense of friction. Our very human destiny can be controlled, so far as it is right for the whole, by uniting our consciousness with the central consciousness,

and thereby drawing the power of direction from it to each detail of our lives. I maintain that all tragedy due from wrong loving can be controlled—yes, dominated—by the development of this higher central consciousness.

Human passion has a vital place in the Universe, and its true relation to life must be understood in order that we can use it and not abuse it. All formative process is accomplished through fire; all worlds are first composed of heat—unformed energy. Then comes the gradual solidifying of the atoms until we have a complete finished creation; so it is with our human lives. Each one of us is creating a Universe, and in order to do it we must be on fire. The active and receptive properties of our natures, complementing each other, compose the substance; the energy is Love.

Now, physical man and woman being instruments for the propagation of their species, are drawn to each other in the fulfilling of their destinies, or universe. Thus, all love-making is the necessary fire which is to create a world; when the world is completed the fire diminishes. But if we find that our vital power is being directed to an individual who stands against our higher interest, or who does not respond to our appeal, or if we cease to love where we should love, we must withdraw our outer senses into the interior divine consciousness, as a turtle draws its feet into its shell, until such time as it is safe to trust ourselves abroad. During this protective and restful season we become identified afresh with the center of our being—God—and emerge readjusted to our destiny. If we have been directing our love forces to the man or woman who is not destined for us we shall cease to love him or her in the personal sense. If the object of our love is being diverted from us wrongfully—not in obedience to universal destiny—it will return to us. If we are not meant to experience passion and to share in the propagation of our species, then the fire of our being will be concentrated on another and broader object, such as science, art, friendship, religion. That it will be directed to some object for the completion of our life, the creation of our miniature Universe, is as certain as that water finds its own level.

These statements will seem to many as idle tales, but to others they will ring true, and to those I must add this warning: We must not be impatient in our demand upon our higher consciousness. Let us work moment by moment, keeping our understanding clear, and the intricate map of each life will gradually unfold in perfect symmetry.

ALIDA CHANLER EMMET.

YE ARE GODS.

In the diversity manifest in all religions is an underlying unity which reveals that they are all but different rays from the universal white light of truth, which is their common source. It is as though from a great reservoir many smaller vessels were filled from time to time, each one taken from the whole bearing, to those ready to receive it, that portion of the truth most needed by them at that especial age and time. As men are at different places in evolution, as they have different thoughts and ideals, they require these different phases of the one truth; but the fact that all truth is a unit is found to be a reality by even the superficial student, for all faiths agree upon every essential.

All religions declare that there is a great Power which has fashioned the world. Some have interpreted this idea to mean that this great Force has the power to produce, as it were, substance from vacuum; but the wiser, more philosophic, explanation would be that from the unmanifest came the manifest, the former symbolized by the circle, without beginning or end. From this which is naught—no thing, but the source of all things—comes the one, symbolizing manifestation in its first aspect, before differentiation takes place. From the one come the two, bringing about duality with its pairs of opposites. First appear spirit and matter, and from these spring all other pairs: light makes darkness possible, day brings night into existence, good makes evil a necessity, and so on in every department of manifested life.

The Trinity is likewise an idea which is found in all religions. In the Christian Creed it is expressed as "God the

Father, God the Son, and God the Holy Ghost." This classification, in its deepest meaning, is found to be: God, the Spirit or Life; God vivifying matter or form, which is God the Holy Ghost; for matter is the ghost or reflection of Spirit, and when vivified by Spirit is called holy. These two aspects give the duality of spirit and matter, or spirit-matter, their union. God the Son is wisdom, for as a result of the union of Spirit and matter, of the indwelling Life being brought into contact with the material world, the third aspect comes into being, the perfect and intelligent union of Spirit and matter, giving wisdom or discrimination—the Christ. All great religious teachers are concrete examples of this principle, showing forth by their lives the perfect manifestation of Spirit through a material vesture.

These three principles, embodied in the trinity, working through the laws of the universe, bring about all that we call creation, and fashion from chaos the wonderful and varied forms with which the universe is filled. The mighty Power that we call God, through these three attributes molded matter into complex organisms, and through the workings of His will showed Himself in His highest attribute. In His Son aspect, He manifests Himself as wisdom, the guiding and discriminating principle which determines in what direction the will shall move. The lowest aspect of the trinity shows itself as activity. First there is the will, the guiding of that will by discrimination, and then its active workings to accomplish in a material way the desired results.

Man, as well, in any work that he attempts, shows this tri-fold nature; for he is likewise a trinity of Spirit with its attribute will, of mind with its aspect of wisdom, and of body with its function of activity. As Spirit he is one with God, and so, here, is all powerful, for he can will all things. In his aspect of wisdom, however, he is limited, for in this respect the powers of his Divinity are still latent; partially, but not completely manifest. When this aspect is able to reveal itself in all of its power and glory a Christ will then appear, as all the great of earth are those who have finished with human conditions and all that they can teach, and come to earth to show

mankind the lofty goal of all the children of God, from the greatest to the least.

The activity aspect in man is still more incomplete than that of wisdom. Man can will, and determine the path of that will by discrimination, but when it comes to a practical realization of the thought that he has willed shall exist as a reality in this lower world, he finds that he is still more limited, and this is because he is working through denser and harder conditions.

Here, in the material world, the Divinity in man is the "prodigal son" in a "far country," removed from those Spiritual conditions which are his true home, where he is all-powerful; and we naturally ask why it is that he has left the perfections of his Father's home for the imperfections and hard experiences of the "far country." The reply given by all the great of earth is that as he is a God in essence, a God in latent powers, so his presence here is to endow him with the active powers of divinity until he has become a great center of wisdom and goodness. Christ said: "Ye are Gods," meaning that we are children of God, one with Him in essence, and on account of that oneness have within the essentials to make ourselves great beings of wisdom and power, who will be able to mold physical matter through the use of the same forces and laws which have worked through unorganized matter to bring into actuality the visible universe.

As the seed has to be put into the earth to unfold its latent powers, to grow upward to the light, and as the Life within the seed causes it to push upward through the earth, to seek fuller and fuller expression in constantly unfolding leaf and flower, until it expresses in all of their perfections all of the powers which came from the plant which gave it its being, so the Spirit, one with the Life of God, must assume a dense physical vesture, must dwell in the physical world, until through constant striving and experience it will be able to show forth all of the latent powers of the God within. As water seeks its own level, the Spirit will ultimately return to that high estate which is its true home, its innate powers completely manifest.

If we are to gain a clear idea of the deeper meaning of life we must look at it, not from the narrow and limited view of one physical life, but from the higher altitude of the soul. We admit the truth of the Darwinian theory that form develops from the simple to the complex, from the lesser to the greater, and with this idea should go the one that as the form evolves so the Life or Spirit back of it unfolds with it. There must be a reason for the immense diversity of form in the world, and it is because of the truth that back of every form is Life, which uses it as a vehicle of expression, that, as the Life is at different places in evolution, different forms at all grades of complexity become a necessity; for as there is a beginning to everything in manifestation, there is a beginning to this evolutionary journey of the indwelling Spirit.

When the eternal pilgrim starts out upon this path of unfoldment he is as an infant, and can express himself but slightly, and so inhabits a very humble form; but each vesture that he uses does its part in educating the ensouling Life, and the Spirit passes onward from one outgrown vehicle to a more complex organism which is better able to express in all of its newly acquired powers the growing Life within.

As the plant shows different steps in progress, from the seed to the large and complex tree; as the single human life shows a gradual unfoldment from the helplessness of the infant to the strength of muscle, brain, reason and will shown by the grown man, the Life within shows the same growth through its successive manifestations. Life in the mineral kingdom is densely incased, not able to express itself except in a most limited way; in the vegetable kingdom it is better able to show itself, as the form is more plastic; and in the animal kingdom it has still greater opportunities, as it is able to travel from place to place; but when the human kingdom is attained a still greater change is apparent, and man exists for the first time as an individual. The animal looks down with feet upon the earth, but man lifts himself from this posture to look up, to return to that realm of Divinity from which he came, knowingly and resolutely. He knows himself for the first time as an individual possessed of attributes and

potentialities which cause him to transcend the lower kingdoms of nature, and make him master of them, and he realizes that he has a will and the power to choose and to act. This knowledge comes to him dimly at first, but later, as he exercises these powers more and more, he realizes it to a greater and greater degree, and at last the bandage is taken from his eyes, and he sees that he is a child of God, and so has within the power to grow to Divine estate.

The truer and deeper philosophy of life most clearly shows that the Spirit back of the form, which vivifies it with its Life, molds its vesture to suit its especial requirements, so that wherever we see form, by its degree of simplicity or complexity we can gain a very accurate idea of just the place that the ensouling Life has reached in its evolution. Any other theory than this is irreconcilable with divine justice, for here each one receives precisely that to which he is entitled by what he has accomplished in the past. The spiritual side molds the material, for without Spirit matter is chaos; but when Spirit acts upon matter we have cosmos, acting through the will of God or the will of man.

Everything in the material world, then, is but the densified result of the more subtle forces permeating it. A simple experiment in physics illustrates this truth. A magnet, over which a sheet of paper is placed, is held in a slanting direction, and iron filings are then shaken upon the paper. Those falling upon the sections immediately over the magnet remain in place, while all others fall from it, so that there at length appear the perfect outlines of the invisible magnet; which shows that a hidden force has been exerted to cause them to assume that especial form. This reveals the truth that everything exists with its own characteristics because of something back of it which exerts an influence upon it, causing it to have its especial features.

The creative powers in man, expressing themselves through the ever-present trinity of will, wisdom or discrimination, and activity, are a constant and wonderful power, filling the world with innumerable forces, which, sooner or later, bring about results in the material world. As action is manifest in a

physical way, we at once see the consequences of it. This is creation, which wills in a material way to change conditions in the physical world. A carpenter constructs a building of wood. The materials, at the first, in their unorganized state correspond to chaos, and in their later orderly construction to cosmos. The latter is where each part is in a particular place so that each can do its share toward the forming of a larger and more useful organism. The action of Spirit upon matter produces cosmos. He who has the power to change conditions in this way is a creator. The artist who takes the chaos of paint and canvas and produces of them a picture is a creator; the sculptor who takes a block of stone and constructs from it a beautiful form is a creator; the poet who writes a beautiful poem, the musician who composes a wonderful symphony, are creators.

But we must question still further as to the *modus operandi* of it all: as to how the will works, guided by discrimination, to produce physical effects; and the answer is that these results are brought about through the power of thought. The will, or creative power, in man is manifest in its loftiest aspects by the imagination. We use this work unthinkingly. We speak of one's ability to imagine, meaning that his thoughts are a living reality to him; and so they are, but in a much truer and deeper sense than we have ever realized.

Plato writes of the realm of the Divine mind, where thoughts are things, where they actually appear before us, as the objects which fill the physical world are seen with physical eyes, and as we leave this world at death, liberated from its dense conditions, we go one step nearer to the source of all things; and so, closer to reality, we come to that world of causes of which the physical is but the result. This is the unseen world, which becomes an objectified reality when the mental life alone remains, and is in reality the same as our inner mental life while we are living in the physical body. This region of causes Plato designates as the archetypal world, the realm of ideas, from which the physical world is brought into being, these ideas being materialized or densified in much the same way as steam becomes water, and then ice, by a

process which finally brings them into actual physical manifestation.

The universe is thus created by the power of the thought of God working through matter; and to the extent that the Divinity in man is manifest he can also create through the power of his thought. Everything comes from this realm of causes, and must first be imagined, or imaged in the mind, before it is expressed in the physical world, the realm of effects. Man creates, through the power of thought, his own conditions. He has an ideal, which is the highest of which he is capable at his especial place in evolution; he thinks upon this ideal, which ultimately finds its fruition in material conditions. An example of this is furnished by the architect, who draws plans which give the builder his picture from which to construct a building; and man, in the same way, is first architect and then builder of his destiny. But if this is so, we question, why are not man's conditions more in harmony with his wishes? None of us are experiencing just what we want. The reason for this seeming incongruity is because man, as yet, is not fully possessed of his divine powers, and on account of this he is limited in wisdom, and therefore chooses at one time what at a later one he sees is not the highest. It is a cause for thankfulness that he is not satisfied, but is filled with that discontent which makes progress essential. At one time his ideals are at a certain place, and he acts in accordance with them to bring them into actuality. Powerful forces are thus started which must have their outworkings in physical conditions; and then the ideals change, but the former forces have been started, and must, to a certain extent, be worked out. It is as though an architect made plans for a building, and the builder took them and began his work, and when it was half completed the architect changed his ideas, and the builder was told that his house must be different. It would take him some time to change it to suit the new requirements. In the same way, we have to abide, to some extent, by our choosing of the past, even when we know that it is wrong; but we must here keep in mind the fact that choosing the right is rowing with the current, and that choosing the wrong is rowing against

the current. The same amount of force expended upon the side of good will take us further than if put upon the side of evil, so that good can, as it were, overtake evil and counteract unfavorable conditions.

Will is thus seen to be the attribute found in man which will eventually make of him a great Being in power. The workings of that will are through the power of thought, or the ability to imagine, which is creation in the world of causes, and thus starts a force which ultimately finds its expression upon the physical plane. Man has this attribute in so far as the latent divinity within is able to manifest itself. This power in God, which is boundless, in man is limited. As compared with the great forces which fashion the world, the creative power in man is like that of a child. There is an old saying that God made the country, and man made the city; and upon comparing them what do we find? In the former we notice the perfect beauty of nature, with its wonderful scenery, exquisite harmony of color in all of its varied moods, its mountains, oceans, lakes and rivers, its trees and flowers, all showing forth the wonderful power and wisdom which fashioned it all. From this thought of nature let us turn to the city made by man, with its stiff, square buildings, streets in long, straight lines, its noise and grime and smoke. It is true that man creates buildings which in one sense are beautiful; he paints wonderful pictures of nature, of the majesty of the ocean, of the glory of a sunset; and in so far as he can do this he is bringing into manifestation his latent powers as a creator; but what are these when compared to the beauties of nature as viewed at first hand?

Again, the study of the microscope reveals to a marked extent the difference between God's and man's creations. The finest fabric made by man, when magnified, resolves itself into coarse and unfinished strands which resemble ropes; anything in nature, on the other hand, regardless of how many times it is magnified, always remains perfect in form and finish. The velvety petals of a flower, for instance, may be magnified until they look like a forest of wonderful trees covered with beautiful foliage, each tiny part formed with perfect exactness,

without a flaw. Bryant writes: "The groves were God's first temples," and what temple can uplift the soul as a grove of tall and erect pines, raising their branches like arms lifted in reverence toward heaven?

Man's creations are, however, good and important, for the fact that he can create as he does foretells the time when he can accomplish better and grander work. He sees beauty in the wonders of nature, and he is placed in this environment that it may exert a constant influence to uplift him. He aspires to accomplish something himself, the Divinity within seeking expression, and as one man can assist another, it may be that by witnessing what another can do he believes that he, too, can achieve a like result. He may wish to paint a picture, and before he starts it in an actual way he first has an idea of what it is to be when it is completed; he has a thought picture of it, which he attempts to bring through, as it were, to physical conditions. If he has worked along these lines sufficiently in his past evolution he is able to do this successfully; but if he has not previously cultivated his powers in this direction the picture is a failure. It does not look as he wishes it to do, this simply implying that he has not yet gained the power to bring down materially the picture, which, upon its own lofty realms, is an objectified reality; but every effort made brings nearer the time when success will crown his efforts, which will place him in the foremost ranks of art, and his name will be immortal; for he has shown himself as one who has the power to manifest in this especial direction the God within. This is the secret of name and fame. It shows an extreme development in one direction which is the result of effort extending over ages of evolution, ever going upward and onward to grander and greater heights, until the Spirit within is reached. It is gained by that constant effort of the will to attain, and aspiration to express, and at last the Divinity shines down from the heights, back down the path made to attain it, and the God within comes forth in that particular way. Then the eternal pilgrim keeps on and on, the path, extending from the human to the Divine, ever widening as the spirit is able to

express itself in more and more directions and in fuller and more complete ways.

We may ask how it is that one attempt to bring through a mental picture is recognized in one case as successful and in another is known to be unsuccessful. Why do we know intuitively when a thing is well done or when it is not? When an idea, a thought, is brought through in a complete and successful way from the higher realms it is recognized intuitively as a beautiful thing. It is because the indwelling Spirit has succeeded in bringing that idea to the physical world without distorting it in its purity of vision, or without its losing the charm which it possessed upon the higher levels. It thus becomes a perfect mirror of those exalted conditions, and appears beautiful.

Every man, however humble, however low in the scale of evolution, has his ideals, his hopes, his aspirations, which lead him constantly onward up the path of progress; and regardless of how limited may be his life, if he desires something better, and wills and wishes that a loftier expression, a greater work, shall come to him, his thoughts and desires, powerful factors in the unseen worlds, will eventually bring about that desire; and when, in the course of time, through the natural workings of the great law, that later wish has become an actuality, then another will take its place, that likewise being realized in the course of time. In this way the soul is educated, learns wisdom and discrimination, and passes from lower to higher conditions, and finds more and more clearly what are the wiser choices and just the best way of bringing them about.

There is another way in which man possesses a great power.

In comparing man with God, we see that he is of the essence of God—a microcosm of the macrocosm, a unit in the body of a greater Life. In another sense he is the macrocosm, for he is master over a vast domain—his physical body—as well as over his more subtle manifestations. Those who have studied physiology or psychology realize that this is indeed the literal truth: that the body is most truly a great kingdom, through which myriads of little lives, minute points of Consciousness,

are working. They control all of the subconscious functions of the body, all of its automatic actions, all of its habits, and they readily respond to our training and do anything that they are told. We can perhaps realize to a partial extent what this means if we accept the statements of psychologists that by far the larger part of our acts, desires and thoughts, as well as all purely reflex actions, are automatic, and hence are determined by the action of these little centers. But we must never forget that they are subject to the will of their master, and if these habits are not what they should be, if our subjects are not trained wisely and well, we alone are to blame, for they can only act blindly upon the suggestions given them, as they have not yet reached the place in evolution where they know that there are such distinctions as right and wrong.

If a man wishes physical health, by thinking about it, and not its opposite, and living in a healthy manner, he suggests to these little lives that condition, and they will automatically work to bring that result about. Subtle forces will thus be brought into action upon the higher realms, and upon that part of his organism corresponding to them, which will ultimately express themselves in improved physical conditions.

There are two things which must always be taken into consideration: that we are in a world of cosmos, or law and order, and that the power in man to will, working through natural laws as they exist, can be relied upon to bring about certain results. This is where the great movements which are sweeping over the country take their place. They teach that man, here and now, is in a world of unseen forces. Every thought, wish or act creates forces upon the higher realms, which, by constantly being added to, become stronger and stronger, drawing to themselves denser and denser matter, until at last they become objectified.

All things are thus possible, provided that the force is strong and constant enough. We have simply to choose, and then concentrate upon this choice, and anything that we wish will eventually be ours. The fact that we can do this proves that we are creators, and to the extent that we can do this is the God within manifest; for the most Spiritual are the most

practical; for as we gain in Spirituality we at the same time become more powerful in the manipulation of physical forces. He who is the best thinker is the best creator, for thought is creation upon its own realms, the world of the divine mind, where thought is much more of a reality than a physical object in this material world; for thought is the soul of things, and as the soul is more real than the body, so thought is more real than its effect in the lower worlds. It is the cause, and approaches nearer to the one reality. Thoughts and wishes are things, and when we wish, when we think, we are planting the seed which will later bloom into a harvest for us. Let us watch well, then, as to what our thoughts and wishes are, for that which we plant will spring forth, after many days, as wheat or tares, flowers or weeds.

Throughout the long and toilsome evolution of the past we have been gradually gaining one great treasure, which nothing can ever take from us, and which is most truly the greatest thing that we can ever possess. It is the ideal, which has been our guide through all of our past, and which will continue to lead us onward, step by step, until the heights are attained. It is the pattern that we have won by all of our past efforts, which we may use to mold our lives to something grander and loftier than anything that we have ever before known.

The realization of these latent powers should give a greater courage, a stronger determination to express them, as never before, for knowledge always gives added power. When we realize that we are Divine we then know that all things are possible, that we can be or do anything that we wish, using the will as the first principle, the discrimination to guide the will, and then act to bring about the desired results in the physical world. If our discrimination is faulty, by letting it guide it is strengthened, and by its unwise decisions it is able the next time to choose better; and then at the last it will have the wisdom to guide the will in the perfect way, and together they guide the act to the complete physical accomplishment. When the soul is able to bring a perfect realization of the "vision," the highest ideal to this physical world, the Spirit

will be perfectly manifest, for our ability to express ourselves in physical matter is the hardest and the truest test of what we have actually accomplished. When this has been attained then man will have reached the place where his earthly experiences are complete, and will then have become a great Being of strength and wisdom, who will arise to high and glorious realms of grandeur and power, to carry on a greater and loftier service to those below him in evolution, a work so great that he will be able to render it only by reason of the strength attained through the long and toilsome pilgrimage of the past, the purpose of which was to gradually unfold his latent powers to create, to bring forth the wonderful attributes of the God within.

GRACE EVELYN JENKINS.

IMMORTALITY.

A thought sublime
Fell from the ether to this world of time.
It lodged within my heart and echoed me,
"To love is to be."

A life divine
Is wrapped within this soft, sweet thought of mine;
For loving always is and e'er shall be
Immortality.

BARNETTA BROWN.

In the infinite illusion of the universe
The soul sleeps. When it awakes
Then there wakes in it the Eternal,
Free from time, and sleep, and dreams.

—*Upanishads.*

The finest culture comes from the study of men in their best moods.—*Plutarch.*

There is no political alchemy by which you can get golden conduct out of leaden instincts.—*Herbert Spencer.*

To think is to live.—*Cicero.*

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT

UNAVOIDABLE DELAYS

Owing to various delays in the mechanical department of this magazine, which have been entirely beyond our control, including the failure and closing up of the establishment which bound the magazine for us, recent issues have been late in the month, and by the time this number can appear it will be time for a May number. We have decided, therefore, to include the months of April and May in one issue, though it will be only one number in the series. All subscriptions will be set forward one month, so that each one will receive the full number of issues for which the subscription was entered. We intend to have each issue on time and shall do our best for that result in the future. We do not control the establishments that do the mechanical parts of producing it, however, and in this instance we ask the kind indulgence of our readers.

IS LIFE A FAILURE?

Life is what we make it, either in the present or by our actions in the past. If we look at the question thoughtfully our closer vision will reveal to us that life is never a *failure*. Somehow, somewhere, and at some time, we have earned all that comes to us—good, bad and indifferent. When we have learned *this* lesson we know that life-experience is but one long chain of cause and effect.

In every thought and act each one is storing up material which becomes subject to an inexorable law, from the action of which not an iota can escape.

There is no such thing as "chance." We weave our patterns in indelible colors, and when any are discordant the fault lies with ourselves. There is no chance about it, nor fatality, and we simply have to take the consequences. But

in this great fact lies the hope and the remedy. We *need not* weave in the inharmonious colors to mar the beauty of the fabric of life. We have the power to preserve it in all its pristine loveliness—a perfect instead of an imperfect reflection of ourselves. The motive power in this is the will, exercised on the highest plane of which it is capable. Back of the will is principle, which influences it on this plane, and which is the foundation of all right thinking and living. Without this strengthening influence the will becomes weak and unable to cope successfully with the many temptations that beset the mind in daily life. The best and purest intentions and highest resolutions are set aside when the will falters.

We make mistake after mistake, but each time there is a lesson to be learned, and unless we profit by the seeming failures we do not understand that the law is always beneficent and reconstructive, but we stand afar off and bewail our “fate” with unseeing minds.

We grope our way along with eyes sealed and ears estopped, until some experience either draws or throws us forward, when we are startled into vision, and instead of darkness all around us we find ourselves in the clear light of truth, where we have always been, if we had but known it.

There is nothing so blinding as ignorance. It always misleads us and deters our evolution.

We must face the facts of life, and when we learn the truth about them we shall see that what we have thought of as “failure” is but the result of the cause we ourselves have set in motion; and that result becomes *opportunity* when this is recognized.

Therefore, we say that life is never a failure. The poorest and most barren life has its opportunities, which make it less poor and less barren if the mind be focused aright so that it can recognize and use these opportunities for its upliftment and progress. Then the poorest life becomes enriched and made beautiful in the spiritual atmosphere thrown about it by the love and truth that are developed under these conditions with the evolving soul; and the peace that passes all understanding descends like a dove into that life. E. F. S.

THE LOST ART OF PRESCRIBING.

The following extract from an article written by a London physician, and published in the *Herald of Health*, will serve to illustrate somewhat the state to which medical science is fast coming:

“*The Hospital* of June 16th, 1909, devotes a leading article to a lament on ‘The Lost Art of Prescribing.’ We are told that ‘it is a venerable grumble among physicians of the older school that the art of therapeutics is decaying because the younger generation is extremely ignorant of materia medica.’ Medicine is in such a muddled condition that with all the conflicting theories and contradictory voices about it it is not surprising that many students and young practitioners are bewildered as to treatment. Our students are being taught to devote all their powers to making their diagnosis of their patients’ maladies as perfect as possible, to studying the causes and prevention of disease; and then, as to cure, they are taught how futile it is to attempt in the great majority of cases the remedy for that over which we have little or no power. Wandering recently through the Museum of the Pathological Department of one of our great medical schools, and studying the vast array of specimens and models of a thousand forms of the ills which afflict mankind, I asked myself what can we doctors do toward curing any of these terrible maladies? Of what value would any drug be to the wretched patient, the subject of such complaints?

“Contemplating the array of tumors preserved in spirit, I said, ‘Yes, we can cut them out—that is all, and the patient may possibly be saved to live another year or two in misery.’ Perhaps these young doctors are right, after all, in their scepticism! Surgery has at least something to say for itself, but what of the competition of the serum and vaccine mongers? Faith in drug treatment for certain tropical diseases having been forsaken, serum and vaccine inoculations had a passing vogue, but these proving failures, preparations of arsenic and tartar-emetic are now being boomed, and I saw recently in a laboratory a rabbit which was ‘certain to have died’ from the deadly tropical disease, Nagana, for which hitherto no remedy had been discovered, and which was ‘cured by tartar-emetic.’

“So the pendulum oscillates. We do not know what the

serums do, and are equally in the dark about deadly drugs. We abandon the latter for the former, then rapidly lose faith in the serums and return to the drugs which erstwhile we had despised. And 'so we go round the mulberry bush.' ”

UNRELIABILITY OF BACTERIOLOGICAL TESTS.

As one more instance of the uselessness of some of the prevailing methods of the medical fraternity in the diagnosis and treatment of certain diseases, we quote the following from the London journal, *The Herald of Health*. Further comment is unnecessary.

“But this method of research is not only fallacious; it involves the greatest cruelty to its animal victims. . . . let me adduce another instance of its futility.

“A few weeks ago an article appeared in a medical journal, written by a doctor, who diagnosed diphtheria in the case of a boy patient; in accordance with custom he sent a specimen of the secretions from the boy's throat to a bacteriological institute for examination and report. The bacteriologist wrote to say that the organism of diphtheria was not present. Thinking that a mistake had been made at the laboratory, the doctor sent a second scraping from the patient's throat, and was again informed that the diphtheria germs were absent. Meanwhile, as a brother of the patient had been sleeping with the invalid before the doctor's advent, it was considered advisable to send a swab from this child's throat to the laboratory, although there was nothing at all wrong with his health. By an early post announcement was made to the doctor that in this last case the bacillus of diphtheria had been discovered in the secretions from the throat.”

SIMPLES AND SIMPLERS.

When chemistry had become elevated to an equal rank with the other exact sciences, physicians, who, in the days of alchemy and astrology, had dealt almost exclusively in simples, discarded from their practice the greater part of the herbs of the old pharmacopœias and used in the place of them the more certain and efficacious preparations of the laboratory. . . . Chemistry took the place of botany to a great extent in the healing art. . . . and as the medical faculty dropped the general use of simples the dispensation of them naturally fell into the hands of certain individuals of the female sex. They became the conservators of ancient medical notions that sci-

ence had rejected, and gradually introduced a sort of domestic practice, which is not yet entirely discontinued.

They were, indeed, the traditional followers of the practice of the early physicians when they were simplers and astrologers, and administered to the wants of those people who believed the herbs of the field to be the only safe remedies for disease. . . . There was no danger in trusting one's health to the judgment and mercy of these honest women. They were not guilty, like our modern inventors of patent medicines, of furnishing a powerful drug disguised in a decoction of some popular herb. Their teas, syrups, fomentations, their lotions, quilts, diet drinks and electuaries, were made from the herbs which were specified among their ingredients, and were safe even when injudiciously applied. They dealt in no dangerous remedies; some were only cordial beverages, some were mild emetics, tonics, refrigerants, and very many of them were entirely inert, but, like an amulet, soothing to the mind. In the days of our grandmothers almost every garden contained the herbs of their simple dispensatory; and every neighborhood was graced by a goodly number of housewives who were versed in all details of the administration of them. In these old gardens were mints of every sort, basil, rosemary, fennel, tansy, spikenard, blessed thistle and saffron. No garden was considered properly furnished if it was wanting in any of the herbs that might be required by the sick of the neighborhood. . . . The mints were held in great esteem by these charitable dames. They paid special attention to spearmint—regarded as the mint of mints—the smell of which was believed to “corroborate the brain and increase and preserve the memory,” and it was venerated like one of the holy herbs. Hardly less value was affixed to the basil, once considered a “royal plant,” on account of its excellent properties. It is remarkable that in the time of the ancient Romans the basil was believed to possess the power of breeding serpents. Hence when they sowed the seeds of this plant they bestowed curses upon it, that it might be dispossessed of its nefarious properties by their maledictions. . . . Many of the herbs of their dispensaries were formerly dedicated to the Virgin or some worshipful saint, and were considered holy. Probably in some cases their supposed medical virtues were deduced from their sanctity; in other cases their real virtues may have caused them to be religiously consecrated. . . .

In these days we admire the peony as a splendid flower, and cultivate it in our gardens for its beauty. But the ancients imputed supernatural virtues to its roots; and as no medical

property could be discovered in them they were naturally supposed to be intended for a charm. . . . The dried roots of the peony were rubbed smooth and tied around the necks of children to hasten the growth of their teeth. They were sold at the shops under the name of "anodyne necklaces." An ancient physician highly commends this necklace of the peony root for the cure of epilepsy. . . . The laurel, which is a dangerous narcotic, was never much employed as a medical remedy, and when it ceased to be used in the temples for purposes of divination it was adopted as an evergreen for the brows of poets and heroes. But the age of romance has departed with the age of mythology, and the reverence that attaches to these ancient superstitions is but the lingering twilight of a beauty that has passed away forever.

—*Wilson Flagg* in "Halcyon Days."

AN APPRECIATION OF DR. MARCUS F. BROOKS.

They who knew Marcus F. Brooks will always reverently remember him as a noble gentleman. His simplicity, humility, earnestness, fidelity, spirituality, were apparent to all who won his friendship. It was my privilege to be his pastor in this city for several years. He served faithfully our beloved Congress Square Church as a member of the congregation and as one of the parish committee. It was his delight to talk with me on the great themes of religion and theology.

Coming from Norway to Portland, he made for himself an honored place in his profession of dental surgery. He had graduated from the Tufts College Dental School. So highly was his ability regarded by the faculty that the dean, Dr. Harold Williams, representing the executive committee of the school, invited him to occupy the chair of operative dentistry in that institution. On account of ill health he turned from his profession to outdoor occupation for several years. He resumed his practice, and longing for Portland, a city he dearly loved, he remained with us about ten months. Gladly did I welcome him. He was the same genial, attractive friend. He had the same deep interest in things eternal. He saw that the things which are seen are temporal, and the things which are not seen are eternal. Deeply did he study metaphysics. Well did he express deep feelings in verse and essay.

His literary work appeared in *THE METAPHYSICAL MAGAZINE*. The last poem, written shortly before his death, unpublished, was entitled "Passing Through the Gate." His words, in fine penmanship, lie before me as I write.

His devoted wife survives him. His devoted friends thank God that they knew him, loved him, honored him. The memory of his gracious, noble life will be a constant inspiration to be like him.

—*Henry Blanchard*, in Portland (Me.) "Daily Press."

PASSING THROUGH THE GATE.

Only a few more steps to reach the shore
Where the grim boatman waits to take me o'er;
Where I must bid to loved ones all adieu
Ere I shall enter the dark vale from view.

Only of earthly time a little more,
When I shall know, after this life is o'er,
My fate beyond in the unseen, unknown,
Where I must reap that which I here have sown.

And as I lay life's burdens down, to rest,
Either of Sleep or Death a weary guest,
The world is fast receding from my sight,
And day seems slowly changing into night.

Before my failing vision I behold
Again the scenes of all life's past unrolled,
And Death, the last, holds in its hand a key,
Unlocks for me to pass, the *Gate of Mystery*.

I enter, with farewell to earth, my home,
And stand inside the gate, now closed, alone.
Ah, not alone! I see a beckoning hand
Extending welcome to this mystic land—

And forms I dimly see, and voices hear,
That bid my trembling spirit not to fear;
And with a new-born vision now discern
What all of ages past have died to learn—

The loved and lost ones long since gone before,
 Who greet me as when on the earthly shore,
 And as I wake to this grand truth—'Tis then
 The morning dawns—*We live—and meet again.*

O Infinite Power—whate'er my fate,
 I trust in Thee as I pass through the gate
 Beyond the realm of earth—with spirit free
 Crowned by Thy love—with Immortality.

M. F. BROOKS, D.D.S.

The Vedic Magazine recently published an interesting item under the title of "Brain Surgery in Ancient India," which serves to show that those ancient people were fully equipped with surgical appliances and had the skill to perform very delicate operations. The following is the account referred to:

"Pandit Ballala, in his *Bhoja-Prahandh*, or collection of literary anecdotes relating to King Bhoja, describes an interesting surgical operation performed on the king, who was suffering from severe pain in the head. He tried all medicinal means, but to no purpose, and his condition became most critical, when two brother physicians happened to arrive in Dhar, who, after carefully considering the case, came to the conclusion that the patient would obtain no relief until surgically treated. They accordingly administered a drug called *Sam-mohini* to render him insensible. When the patient was completely under the influence of the drug they trephined his skull, removing from the brain the real cause of the complaint, closed the opening, stitched the wound, and applied a healing balm. They are then related to have administered a restorative medicine called *Sanjivini* to the patient, who thereby regained consciousness, and experienced complete relief. This incident clearly shows that brain surgery, which is considered one of the greatest achievements of modern science, was not unknown to the Indians. This is not a solitary instance. Jivaka, the personal physician of Buddha, is recorded to have practiced cranial surgery with the greatest success. . . . Thus it will be seen that the ancient Hindoos performed operations regarded as "triumphs of modern surgery." *Sam-mohini* served the purpose of chloroform, but there is hardly a drug in the modern pharmacopœia corresponding to *Sanjivini*, which no doubt minimized the chances of "deaths under anæsthetics" that at present sometimes occur.

THE PROGRESS OF THE WORLD

POSTAL RATES

A recommendation that shows lack of full study advises the increase of postal rates on newspapers, magazines, and periodicals. For a long time second-class matter has been carried at one cent a pound. If this is less than it costs the Government to transport and distribute newspapers and periodicals, it does not necessarily follow that the rate ought to be raised. Within the memory of middle-aged persons postage on newspapers and periodicals was paid by the subscribers at their local post-offices. The change of law requiring advance payment at pound rates by the publishers shifted the burden from the subscribers and was a convenient reform. It is true that printed matter constitutes the large part of the mail carried by the Government. But the periodicals do more to nationalize literature and public opinion than any other one thing. Furthermore, very much of the profitable business of the Post-Office Department grows directly out of the publicity created by newspapers and magazines. Even the direct transactions with the post-office of a publisher are profitable to the Government, inasmuch as the purchases of postage stamps for the carrying on of correspondence with subscribers, and the other postal business of such an establishment, give the Government far more profit than its handling of the magazines at the rate of one cent a pound can cause it loss.

ADVERTISING AND THE POST-OFFICE

Mr. Taft is of opinion that the magazines carry more advertising in proportion to reading matter than the newspapers. This, as it happens, is an entire mistake. But the suggestion gives opportunity to explain that of all the business done by the Post-Office Department the most profitable is the carrying of advertising. Rather than force magazine advertising out of the mails, the Government could better afford to carry it for nothing. The chief object of the reputable business people who patronize the advertising pages of the periodicals is to provoke correspondence. A single advertisement on one page of a periodical has brought to the advertiser seventeen thousand letters. Each one of these letters starts a return patronage of the mails. The actual carrying of that advertisement has cost the Government an infinitesimal sum. The return received by the Government has been the large profit upon the sale of many thousands of two-cent stamps. It

is impossible properly to consider the rate of postage to be charged by the Government on one class of matter without studying the relation of the rates on different classes to one another. Mr. Taft is actuated by a commendable desire to lighten the burdens of the Government and to introduce economies. But as a matter of fact the carrying of newspapers and periodicals is not a burden to the Post-Office Department, and it is a great boon to the intelligent public of America.

IS THERE A POSTAL DEFICIT?

It should be borne in mind that what he calls the deficit in the Post-Office Department is not real. The Post-Office Department is earning a large surplus profit on the business it carries on for its patrons. Even if all publishers and private individuals and firms withdrew their business from the Post-Office Department, the Government would still have its own large distribution of letters and printed material to make for Congress, for the Departments at Washington, and for the official business of several hundred thousand people constituting the civil and military services of the United States. It would probably have to pay from seventy-five to a hundred million dollars a year to carry on its own postal business. Yet the books of the Post-Office Department do not make any account whatsoever of this vast item. It is safe to say that there is no other government in the world whose postal department is not credited with the expense it incurs for handling the business of the other departments. It is a scandal and a public disgrace that business should be done so loosely at Washington that no post-office records are allowed to show what it actually costs to distribute the speeches of congressmen, the documents sent out from the Agricultural and other departments, and the millions of letters relating to Government business. It is just as much a matter of Government expense to transport official documents as to transport troops. The War Department makes record of the cost of transporting troops, but no reports of the Post-Office Department indicate the cost of carrying the Government's own materials.

THE REAL BURDENS

Furthermore, the enormous extension of free rural delivery has added a burden of many millions of dollars to the Post-Office Department without bringing immediate financial returns. Congress ought to have made some direct appropriation for this service. Even if the free rural carriers could be permitted to deliver small parcels for the benefit of the people

on their routes, this valuable extension of the service could soon be made almost self-supporting. It is not uninteresting to note the fact that certain express companies and other private interests are always lobbying at Washington to prevent the passage of such measures as a parcel post for the convenience of the people. And the public may just as well be informed of the fact that these same interests have been busily at work for some years trying to secure an advance in the postal rates on periodicals and newspapers. It only needs statement to make it clear that if magazines and newspapers were thrown out of the mails by prohibitive postal rates certain news companies and express companies might hope to play a larger part in the distribution of such periodicals. The subject is one that Mr. Taft has not taken up as yet at first hand, and in the multiplicity of great topics that have been crowding upon his attention in the opening weeks of his term, it is, perhaps, not strange that he should have been misled in a few matters.

REFORM THE POST-OFFICE ITSELF

There is more need in the Post-Office Department of a careful reorganization than in any other branch of the Government. Mr. Taft's idea of driving a wedge between the newspapers and the periodicals of more general circulation seems wrong in principle and is based upon a misunderstanding of the facts. Free delivery within the county is already a great discrimination in favor of newspapers. Furthermore, the cost of handling each individual piece is a more important item than the cost of transportation by the pound. Thus it costs the Government a great deal more to handle a pound of newspapers, consisting of a number of separate papers to be distributed to different people, than to carry a single magazine weighing a pound to one subscriber. Yet Mr. Taft, through misapprehension, states the matter in exactly the opposite way. The magazines are chief producers of the lucrative business of the post-office. Even without revision of the very favorable contracts with the railroads for carrying the mail, and without the other economies that could be brought about by a better business organization of the postal service, there is so large a profit collected by the Government upon all the business that the post-office does for private patrons, including the newspapers and periodicals, that this surplus practically pays the Government's own great bill for carrying and distributing its own mail matter. The magazines and periodicals of this country confessedly surpass in merit those of any other

part of the world. Their merit is due to their patronage by a great and intelligent nation spread from the Atlantic to the Pacific. A hostile postal policy such as Mr. Taft proposes would have made impossible the development of such valuable and beautiful expressions of our life as are typified, for example, by the *Century Magazine*. Let the Post-Office Department set its own house in order, give us a balance-sheet of its real transactions as the other departments of the Government do, rid itself of its harmful and extravagant relations to politics and party spoils, and bring a permanent business head to the conduct of its large affairs. Then, if necessary to deal with such delicate questions as radical changes in rates, there will be time enough to discuss them on their merits.

—*The Review of Reviews.*

PROGRESSIVE ANTIQUITY.

The Museum of Natural History shows by exhibit that in South America, many centuries ago, men skilled in dentistry deftly filled teeth with metal so well that despite the wear of time and weather they are in excellent condition yet. Also that these prehistoric Indian adepts could mend a broken skull by trephining as well as our most skilled specialists. We may have progressed in some things, but one is moved to speculate just how far have we advanced in certain lines concerning the care of humans when it is known that artificial legs and arms were in use in Egypt as early as 700 B.C. They were made by priests, who were the physicians at that early time.

—*New York Herald.*

The ideal life is in our blood, and never will be still. Sad will be the day for any man when he becomes contented with the thoughts he is thinking and the deeds he is doing—when there is not forever beating at the doors of his soul some great desire to do something larger, which he knows that he was meant and made to do.—*Phillips Brooks.*

What matters it if you and I look like failures? What matters it if our petty plans crumble to pieces in our hands? What matters it if our schemes of a moment are found to be useless, and thrown aside? The life we have thrown into them, the devotion with which we planned them, the strength with which we strove to carry them out, the sacrifice with which we offered them to the success of the mighty whole, that enrolled us as sacrificial workers with Deity, and no glory is greater than the glory of personal failure which insures the universal success.—*Annie Besant.*

BOOK REVIEWS

THE MAGICAL MESSAGE OF IOANNES. By James M. Pryse. Cloth, gilt top, 227 pp., \$2.00. The Theosophical Pub. Co., New York.

This book is a verbatim translation from the Greek, of the Gospel According to St. John. In translating, Mr. Pryse has given to the words their philosophical and metaphysical meanings. He claims that this Gospel is mystical, and therefore the mystical sense should not be lost. "More than twenty thousand errors have been pointed out in the King James Bible, and the Revised Version, while correcting many glaring inaccuracies, has perpetrated others equally bad." In the title the author uses the word "Magical" in the sense of the *wisdom of the magic*. The following quotation will give some idea of the nature and scope of the work: "Every event in the four Evangels may be read in the language of the zodiacal signs and the seven planets, yielding an astronomical meaning; but this is but one out of seven renderings, from the purely spiritual down to merely physiological, a series of correspondences running through them all. Nor does this conflict with the historical basis of the narrative. None of the events of a man's life are meaningless, all being the external effects of interior causes; and in the case of a Divine Messenger, the Teacher of humanity for a particular cycle, his whole life is an expression of the inner Realities, a Dreamer of the Soul."

The work is very interesting as well as instructive, and is the third of Mr. Pryse's contributions to the more accurate translation of the Gospels.

THE ANCIENT MYSTERIES AND MODERN MASONRY.

By Rev. Charles H. Vail, 32°. Cloth, 214 pp., \$1.00. Macoy Publishing and Masonic Supply Co., New York.

This book is a series of lectures given by the author at Albion, N. Y., and now put into printed form for the benefit of the general public. Its purpose is to show the relation which the Ancient Mysteries and Modern Masonry bear to each other, as well as to consider their origin and nature. "Freemasonry deals largely with the morals and symbols of the Mysteries of Antiquity, and originally was one of the channels of Ancient Wisdom," Mr. Vail states in his Introduction;

and further says: "Modern Masonry has become in a special sense the custodian of these ancient symbols; and should not be content with its possession only, nor with merely imitating its various predecessors; but should enter boldly into the inheritance of its birthright and seek the Ancient Wisdom of its illustrious prototypes."

A careful perusal will amply repay the student.

THE DOORS OF LIFE, or Little Studies in Self-Healing.

By Walter DeVoe. Cloth, 224 pp., \$1.00 net. Funk & Wagnalls Company, New York.

This is a book of optimistic philosophy. The author says in his Preface that experience has taught him that "the words contained in this book are *vital words*, charged with healing potency for every receptive mind." While he knows that to the critical intellect they may mean little or nothing, "to the soul for whom they are written they will prove veritable keys to the Doors of Life." His books are of the uplifting kind, and should help the growing mind.

THE DORE LECTURES. By T. Troward. Paper, 109 pp.

Stead, Danby & Co., London, England, and Roger Brothers, New York.

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PUBLICATIONS RECEIVED

THE PHILOSOPHY OF HAPPINESS. By R. Waite Joslyn,

LL.M. Cloth, 200 pp., \$1.00 post paid. Normalist Publishing Co., Elgin, Illinois.

BUREAU OF AMERICAN ETHNOLOGY. Bulletin 48.

Cloth, 35 pp., 22 plates. Issued by the Smithsonian Institution, Washington, D. C.

THE METAPHYSICAL MAGAZINE

Vol. XXV

JUNE, 1910

No. 5

THE EGYPTIAN MYSTERIES

BY IAMBLICHOS

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

PART IV

THE INVOCATIONS OF THE THEURGIC RITES

EIGHTH ARTICLE

CONCERNING THE POWERS INVOKED

Come, then, let us look over the opposing propositions in their order, what they are, and what reason there is for them. And if we let ourselves go on a little more at length in regard to some, as though speaking indeed by particular authority and at our own convenience, thou shouldst wait and bear with us patiently. For in regard to the Supreme Sciences, if thou wouldst know them perfectly, it is necessary that great diligence shall be observed and likewise that they shall be investigated for a long time with rigorous exactness. Thou wilt, therefore, according to the present plan, as thou hast begun, put forward the questions at issue which constitute the topics for discussion, and I in my turn will give thee an answer.

Accordingly, thou sayest: "It perplexes me greatly to form a conception how they who are invoked as superior beings are likewise commanded like inferiors."

I will tell thee in reply the whole distinction in regard to the beings that are invoked that is worthy of a word; from

which thou wilt have an intelligible explanation as to what may be and what may not be, in regard to the matters of which thou art asking. For the gods, the beings superior to us, by a purposing of the things that are beautiful, and likewise by an ungrudging affluence of benefits, bestow cordially the things that are suitable upon those who are worthy, compassionating the labors of the men in the Sacred office, but loving their children, their nurslings and pupils.

The intermediary races,* however, are the ephors or directors of decision. They likewise advise what it is necessary to do and what it is well to desist from. They also help to just actions, but hinder from those that are unjust, and they likewise cause many who are endeavoring to despoil others unjustly, or to ill-treat or destroy some one, to undergo the same things which they are designing to perform to others.

There is, moreover, a certain other race of demons present, irrational and destitute of judgment, to which has been allotted only a single faculty in the series, by the distribution to each of the function which has been arranged among the several divisions. As, therefore, it is the function of the sword to cut and to do nothing else than this, so also of the spirits distributed everywhere according to the differentiating necessity of the realm of nature, one class divides and another collects the things that come into existence. This, however, is well known from the manifestations. For the Charoneian cavities,† as they are called, send forth a spirit or exhalation from their recesses, which is capable of destroying everything indiscriminately that happens to be there.

So, therefore, certain invisible spirits, each having by allotment a different function, are constituted to perform that

*Proklos enumerates three classes of the demons: the more spiritual, the more rational, and the more unreasoning. The guides of Sokrates and Plotinos were of the second of these. They are here described.

†Charoneia is a district in Asia Minor, bordering on the river Meander. The name is from Charon, the supposed ferryman of disembodied souls across the river Styx in the Underworld. The caves, or, rather, little openings in the ground, emitted a sulphurous vapor, sometimes destructive to life. Pliny also mentions similar cavities at Italy, near Puteoli. They were supposed to lead to the realm of Hades.

office only as it has been arranged. If, then, any one shall undertake to celebrate the Perfective Rites in proper order, and shall change them in another direction, and do something contrary to prescribed custom, there will be a particular injury for making use of the Sacred Rites in an unlawful manner. This is a topic, however, foreign to our discourse.

WHY SPIRITS ARE COMMANDED

What, however, it is now proposed to investigate we sometimes behold as it takes place. For it happens in regard to the spirits that do not make use of a rational faculty of their own and have no principle of judgment, that they are commanded; and this is not unreasonable. For our understanding, being naturally endowed to reason and decide, in the same way as it has charge of affairs, and likewise comprehending many of the forces of life in itself, is accustomed to dominate the most irrational and those that have only a single energy complete. Hence it calls upon them as superior beings, because it is endeavoring to draw from the whole cosmic world that encompasses us the things which perfect us entirely in respect to the matters that are held among divisible things. But it commands them imperatively as inferiors,* because certain parts (of our nature while) in the world frequently are more pure and more perfect than (faculties) that extend to the whole cosmos; as, for example, if one is spiritual and intellectible and the other is wholly non-spiritual or belonging to the sphere of nature; for then the one that is less extended and developed is superior in authority to the one that is developed more amply, although it may be surpassed by the latter in the magnitude and extent of dominion.

There is, however, also another reason to be applied to these things, namely: There is a twofold prelude to the whole theurgic performance. The former, which is introduced as by human beings, which conserves our rank in the universe as it exists in the sphere of nature; and the latter, which is con-

*These irrational spirits, so far as they contribute to perfecting individuals, are superior to us, though because of their irrationality they are inferior.

firmed by divine tokens, exalted on high through being allied to the superior beings, and likewise led harmoniously after their beautiful order, which may also in all likelihood be invested with the external form of the gods. In accordance, therefore, with the difference of such a kind, the officiator very properly invokes the powers from everywhere as superior beings, in so far as the invoker is a human being, and in turn commands them as subordinate; since through the arcane symbols he is in a manner encompassed with the sacred dignity of the gods.

SUGGESTIONS IN REGARD TO INVOCATIONS

Yet in order to resolve the doubts of these things still more truly, we think it well, when making the invocations, to omit the supplications which appear to be directed to them as to human beings, and also the imperative expressions which are uttered with great force during the celebrating of the Rites. For if the communion of a harmonious friendship and an indissoluble combining together as being only one comprise the sacred work, nothing of achievements called human joins with it, to the end that it shall be truly of the gods and superior to human beings. Nor should the invocation be in such a manner as when we endeavor to bring distant objects to us, nor the supplication of the form addressed to beings separate and apart in such a manner as we pass something from one to another. But energy of the divine Fire itself shines forth spontaneously in all directions, and being both self-called and self-operating, is active in like manner through all things, those alike that impart and those that can receive it.

The explanation which is now made is far superior, which does not assume that divine operations are accomplished by means of contrary or different natures, as things of nature are wont to be effected; but, instead, that every work is rightly accomplished through sameness, oneness and conformity of nature. If, then, we should make a distinction between the invoker and the invoked, the commander and the one commanded, the superior and the inferior, we should in

some way transfer the contrariety of sex that is peculiar to generated beings to the unbegotten blessed natures of the gods. If, then, as is right, we disregard all these matters as being earth-born, but assign as being more precious that which is common and simple to the beings that are superior to the diversified conditions existing here, the first thing assumed by these questions will be at once completely answered, so that there will not be a single reasonable point of controversy left in regard to them.

KARMA OR ILLS FROM FORMER LIVES

What shall we say, then, in regard to the question, after the one just answered: "Why do the divinities that are invoked require the worshiper to be just, although they themselves when entreated consent to perform unjust acts?"

In reply to this I am uncertain in respect to what is meant by "performing unjust acts," as the same definition may not appear right both to us and to the gods. We, on the one hand, looking to that which is least significant, consider the things that are present, the momentary life, what it is and how it originates. The beings superior to us, let me say, know for certain the whole life of the soul and all its former lives; and if they bring on a retribution from the supplication of those who invoke them, they do not increase it beyond what is just. On the contrary, they aim at the sins impressed upon the soul in former lifetimes, which men, not perceiving, imagine that it is unjust that they shall fall into the misfortunes which they suffer.

The many are also generally accustomed to propose the same doubt in regard to Providence; that certain persons are suffering from wrong-doing, who had not wronged any one previously. For they are unable here to reason as to what the soul is, what its entire life has been, the magnitude of its great errors in former lives, and whether it is now suffering these things for what it did formerly. Then also there are many unjust acts which elude human cognizance, but which are well known to the gods, since the same view of justice is not maintained by mankind generally. On the contrary, men

define justice as the independent action of the Soul and the assigning of merit according to the established laws and the ruling conditions of civic life. The gods, I assure you, give their judgment of whatever is just, looking to the whole orderly arrangement of the world, and to the joint relation of the souls with the gods. Hence the judgment of what actions are right is different with the gods from what it is with us. We cannot wonder at this, if we do not in most matters arrive at the high and absolutely perfect judgment which is exercised by the superior beings. But what hinders justice to every one individually and with the whole family of souls, especially in a much superior manner from being as would be approved of the gods? For if a sharing of the same nature by souls when they are in bodies and when they are apart from bodies effects an intimate alliance to the common life and order of the world, it is also necessary that the payment of the requirements of justice shall be demanded to the uttermost, and especially when the magnitude of the wrongs done by the one soul in former terms of existence exceeds the fullest extent of the single punishment following upon the offenses.

If, however, any one should add other explanations, by which he seeks to make plain in a different way the maintaining of justice by the gods, or as it is determined by us, there may result from them a way for us in regard to the matters under consideration. But for me the rules alone which have been already laid down are sufficient for the purpose of manifesting generally the race of superior beings, and including everything in relation to the healing influence in the punishments.

GOOD ONLY IS FROM THE GODS

In order, therefore, that we may from our abundance decide the contest against the assumption now under discussion, we will, if agreeable to thee, consider as granted the contrary of what we have argued, namely, that unjust things are performed in the proceedings, the invocations. It is evident at once, therefore, that the gods are not to be accused of these things. For they who are good are causes and authors of

good things; and the gods are good in their very essence. They accordingly do nothing unjust; hence it is necessary to seek for other causes of the things which occur discordantly. But even though we are not able to find these, we ought not to throw away the true concept in relation to the gods (that they are the causes only of what is just); nor should we, because of controversy as to whether things occur and how they occur, reject notions in regard to the gods that are really clear. For it is much better to confess the feebleness of our powers that are unable to understand how unjust acts are perpetuated, than to concede an impossible falsehood in respect to the gods, concerning which all the Greek philosophers, and likewise the foreign peoples, rightly entertain the contrary opinion. So, then, this is the truth.

EVIL DEMONS AT THE INITIATIONS

Nevertheless, it is necessary to add also the causes by which evils sometimes come into existence, and likewise how numerous and of what kind they are. For their form is not simple,* and being diversified it takes the lead in the bringing of a variety of evils into existence. For if we spoke truly just now in regard to the mystic figures and the evil demons, that after the manner of actors in a play assume to be present in the character of gods and good demons, there appears in some manner a malignant tribe rushing in a numerous body, and with these the discrepancy which thou hast described usually happens. For the demons require the worshiper to be just, because they themselves as actors in the drama are assuming to be, as if of the race of the gods, whereas they are servants to injustice because they are in their nature evil.

Let there be, therefore, the same statement in regard to false and true, and of good and evil. In the divinations we attribute truth to the gods only, and when falsehood is detected impute it to another race as the cause, that of the demons. So also in regard to matters just and unjust; that what is beautiful and right is to be ascribed only to the gods and good demons, while the demons who are evil by nature

*Real being, only is simple and unique: evil is always complex.

do the things that are unjust and dishonorable. That which is in all respects in harmony with itself, and is always in the same manner in itself and with itself, pertains to the superior beings; but that which is contradictory, discordant and never the same, is the peculiarity of the dissensions of the demons. Hence it is no matter of wonder in regard to them if violent conflicts exist. Indeed, it would be more wonderful if this should not be the case.

CO-OPERATION OF PARTS IN THE UNIVERSE

Hurrying out from another line of argument, we assume that the several parts of the body of the universe are not inert or destitute of power. On the contrary, so far as they excel our conditions in perfection, beauty and magnitude by so much we insist that the greater power is present with them. They are themselves capable of different things individually by themselves, and they employ diverse energies; but they can accomplish much more in a certain degree acting with one another. Indeed, there is a certain creative activity of various kinds extending from the whole universe into the parts either from sympathy through similarity of powers, or from the adaptation of the active to the passive principle.

If, therefore, there happen by corporeal necessities, any mischievous and destructive results to parts, yet they are salutary and beneficial as regards the whole and the entire framework. But they bring on a necessary decay to the parts, either from not being able to conduct the operations of the whole; or secondly, from a commingling and combining of the infirmities existing from themselves; or thirdly, from the want of harmony of the parts with one another.

MANY THINGS ORIGINATE SPONTANEOUSLY

Next in course after the body of the Universe, there are many things coming into existence from its productive principle.* For the harmonious union of the things that are of

*The *φύσις* (phusis), or nature, is here indicated as the maternal function of the world, by which the multiplicity of created things are brought forth into existence.

like nature, and the repulsion of those that are unlike, produce not a few. Moreover, the joining of the many is one, the Living Principle of the Universe,* and the forces in the world, however many and of whatever kind they may be, bring to perfection, to speak in plain terms, one thing in respect to the whole, but another in respect to the parts, owing to the relative feebleness of the parts when they are separate; just as Attraction, Love and Repulsion,† which are present in the universe as energy, become passive conditions in those that participate individually, taking the lead in ideals and pure principles in the nature of wholes,‡ they share in a certain deficiency and unshapeliness which are incident to matter in regard to things of a divisible quality. In respect to wholes, they are united, but in regard to parts they are at variance. Thus do differentiated natures that participate in these imperfections in conjunction with matter deteriorate in regard to everything that is good, perfect and universal. Sometimes they decay in parts in order that the entire natures which are compacted firmly together may be preserved. Sometimes, also, the parts are tormented and weighed down, while the natures that are entire remain insensible to such molestation.

DIVINITY NOT THE AUTHOR OF WRONG

Let us, therefore, bring together the results from these conclusions. For if some of those who make the invocations (at the Rites) employ the natural or corporeal powers of the universe, the gift comes of energy unpremeditated and without evil. Indeed, it is the one using the gift improperly who

*The Anima Mundi, or Soul of the world.

†Greek, *φιλία*, *ἔφως*, *νῆϊκος*. The ancient verse repeated this statement as follows:

“The race of Immortals was not till Eros mingled all together:
But when the elements were mixed with one another,
Heaven was produced, the ocean and earth and the imperishable race of
the blessed gods.”

‡“Wholes” being complete are undivided into parts, but complete in every respect.

diverts it to contrary and useless purposes; and then it is joined in a contrary manner sympathetically to passive conditions through similarity of nature, but he draws the gift directly contrary to the right toward what is evil and base. He also makes the things that are farthest apart to operate together according to the one established order of the world. Yet if any one, perceiving this, should endeavor improperly to attract certain parts of the universe to other parts, they will not be the cause of that mischief; but, on the contrary, it will be the temerity of human beings, and the violation of order in the world, that pervert the things that are good and lawful.

Hence, therefore, the things that are considered to be wicked the gods do not perform, but, on the contrary, the natures that are beneath them are the causes of them, and likewise the bodies. Nor do these, as is supposed, impart from themselves anything of a faulty character; but they send down instead, for the safety of all, their own auras to those races that are allotted to the earth,* and those who receive these emanations change them by their own commingling and modifying and transfer what had been given for one purpose to others widely different.

From all these things, therefore, it is shown that the divinity is in no sense a source of evils and wrongs.

CONTINENCE

Moreover, thou askest, and at the same time hintest a doubt with this question: "They (the gods) will not hearken to the person who is invoking them, if he is not pure from sexual contamination. Yet they do not themselves hesitate to lead chance individuals into unlawful sexual relations."

Whether there are occurrences that take place outside of human laws, but according to another and higher source and order than the laws; or whether occurrences of this kind happen, and according to an agreement and affection in the world, but yet in part through some commingling sympathy; or whether the gift of beauty which was graciously imparted is perverted by those who receive it to that which is the op-

*The "archons" of the lower earthly class.

posite, there is, nevertheless, a clear solution from the things that have been said before.

SOURCES OF INCONTINENCE

Of a truth it is not necessary to examine separately in regard to these same things, and how they occur and what reason there is for them. We must bear in mind that "the whole universe is a single living being," and the parts in it are separated by spaces, but with one nature, and are desirous to be with one another.* The whole impulse for coming together and the cause of commingling attract the parts spontaneously to an intimate union. It is also possible, however, for this to be excited by artificial means, and likewise to be increased beyond what is becoming.

The cause itself, therefore, considered by itself alone, extending from itself about the whole world, is both good and a source of completeness, and also of communion, conjunction and harmonious adaptation, and with the union it also introduces the indissoluble principle of Love which retains and preserves both the things that are and the things that come into existence. But in the parts (the incomplete natures) it occurs that by reason of their separateness from each other and from the perfect natures, and likewise because they are incomplete, deficient and weak in their own nature, there is a connection effected through the passive condition. On this account there are innate desire and appetite inherent in the principal number of them.

In Art, therefore, observing that this innate desire is thus implanted by Nature and distributed through her domain, and being itself distributed over the realm of nature in many forms, attracts it and leads it on. That which in itself is arranged in order, it brings into disorder, and that which is beautiful it fills with ideals of corresponding disfigurement. The Sacred Purpose in them all which is by nature that on

**Plotinos: Ennead IV, iv, 32.* "This all is one and as a single living being. Being a living being and completely one, there is nothing in it so distant in space as not to be near to the peculiar nature of the one living being through common sympathy."

union it changes to an unseemly complement of a different character, a bringing together of diverse things in some way according to a common passive condition. It likewise gives forth a material from itself which is adverse to the entire creation of what is beautiful, either not receiving beauty at all, or changing it to something else. It likewise mingles with many different forces of the realm of nature, from which it directs as it pleases the comminglings incident to the sphere of creation.*

We show, therefore, from every side that such argument for sexual connections comes from a technique or art of human origin, but is never from any necessity demonian or divine.

INCONTINENCE PROMPTED FROM EVIL DEMONS

Consider, therefore, a class of causes of a different kind: that somehow a stone or plant has frequently a destroying quality derived from them, or one that collects together those which are productive. For it is not by any means in respect to these things alone, but also in respect to greater natures or in greater things that this natural superiority exists, which they who are unable to examine, reflect upon and determine, may easily attribute to the superior operations of nature. Already, moreover, it may be conceded that in the realm of generated existence, in respect to human affairs and in matters generally about the earth, the tribe of evil demons is able to hold superior dominion. What wonder is it, then, if such a race performs such works? For every man may not be able to discriminate which is the good and which the evil selfhood, or by what tokens they may be distinguished from one another. Indeed, those who are not able to perceive the distinction come to conclusions absurdly concerning the en-

*"The Magic Art (white magic) is regarded by the Greeks as an agency of great power. They declare it to be actually the very extreme of the Sacred Knowledge. For it searches out everything under the moon, its nature, virtue and quality: I mean the elements and their component parts, being animals, plants of all kinds and their fruits, stones and herbs: and in short, everything with its substance and power. Hence, therefore, it works out results of itself: it employs schemes of every kind, images promotive of health."

quiry in regard to the cause of these agencies and refer it to the races superior to the realm of nature and to the order of demons. But even though powers of the partied* soul are comprehended in respect to these things as to their accomplishment, both while it holds to the body and when it has left the oyster-like and earthly corporeality,† but yet wanders below around the places of creation in a disturbed and melting spirit—nevertheless the same opinion would be true; but it places the cause far away from the superior beings. By no means, therefore, does the divine nature nor a good demon minister to the unlawful desires of human beings in regard to sexual matters, since there are many other causes of these.

*The human soul is partied, divided not only by qualities but also by being partly included in the category and influence of the body while the nobler part is still in a manner a denizen of the Eternal Region. Hence the declaration of Paul to the Corinthian believers: "We know that though our earthly house of this tabernacle should be dissolved, we have a divine building, a house not made by hands, eternal in the heavens."

†*Plato: Phædros*—"This which we now carry with us and call 'the body,' fastened to it like an oyster to its shell."

PART V
SACRIFICES AND PRAYERS

THE QUESTION STATED

The subject, therefore, concerning which thou makest thy next enquiry, is a common theme of discussion with everybody, both those who are proficient in the sacred learning and those less skilled in such matters. I am speaking in regard to Sacrifices: *“What utility or power they possess in the world and with the gods, and for what reason they are performed appropriate for the beings thus honored, and advantageously for the persons who present the gifts.”*

There is also added in the same connection another opposing remark: *“The gods also require that interpreters of the oracles observe strict abstinence from animal substances, in order that they may not be made impure by the fumes from the bodies, yet they themselves are allured most of all by the fumes of the sacrifices of animals.”*

NO ACTUAL CONFLICT AS SUGGESTED

It is easy enough, therefore, for any one to dispose of the conflict which thou suggestest. He has simply to point out the excellence of wholes as compared to the incomplete natures and to call attention to the absolute superiority of the gods to human beings. What I now affirm is the following theorem: That for the Universal Soul to preside over the world-body of the Universe and for the gods of the sky to take the celestial body (or sphere) for a vehicle, is neither injurious as a receptacle of passions nor an impediment to the conceptions of mind, but that for the imperfect soul to be in partnership with

a body is unprofitable in both these respects.* Suppose, then, this being perceived, some difficult problem is suggested, like this, for example: That if the body is a fetter to our soul, it will also be a fetter to the soul of the universe; and if the imperfect soul is turned to the body with reference to generation, so also the world-soul will be affected in like manner. Any one may reply to this by declaring that such an objection does not regard the superiority of the higher races to human beings and of the wholes to parts. As, therefore, the converse propositions relate to matters diverse from each other, they do not in any way constitute matters for dispute.

IN REGARD TO SACRIFICED ANIMALS

Here, therefore, the same reasoning is enough. With us the enjoyment incident to bodies conjoined with the soul imparts dullness of mind and actual defilement, and likewise engenders voluptuousness and produces many different maladies of the soul.† In the case, however, of the gods, and of the creators (causes) of the universe and all things, however, the exhalation from the victims going up in a manner proper in religious rites, and likewise encompassed and not encompassing, and itself joined to the all, but in no sense joining the universe and the gods with itself, is itself adapted to the superior races and the universal causes, but never restrains them or adapts them to itself.

DIVINITIES OF THE SKY NOT AFFECTED BY EXHALATIONS

For if the matter is rightly understood, there is by no means any difficulty like that which suggests itself to thee and about which thou contendest *in relation to Abstinence*

*Stobæos has preserved the following fragment by Iamblikhos, setting forth the same concept: "All souls do not have the same common relation to bodies, but the Universal Soul, as it seemed to Plotinos, issues forth by itself and comprises the body in itself, but it does not couple with the body nor is it encompassed by it. Imperfect souls (such as human beings are endowed with), however, come to the bodies and are born with them."

†Androkydes, the Pythagorean, says: "Wine and the enjoyments of flesh make the body vigorous, but the soul more sluggish."

from Animal Food. For they who conduct the worship of the gods do not abstain from animal food in order that the gods may not be defiled by the fumes from the animals. For what exhalation from the bodies will come near the beings who, before anything material reaches them by any possibility, put matter away from touching them? Not because their power removes everything that causes the bodies to disappear without coming near them; but on the contrary the celestial body (the planet) is unmingled with all material constituents.* It does not receive anything into itself from without, and it does not give forth any particle from itself to things foreign to it. How, then, can any earthly vapor which does not rise five stadia (six hundred feet) from the earth, before it sinks down to it again, come near the sky, or nourish the revolving and non-material body, or, in short, produce in it any defilement or other condition? For it is acknowledged that the ætherial body is outside of every contrary influence, and likewise that it is free from all change; that it is entirely pure from every possibility of being transformed into something else, and, besides this, is utterly without any impulse toward the center or from the center. Hence it is stationary in one place, or it revolves in an orbit. There is not, therefore, any common nature, or power, or exhalation of the bodies which consist of different forces and motions, that are variously modified, moving upward or downward, which may become mingled with the bodies in the sky. Because, therefore, these essences are entirely separate and diverse from them, they effect nothing in regard to them. These, being unbegotten, cannot undergo any change in themselves from those that are generated and subject to change. How, then, may the essence of the divine beings be defiled from such fumes when, as we may say, they put quickly away at a single impulse the vapors from all matter and bodies composed of matter?

It is not proper, therefore, to conjecture this; but rather to reflect that things which are distributed into parts can have

*Proklos describes a celestial body or planet as containing the highest principles of the elements and as characterized by vivific unburning fire; in other words, a vitalized principle extended.

a certain relation to each other, actively or passively, the material to the non-material, and, in short, like natures to like natures. Those, however, that are of another essence, and such as are entirely superior, and which likewise are endowed with other natures and faculties, are not capable of such things as acting upon others or receiving anything from others. The defilement proceeds, therefore, from material objects to those that are held by a material body. It is necessary, accordingly, for those to be purified from these things who are likely to be contaminated from matter. They, however, who are completely free from a divisible nature, who are entirely without the power of receiving conditions from matter into themselves, how can they become contaminated by material things? How can the divine nature, which is preëxistent and superior to human infirmity, and has nothing in common with us, be affected from my emotions or those of any other human being?

Neither of these, accordingly, makes any difference to the gods. No matter is it that we are endowed with bodies from the sphere of matter, for there is nothing, in short, of this with them; and, as they are entirely pure and unmingled essences, they are not defiled from our stains, nor is it of any consequence if material exhalations of bodies are given off around the earth, for these are the farthest remote from their essence and powers. Hence if there exists no part of it in respect to the gods, the whole hypothesis of contrariety (which has been put forth) is completely destroyed. For how may that which is absolutely non-existent (without an external substance) have any conflict in itself? By vainly conjecturing such things, so absurd and unworthy of gods, thou bringest up questions which may not reasonably be adduced in respect to good men. For no man possessing intelligence and undisturbed by passion—much less one of the superior races—would ever be allured by the exhalations of vapors from a sacrifice.

These things, however, will be made the topic of discourse a little later. But for the present the notion of contrariety of nature, having been controverted by many refutations, we

will leave off reasoning in respect to the first topic of discussion.

CONCERNING THE SACRIFICES

But the question is more important, and relates to things of greater consequence. How will I be able to answer thee briefly and fully what is difficult and requires a long explanation? I will attempt to reply, nevertheless, and will not be backward in zeal for promptness. I will also endeavor to follow the points which thou hast concisely indicated and go onward to some of special significance.

I will accordingly set forth to thee, so far as I may, the dogma *Concerning Sacrifices*; that it is by no means to offer them for the sake of honor along in the same way that we honor benefactors; nor for the sake of grateful acknowledging of benefits which the gods have bestowed upon us; nor yet as a first-fruit or gift by way of recompense for older gifts which the gods have made to us. For these are things common also to mankind, and are likewise received from the common administration; but they by no means establish beyond question the supremacy of the gods and their rank as specific causes.

EFFICACY OF SACRIFICES ON SACRED RITES

That, however, which is of the greatest importance should now be considered. I mean, the efficacy of the Sacrifices, why they effect so much. But for them there would come neither cessations from pestilence, nor from famines, nor from unproductive seasons; neither would there be showers of rain, nor the things which are more precious than these, such as conduce to purification of the soul, or to perfection,* or to

*The Magians and Theurgic priests entertained the notion that it was not in reason for the soul to be made pure by corporeal sacrifices, but Porphyry is said to have conceded that the inferior part of the soul, the "moral soul," might be thereby purified to a certain degree, though not sufficiently for it to attain immortality. The "teleôsis" here spoken of was understood by Proklos to consist in the union of the soul to the Divine Father, by means of the "perfective rite" or initiation: but Porphyry affirmed, as Augustine declared, that those who were thus purified, did not return to the Father or Supreme Divinity, but dwelt above the ærial region among the gods of the æther.

liberation from the conditions of generated existence. Indeed, such modes of sacrificing do not exhibit these results at all. Hence, therefore, as they do not set forth properly in these rites the divine cause of the performances, we cannot justly approve of them. But if they are to be approved at all, it will be only after a secondary manner and as being dependent upon the primary and most ancient divine causes.

THE DIVINITIES SUPERIOR TO THE REALM OF NATURE

The matter under consideration requires, therefore, that we shall set forth the principle according to which the sacrifices are adapted to the events, and have relation to the gods that are the causes precedent to the things that take place. Suppose, then, we may say that by having one life everywhere, the same in the whole universe as in a single living being, there is a participation of similar forces, or a repulsion of opposing ones, or a certain affinity of the active to the passive, which moves the things that are similar and in affinity at the same time, operating in them in like manner by one common sympathy and existing in the most distant as in the nearest. There is then something thus stated of things that are true, and that of necessity belong with the sacrifices. Yet the true purpose of the sacrifices is not thereby shown. For the essence of the gods is in no way dependent upon the realm of nature and upon natural necessities, so as to be aroused by natural passions or by the forces which extend through all the realm of nature. On the other hand it is established by itself outside of these, having nothing in common with them—neither according to essence, nor according to power, nor according to any other thing whatever.

(To be continued.)

THE CHRIST ALLEGORY

III

THE PHYSICAL HEAVENS A SYMBOL OF THE SPIRITUAL AND REGENERATIVE PROCESSES IN NATURE

The "assumption" of Mary will be the better apprehended in the light of the arisen Soul—ever a virgin typified by water, whence the Virgin Mary (*mare*, sea), who is assumed or carried up with her Begotten, as the Soul when consciously united with the Spirit is ever after identified therewith. Isis and Aphrodite personified respectively the same maternal principle in the subjective organism. Man is the playground of these Divine forces, and he is at once laboratory and artificer. The Ark in the Noachian mythos similarly had reference to the Soul, which, at subsidence of the waters, is safely havened on the mystical Ararat (Hindu *arhat*, "summit of spiritual attainment"). And adversion is here made to Arcturus, who as the pivotal essence in the heavens about us emblemizes a point of epiphany—as concerns the reappearance of a Divine Messenger as well as the quickening of the Christ within. "Seek him that maketh Arcturus" (the Vulgate rendering, and not seven stars and Orion, as in the authorized version) . . . "that calleth for the waters of the sea, and poureth them out upon the face of the earth" (Amos v. 8).

Incidentally, the reference to the Assumption suggests a reflection upon the misunderstanding as well as the haphazard designation of certain holy days in the civil year. Eight annual feasts are observed by the elect in relation to the Virgin Mother, unknowingly to glorify the attributes and unfoldment of the maternal principle in nature. For there is every reason to believe that these festivals, first enacted as solemn functions in the ceremonies of the most ancient Mysteries, were primarily meant to indicate distinct geometrical values in the circle of Being. But, alas! as solemnized in the

revised calendars they are woefully perverse of their true intent, because manifestly at variance with the circumferential potencies that they were mystically designed to commemorate.

The first day of January, for instance, as the beginning of a new year is merely an artificial arrangement in the measure of time which has neither cosmical significance nor astronomical justification. The Romans, about whom the Pagan atmosphere still lingered, counted March as the first month in deference to the Vernal Equinox, and continued so to do until Numa Pompilius (B.C. 600) pompously usurped the privilege of regulating the calendar to his own notions by shifting the honor from March to January. Though undesignedly, he thus came to within a few days of the real beginning, which logically belongs by virtue of a cyclic law in nature, to the primal point in the solar revolution, or the sun's lowest declination at his entry into Capricorn. There is an anachronism in the celebration of Christmas on the 25th day of December instead of properly a few days earlier, or at the time of ingress mentioned.*

As regards the itinerary to Bethlehem, at this time, of the three Wise Men, why has biblical chronicle laid such stress on an *entourage* seemingly, as understood, of no pertinency or historical necessity to the major happening recorded? Why create so circumstantially a series of incidents preliminary to an episode that, from a literal acceptance of the account,

*We are firmly of the opinion that the elements of the calendar will eventually be adjusted to a closer conformity with astro-spiritual principles, as outwardly evinced in the general astronomical scheme, but more clearly manifested along the orbital pathway of the major luminary. Thus the functional importance of certain cosmic centers will be properly understood and the more intelligently observed; as in olden times, *mass* (Sanskrit *moon*) was duly celebrated at each change of the earth's satellite. This has an especial bearing upon spiritual manifestation, if we but knew it, for these likewise may be obstructed or expedited according to the astral conditions operating.

In the centrifugal cycle recently closed humanity managed to disorganize itself pretty generally, but now that we are returning by way of the centripetal arc in Nature's wheel we are bound ultimately to recover our understanding of the fundamental harmonies of the universe.

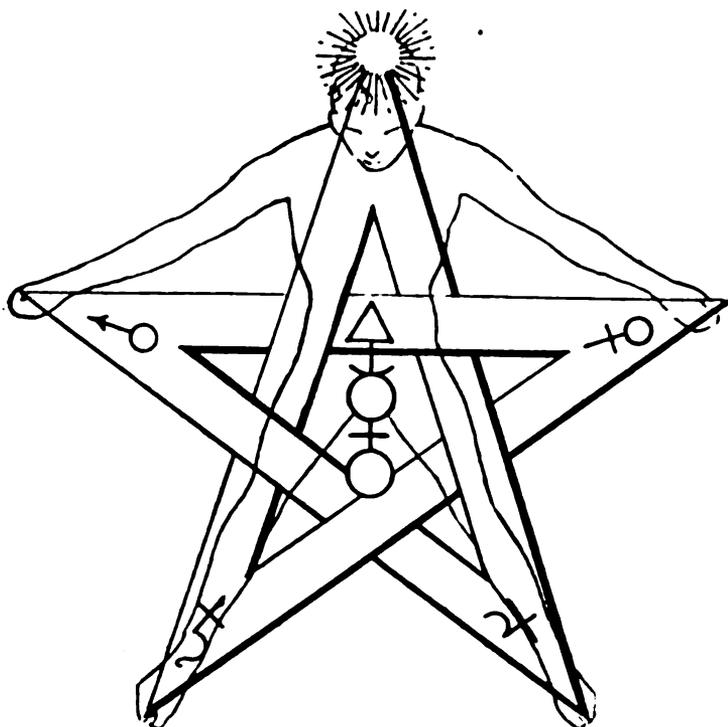
could have no especial relation thereto? And in the names of the gods of wisdom and of the shades of our Pagan ancestors, what quality of intelligence is necessary to a faith that can receive so unquestioningly the exploit of a body of wise (?) men who came trooping out of an oriental quarter in pursuit of a star seen in the east?—not to mention the astronomically impossible feature of a star moving with arbitrary precision and contrary to all celestial order being able to stand millions of miles high in the empyrean in any position that could conceivably indicate a particular house amongst multiple habitations.

No, in terms of longitude Jerusalem did not lie eastward of the point whence came these travelers of the desert. But mystically it did belong to that quarter. We have but to transplant our topography from the without to the within to find the real Bethlehem of the allegory, whither rose the Star of Initiation—a risen sun (as typified by the east), child of a body purified, of Joseph, the Mind, and of the Soul, a Virgin Mother.

To effect this spiritual metamorphosis it is required to bring the triune nature of man into the essence of Unity, or wholeness with the Godhead; the three kingdoms of body, soul and mind (earth, water and fire; or salt, mercury and sulphur of the alchemist), as personified in the vicegerency of the three Wise Men, must be duly guided to a condition of subjection and obeisance incidental to transmutation into the hypostasis of air, or pure spirit.

Of this triumvirate Balthazar represents Body, or salt (\ominus) in alchemic terminology, which is “dragon’s blood,” or menstruum of the earth, symbolized by frankincense as a token of adoration of the divinity of the Son of God. Kaspar typifies Soul—water amongst the elements, and mercury (☿), or “philosophic water,” in the three nature principles—and brings myrrh as a prefiguration of the bitterness of the passion. Maia was the mother of Mercury (Hermes), as Myrrah was of Adonis, Mary was of Christ, and as Soul is of Spirit. Gold is offered by Melchior (whose root is in *Mel*, king, priest, and *ar*, *aur*, *or*, fire, whence *aurum*, gold) as oblation to a

King, which is fire, or "divine sulphur," the vivifying principle. The triglyph as part of the symbol of sulphur (\triangle) is pertinent as indicating a final coördination of the triune principles.*



PENTAGRAM OF THE MAGI

THE BURNING STAR—THE STAR OF BETHLEHEM.

These mystical operations are epitomized in the mysterious Pentagram of the Magi, designated by the Gnostics as the Burning Star, and which in Christian esotericism is the Star

*As regards the relativity of the four Elements with the three Principles, Sendivogius declares the first, which he calls the "four pillars of the world," as being the source of the latter by virtue of the incessant interaction of the one upon the other, viz.: fire acting on air produces sulphur; air acting on water produces mercury; and water by its action on earth produces salt. Earth is non-acting, and as a receptive element is the nurse or womb of the three Principles.

The planetary rulerships accorded in these connections in the preceding paper were necessary substitutions, albeit correctly so as concerns the symbolization, which conveys meanings irrespective of terms. These centers are in reality governed by what are called secret planets, the astronomical elements of which are withheld except from the initiate.

of Bethlehem. To the Kabbalist it is the *sigma* of the Microcosm, the Star of Initiation, whereof the five apices correspond to the number of Soul, with the center as the microcosmic cradle wherein reposes the Divine Infant born of the conjoining of Deity (unity) with the woman (quaternary). It signifies the four elements which encompass the sidereal centers, purified and alchemized into the fifth, or quintessence, in which wise the Word is immaculately conceived and made Flesh, and the solar diadem, the coronal of attainment, assured.

This accomplishment is vested in the culminating point of the star, which is the synthesis of the spirituo-dynamic principles of the mystical organism—the complement of every regimen in the regenerative processes—the sublime apotheosis that rewards the final struggle whereby the human is made divine; which is to have trod all paths of initiation from novitiate to hierophant, and to be “clothed with the sun.” The nimbus of the saint and the effulgence about the head of the man Christ are illustrations of this truth.

The Rev. Robert Taylor, who could not under any circumstance discern in these allegories a microcosmic or spiritual relevancy, points to Orion—with its band of three stars, known as the Three Kings—as the astronomical analogue of this feature of the Nativity. The suggestion is interesting if not logically apposite, for on the night of the 24th of December our nearer gaze unwittingly centers upon this most clearly defined constellation of the heavens, the effulgence of these magian symbols scintillating athwart the plain of Mazzaroth to where glistens as an oriflamme of splendor in the spatial vastness, Arcturus,* a star of the east over the manger of Io (Boötes). And here came the three Wise Men, in fealty identical with that which prompted Orion in the stellar fable

*This star is supposed by many to be the center about which our entire solar system revolves, though Bunsen and others surmise Alcyone as the celestial hub. The present R. A. of Arcturus is 212° . With $50''$ as its annular motion the coincidence of this fixed star with the equinoctial colure at the time of the Nazarene—as posited on our planisphere (preceding paper)—is made apparent.

to proceed to the East, though in doing so not so idiotic a task was imposed as a pilgrimage westward in search of an eastern goal, as falsely imputed thereto by the sophistic biblicals.

As a further evidence of the solar type of the Christ principle—so cleverly abstracted from Pagan doctrines and despoiled of its cosmical vestment, re clothed with the opposite of impersonality and endowed with human attributes and limitations—we need only consult the true intention of the three emblematical letters inscribed on Christian altar pieces, to arouse our intellectuals into a healthy thinking mood. These are improperly depicted with the Roman letters IHS, given the equally supposititious interpretation, Jesus Hominum Salvator, or Jesus, Saviour of Men; which may be anagrammatically apposite as regards the Roman initials, but as the real symbols are Greek and not Roman, they read instead $I\text{H}\Sigma$, or transliterated, IES, YES, or JES, which name by the fire-worshippers of Persia signified the arch-chemic Sun, or Supreme Deity, I expressing “the one,” and ES “the fire.”

In Greece the kabalistic name of the God Bacchus, Sol, Sun, was this same $I\text{H}\Sigma$ (Hyes, pron. I-es, meaning, I heal), who was the god of wine, the vintage (typified by Virgo), the analogue of the Phœnician Yesus, who instructed mankind in the culture of the vine, that is, in the way of truth and holy wisdom, of which the vine was made the symbol. Hence, the Bacchanalia or religious feasts in honor of the Sun were held in the vintage time throughout Phœnicia, Arabia, Syria, Egypt and Greece, and constituted that part of the Mysteries thus seen to have furnished the central figure of the Christian worship, for with the Latin suffix it becomes Iesus, who declared (John xv. 1) “I am the true vine.”

There is likewise such a remarkable sameness of purpose, individuality, and of incident in the outworking of the lives of these two personages—of counterpartal functions as displayed in the unfoldment of their respective missions, that a conviction of some sort of identity, if not altogether one of personality, suggests itself.

On the monument of Lysikrates at Athens he is represented as fondling a lion (of the tribe of Judah), while it is related of him that, captured by the Tyrrhenian pirates and put in chains on the occasion of his passage from Icaria to Naxos (astronomical figuratives), he caused these miraculously to fall from him at a nod, then appearing as a lion (the zodiacal Leo), while a bear (Ursa Major) appeared at the other end of the ship (Argo Navis). We also find him described as being of a feminine expression of countenance, having hair which fell about his shoulders in beautiful ringlets and intertwined with a garland of vine leaves or ivy—certainly less depressing than the crown of thorns which post-Pagan depictees adopted.

And there was an infant Bacchus as there was an infant Jesus, also a youthful Chrishna, and the rites and ceremonies of each accorded with the salient features in the Dionysiac solemnities. One is seen to have been curiously the prototype of the other. "Hence it is plain," as asserted by Bell's "Pantheon," "that no real Bacchus ever existed, but that he was only a mark or figure of some concealed truth." And an astronomical child is portrayed in charge of the constellation Virgo (the goddess Astræa), in the typification of a particular correspondence in the realms of spiritual and physical law, it being known that here alone could he be encompassed with the sanctity of true motherly solicitude.

It need hardly be said that the scope of this analysis admits of the fullest enquiry into analogies that might be extended to infinity itself. Many of these are too well known to astro-biblical students for repetition here, though inferentially confirming the fact that the Christ is symbolical of a deeper and more comprehensive truth than modern churchianity, dense in its spiritual perceptions, has yet been able to discern.

Reference may be made, however, to the twelve zodiacal signs as representatives of the Twelve Apostles, of which King Arthur and the Round Table is but another version—merely a figurative method of typifying the Twelve as a fundamental law in psychic geometry. Hereby is sought to

establish the truth that every circle of Being includes twelve particular points of spiritual radiation or magnetic departures, whereby a change in the involutory outbreathing becomes a vibratory foil to its polar opposite, or evolutionary inbreathing. As an illustration, observe the annual solar polarities: the Sun, though cognate in function with Universal Center, perforce contacts twelve distinct points of coalescence with the cosmic energies in order to complete and individualize the incidents essential to the successive chapters in its revolution. And as Hercules performed his Twelve Labors, so must the steps of initiation include the duodenary. The Divine Marriage is consummated in the Thirteen, and so indicated in the Last Supper.

The Baptism came at the thirtieth year, or after the Sun's passage through the thirty degrees of Capricorn and coincident with his entry into Aquarius, the Water Bearer, who is John the Baptist. The assertion of John (iii. 30) that "He (the infant Jesus) must increase, but I must decrease," corresponds with the fact that John's nativity was June 24th, when the Sun has reached its highest altitude and its declination begins to decrease; that of Jesus was December 25th, when the Sun accomplishes the first degree of its ascending arc, and is thence led up into the wilderness (winter). And John was six months older than Jesus! This truth stands out in Chimborazo-like distinctness, and cannot be refuted.

Omitting details and coming to the apotheosis, what shall we say of the Crucifixion, other than to reduce it to terms—firstly, of the crossification of the Sun at the equinoxes, of which there are two, and two crucifixions are mentioned in the New Testament, one at Golgotha and the other in Egypt, "where *also* our Lord was crucified" (Rev. xi. 8); it matters little whether it be Calvary (Aries) or the Land of Thoth (Libra), for the merest tyro in astronomy may perceive herein reference to the two equinoctial points which divide the solar orbit into two distinct halves, thus accounting for the two genealogies mentioned in the synoptic Gospels. And as regards the physical incident whence arose the pernicious doctrine of the vicarious atonement, remember that for 680

years thereafter a ram (Aries) graced the intersection of the cross purely as a cosmical symbol, or until the Sixth Constantinopolitan Council, under the ratification of Pope Adrian I, saw fit to substitute therefor a human figure. Pray, what deduction can the thinking mind draw from this?

Secondly, its significance in the correspondential or regenerative processes, wherein the spiritual vibrations are exalted from the generative or animal functions (Libra, the matrix and loins) to the intellectuo-spiritual forces which concenter in the pineal gland (Aries, in Astrology the head). The crucifying of the material instincts is followed by resurrection at the latter pivotal point, whereof, analogically, nature itself energizes into the selfhood of fructification.

Did space but permit, the complete pilgrimage could be taken and indication made just wherein the biographical and the astronomical coincide, and the mystical interpretations belonging thereto likewise given. Let us merely say, that could the whole *materia theologica* be divested of evangelical padding, and presented in the spirit and with the intent as conceived by the mystagogues who begot the primal cults, it would exhibit a system of dialectics—spiritual and metaphysical—so wondrously and consistently beautiful as to command an adoration born of intelligence rather than faith, and confirmatory of a divine order so scrupulously exact as to preclude a possibility of disagreements into sect and creed—permitting all souls to stand equally before God's throne, whether it be the prince or the pauper, the monarch or the servilist, the prelate or the suffragan.

Nor are our conclusions respecting the purely allegorical character of the Christ story, as counterposed to the historical view of the literalist, dependent upon such contingencies as the parallel, how suggestive soever these be. For the Four Gospels as descriptive of the advent and teachings of a man Saviour, ecclesiastically assumed to be Jesus of Nazareth, bear so many well-defined indices—other than those referred to—of an epoch long antedating the one they are supposed to concern, that one almost hesitates to disturb such comfortable anachronisms; partly in compelling admiration of

the audacious knavery that prompted so radical a departure from the cosmogonic doctrine and the subsequent use of its holy symbols for equivocal purposes; and partly because of the pain that must needs be inflicted upon many a clinging soul, willingly perhaps, though wrongfully, fettered to a doubtful faith that has neither the substance of truth nor the merit of rationality to support it.

Here again is one forced to lament the exigencies through and by which philosophical Mysticism became disarranged into the fatuities of a theology inconvertant with the principles of natural law, and the self-sufficiency of a science wholly physical, dealing neither with primals nor ultimates because its postulates reckon not of the essentials of the Spirit. In both instances, alas! is to be found a blind indifference to the enforced dependencies which must logically obtain in a sphere whose fiat is one of correspondence and universality.

The facts here adduced were not first contrived and promulgated at yesterday's epoch. As they relate to and concern the Law of Infinity so do they belong to the Beginning fully as much as to the later perverse periods when blind dogma, fanatical quibbling, and ecclesiastical casuistry became authorized to represent the diviner purposes. No 2,000 years, no 6,000, nor any period of limitation, can encompass them, for their existence is measured only by the One Eternal Cycle. According even to one of the Christian fathers (Augustine), "What is now called the Christian religion has existed among the ancients, and was not absent from the beginning of the human race until Christ came in the flesh, from which time true religion, which existed already, began to be called Christian" (August. Retr. i. 13).

Or, as replied a Brahmin to the importunings of Rev. Father Dubois: "Why should I change my religion? Ours is as good as yours, if not better, and you but date it all since eighteen centuries, while our belief is continuous without interruption from the creation of the world.

"God, according to you—and you thus diminish Him—required several efforts to provide you with a religion; according to us, He revealed His law in creating us.

“Wherever man has strayed He has manifested Himself, to recall him to the primitive faith.

“Lastly, He incarnated Himself in the person of Chrishna, who came, not to instruct humanity in new laws, but to efface original sin and to purify morals.

“This incarnation you have adopted, as you have adopted our tradition of the creation of Adima and Heva.

“We still expect another, before the end of the world, that of Chrishna coming to encounter the Prince of the Rack-chasas, disguised as a horse, and from what you have just told me of your Apocalypse, you have also borrowed this prophecy from us.

“Your religion is but an infiltration, a souvenir of ours; wherefore then desire me to adopt it?

“If you would succeed, do not begin by teaching me principles that I find in all our holy books, and a morale which we possessed in India long before Europe had opened its eyes to the light of civilization.”

And still the dense Westerner continues to proselytize and to dispense missionary funds in the arrogant effort to divert the parent waters from their natural course into the artificial cavities he has so laboriously and cunningly prepared!

In lieu of a simplicity as well as a sanity of doctrine, rational in purpose and universal in application, as is vouchsafed through mystical hermeneutics, we have the heterogeneous anomalies and the latitant waggeries of creed and sect to stand as authoritative sponsors for the destiny of the highest manifestation of Impersonal Being—Man! But the spiritual individuality responds to and is subject only to the law of eternal unfoldment, and cannot be bound by the idiopathies of faith any more than principle can be circumscribed by man-made rules of conduct. The Outer can be apprehended only by a knowledge of the Inner, wherein the Creative Essence arrogates to itself the progenitive functions of the Soul, or Intuition, the “bosom of the woman” whence springs the Divine Splendor, the Virgin that conceives and bears a son. The Chrishna, offspring of Devanaguy, is but Christ of Mary, the Soul of the Microcosm, and, in the law of analogies, the Sun

of the physical universe, from which external evidence is deduced all the homogeneities of the Divine Plan.

As saith Hermes: "As it is above, so is it below; as is the Outer so is the Inner."

JOHN HAZELRIGG.

Fearlessness, singleness of soul, the will
 Always to strive for wisdom, open hand,
 And governed appetites, and piety
 And love of lonely study, humbleness,
 Uprightness, heed to injure naught that lives,
 Truthfulness, slowness unto wrath, a mind
 That lightly letteth go what others prize,
 And equanimity and charity
 Which spieth no man's faults, and tenderness
 Toward all that suffer; a contented heart
 Fluttered by no desires, a bearing mild,
 Modest and grave, with manhood nobly mixed
 With patience, fortitude and purity;
 An unrevengeful spirit, never given
 To rate itself too high—such be the signs
 Oh, Indian Prince! of him whose feet are set
 On that fair path that leads to heavenly birth.

—BHAGAVAD GITA.

The True, the Good and the Excellent are always simple.
 Error is elaborate.—*Goethe*.

Like Acestes' shaft of old,
 The swift thought kindles as it flies.

—*Longfellow*.

Search thine own heart; what paineth thee in others in
 thyself may be.—*Whittier*.

Is he not a man of complete virtue who feels no discom-
 posure though men may take no note of him?—*Confucius*.

Mind is the root; actions proceed from the mind. If any
 one speak or act from a corrupt mind suffering will follow, as
 the dust follows the rolling wheel.—*Buddha*.

WHEN REASON WON THROUGH FAITH*

I cried to God for better light;
I said, "Too long have mortals groped
In darkness! Too long, trembling, hoped,
 Beneath the pall of night!

"Too long, oh, far too long, have feared
To try to lift the somber shroud!
Too long their necks have meekly bowed,
 Not daring Death to beard!

"Yon is his castle, there he dwells,
Behind those sullen walls of stone
Doth he forever sit alone,
 Joying in funeral knells.

"Behind that gloomy portal there
Pass, one by one, those we hold dear;
Nor voice, nor sound, we ever hear
 Of all that were so fair.

"Is it so great a mystery,
And hangs so great a horror o'er,
That we should yield them evermore,
 And never demand why?

"What is to dread, then, more than this?
Will God or Devil look askance,
If we therein too curious glance,
 To rob us of some bliss?

"Nay! There's a good God over all;
He made His children to be free,
With ears to hear, and eyes to see,
 And hands to rend the pall!

*An allegory of the author's experience in seeking a scientific proof of the immortality of the soul.

“And if there were not *such* a God,
What then to me were life or death?
A space to draw a hateful breath,
Welcome, thrice-welcome sod!

“I will fear not the mystery,
It yet shall yield unto my power,
And ere draws nigh the sunset hour,
That wall’s inside I’ll see!

“Believing there’s a God that sees—
And seeing, blesses—I will pierce
Those gates, and with the monster fierce
Strive, though my life-blood freeze:

“That I may win for all mankind
The knowledge of his fearful haunt,
Supply that long-felt, aching want,
And consolation find,

“Or perish in his icy halls,
Where, mayhap, lie the moldering bones
Of those we loved, whose anguished moans
Reached not through those dread walls.”

So saying, straight I girded on
My battle-blade, and I struck out
Over the desert sands of Doubt,
With the first morning sun;

And as I went, more wildly round
The landscape reared its forms of Fright—
Fiend-voices, rustlings in the Night,
From out the shades profound—

Yet, laughing loud, I swung my sword,
And smote the winds that darkling howled,
Mocked at the tempests where they growled,
Giving them word for word:

Knowing that I was more than they,
Born of the Master to whom they bowed—
And if not, should *then* my spirit be cowed
By the horrors of but a day!

“Nay, a good fight now—if I’m to fall,
I’ll be at least this much Divine,
That never shall yield this heart of mine
To shadow or to pall!

“If born of God, or born of sod,
I’ll be at least so far God-like,
As with unpalsied arm to strike,
Do battle like a God!

“Then back, ye Fiends, into your caves!
Winds, howl ye Night and Death in vain!
I know the sun will rise on Pain,
We ne’er shall lie in graves!”

They shrunk away before my tread,
My looks so wild and resolute;
They shrunk away, and they were mute,
These phantoms that we dread.

Then on, though darker, colder yet,
Into the realms of ice and snow,
Beneath Death’s shadow did I go—
That road, who can forget!

But not in trembling or in fear!
I kept straight on, and shuddered not,
Spurred by one dear and desperate thought,
And high my head did I rear.

Above me loomed the walls of dread,
Before me were the bolted gates—
Behind them, O what horror waits,
 There in the land o' the dead?

“Stern Death,” I said, “at last fling wide
Thy portal, or I'll beat it down!
I care not for thine icy frown,
 Or harm that may betide;

“And I am come to enter in,
But not as they who come before,
Constrained to pass thy ponderous door,
 Which shut on them like Sin:

“For I am come to challenge thee
To fight me in the flesh, if thou
Disclose not me thy secret now,
 Open thy gates to me!”

No answer; utter stillness hung
Upon the night-enshrouded scene,
Save for the storm-wind's howl atween
 The words of my rash tongue.

I looked around—all inky black;
I looked above—no blessed star;
Only fiend-whispers from afar,
 Adown that dreary track!

“O God!” I cried—the startled Night
Clave shuddering at that awful name—
“I know Thou livest! Be my aim
 Not turned aside by fright!

“A faint and wistful faith hath cheered
The heart of man—an Instinct sent

To help him bear, until was rent
The veil from all he feared

“By Reason’s mailed hand; but now,
O grant me strength to lift at last
The pall—O let those clouds be past,
Let the full sunlight glow!”

I ceased, and listened; and it seemed
That in the darkness came a Voice,
“I will!” Then did my heart rejoice—
I could not think I dreamed!

Undaunted by their icy frown,
I knocked at the dark gates of Death;
And lo! before the hand of Faith,
The bolts and bars fell down.

I gazed within: no castle there,
No monster, neither brooding shade;
Out in the open meadows played
Bright spirits, pure and fair;

And in the distance mountains rose,
Up, up, into the vaulted sky,
While angels winged their way on high
To spheres that no man knows,

Where daily labor is but rest,
And work another name for Love,
And each the sweetness of Heaven may prove,
That bears it in his breast:

For over all there arched the dome
Of Heaven, soft, cerulean blue,
And sunshine bathed in golden hue
The valleys of God’s home!

MARY ISABEL WYMORE.

A STUDY OF FOGS

Creeps round all things the fleecy mist,
In vaporous light all matter seems to float;
Once solid earth yields 'neath the step,
As doth the close-encircling cloud
To moving bodies half dissolved to its own density.

There is no light of stars or moon,
Nor aught to guide the way
Through pathless fog.
The clouded senses ken not which is right,
To them the illusion always seems most real.

E'en so those dense delusive mists,
By earth-bound mind evolved,
Make that appear most real and true
Which is most inly false,
And through desires the inmost heart obscure.

Though their deceptive shapes be rolled away
When light of truth illumines the mind,
As light of day dispels the mists of night,
Of deeds done under their illusive spell
The effects remain,
A dread penalty of suffering to exact.

* * * *

The ocean fog rolls gently and compactly in over the land as if held together by some tenacious substance. No breath of wind mingles with it as an impelling force. Ere its advance is observed, like the stuff of which dreams are made, it fills, enfolds and conforms to the shapes of the valleys and hills. The bay's surface ripples gently as if its surging heart were stilled by the passing over of elements akin to its own finer ones. Thus at the heart of all things is a fine essence of stability that sustains their existence as entities.

Soft, warm and penetrating, as if insistent that its condensed freshness should be diffused to their inmost heart, it folds about all objects with a resistant form, like a fleecy robe whose flexible texture fits with an inherent vitality into every nook, angle or crease. The salty aroma saturating it acts as a stimulant to lungs that instinctively expand to the limit to enjoy the fullness of the health-giving essence.

All vital tissues absorb it and swell like a sponge. It may be breathed in blocks that melt into the lung tissues. No chill attends the internal or external absorption. Its moisture, bearing a suggestion of the emanations of swimming, buoyant fishes, is held in solution so evenly that no clammy, unpleasant effect is produced.

The pedestrian is inclosed by a spongy wall of masonry that, while molded to his shape, yet yields in a small, advancing circle a faint glow of light to show the way, step by step.

A soft glow flows from each particle as from a heart of fire and illumines the whole mass. Its light, pretty texture adheres too closely to the usual atmosphere to be fanned away. It envelops and conceals houses and all moving things so closely that each occupies an oasis as to its relation to all others, all floating equally in a limitless ocean. The occupants of each house are shut in and held by an inclosing silence in which to think and feel how alone each soul must rest, or move upon the tide into the ocean of infinity.

The street lights are invisible until the upholding posts are almost contacted, then they stare like yellow, immovable eyes framed in the cloudy face of a great, shapeless apparition. Each particle of the filmy mass vibrates a subdued tone from the heart of the elements that formed it. It is the fine, ethereal undertone separated from the surge and broken roar whose force is spent upon the shifting sands of the shore. Enwrapped in fog it drops down between and tones the aggressive activities of the land, so that all who are endowed with truest gifts of hearing may listen to a tender symphony rendered by a full orchestra of voices of the animate things of the sea, mingled in inwardly related movements, with bursting bubbles of air and water, all "sighing the same desire and

mystery, the echo of all life's speech." Every particle reflects sound and the whole effect is that of a massive sounding-board.

In this boundless, unmoving sea, save of its own elements, each entity seems to stand alone, but connected with all others by fog-horns that vibrate their motion and location.

As in the process of creation fire was made from water, the elements of the enfolding cloud unite to form heat that no chill may creep along the veins of any life. While it folds and tones their buoyant vitality, land animals respond with gentle, sympathetic tones to the sea symphony, murmuring through its unscored mass. Wild animals grow tamer for the time as if under a hypnotic spell.

Who can say what laws animate or govern the length of its stay, or that from the sympathy existing throughout nature it has not responded to a need of the land for its distilled refreshing elements? Its mission performed return is as silent as the inflow, but who can say whither?—perhaps indrawn, since it is the law that all things shall return to the source of their being. Landward life resumes its wonted activity and mentally brushes away the mist clouds as if relieved to be able to again see itself clearly. Though it was not all heard or seen a spell has been, and while it remains in the air daytime sounds are mellowed and subdued.

The fogs that envelop the physical atmosphere and obscure perception of the landscape and its activities, have their correspondence within the mental atmosphere of all entities. Many work hard and faithfully at things inclination leads them to do, but befog consciousness as if with the kind of sense of duty that may always be evolved from the heart of a strong desire, to serve as a conscience outpost. This comfortably evolved sense of duty demands continuous payment of interest and principal from all within its atmosphere. Its interest coupons are exacted and cut off with the self-satisfaction of a capitalist. Those who are thus befogged seldom get out of the narrow cove where the fog anchored them, and it seldom lifts to permit a clear view of the surroundings.

Some members of society are prone to work and scheme untiringly to advance themselves to coveted positions, then,

when nothing more may be gained, present a bill for services rendered to some cause at a personal sacrifice and file it as a lien upon future honors and emoluments until it is paid. It seems to them through the self mists as if they had worked hard and unselfishly for the general good which was largely promoted through their efforts. The thick fog obscures all consciousness of the beauty and excellent effect it would have upon their own character development to do the right thing at the right time for its own sake.

* * * *

When one is constantly advertised by the jealousy and criticism of other people it tends to increase his self-esteem. He has made an impression deep enough to cause them to think and talk about him far beyond what he knows to be his deserts or personal valuation.

If the very weakness of a character strongly impresses those who contact it, the weakness must be composed of notable elements of strength, or strong in weak, undesirable qualities. A readiness to criticize another shows that he has done something that attracts it or is deemed worthy of it, either for weakness, badness, or strength. A character that strongly impresses with apparently negative qualities and inability to fill any desirable position with usefulness, is bristling with those very qualities that inspire the indifference of the more positive, or rouse a disposition to push it out of the way as having roused attention and requiring too much thought to cope with.

* * * *

“Cleanse Thou me from secret faults.”

This can be done only by a removal of fog from the conscious mind, that it may be able to perceive what is being covered and acted upon sub-consciously. Self-approving fogs are among the most deceptive that obscure the mental atmosphere. They serve to cover many desires and acts that one dares not permit to stand openly in the mental consciousness to be weighed by judgment or passed on by conscience, and which can thus be secretly cherished and pushed to gratification when an opportunity occurs, or carried with a rush when

negative conditions rule. Under cover of self-evolved fogs prayers are repeated mechanically, by rote, while the conscious thought is following some cherished desire or attractive work. An uneasy sense of obligation to the divinity supposed to be guarding the devotee is thus discharged by a letter-perfect recognition of its claims.

The human personality is a crystallized organization of animal forces, the enemies of the household with which the Psalmist of Israel was in constant conflict, ever insistent upon the satisfaction of their desires that are made to appear to be the only right thing, by rolling into the mind a fog peculiar to their nature, under cover of which they act. When the outlook is thus obscured it is difficult to perceive the true relations of things, or the possible results of action thus beclouded.

It is done so quickly that the darkness produced seems to be the only mental light or possible guide to follow. When the will has weakly yielded to a temptation, or gratified some insistent appetite or desire to excess, a fog is as by a flash of thought evolved to chink up a perception of the significance of the act or its far-reaching consequences to success or stability of character. It may be so well covered by fog as to rouse but a passing regret, or the disquieting monitions of conscience salved by a promise never to be so carried away again.

But the psychic substance of character was made thinner at that place, and those same desires know it and are stronger to push through again and cover results with fog until the weak, tottering character is propped up solely by fear of public opinion into a semblance of eye and lip service to truth and purity, which an overwhelming temptation may at any moment sweep away and betray that it had not pursued a straight path all the way.

Judgment, knowledge, truth, fill the mind with light to guide it past rocks and pitfalls and along straight paths. Fogs mass in the lower levels, where desire and unreason rule, and lead to disaster and unhappiness in all directions. The light that ever glows upon the inner heights of aspiration and

faintly glimmers through the fogs rising along the lower levels, alone saves the wanderer in them from complete dispersion and destruction.

Who can tell whence come these fogs, that so subtly and quickly cloud the mind that one is unable to see himself as he is or take correct bearings on any questions while they remain? In the obscuring shade strong desires and appetites creep to their objects and make gratification of them seem to be the right thing and justified by the needs of self-preservation, of business success, of social position, or political power, or the love so inwoven with jealousy or selfish exactions as to be lacking in enduring, sustaining elements.

The thicker the fog of self-interest the more it isolates the befogged one from all other beings whose needs of existence seem to it to be less insistent than its own. One is able to locate and interpret all other entities only in so far as the tones of their fog-horns chord.

If the personal fog of an entity ever lifts far enough, under the stress of great suffering or failure, to permit light to fall from behind it upon the deeds done under its deceptive mists, perception of the disastrous results awakens as from a spell that has been. But the effects remain to be worked out to the limit of the penalty of suffering. Some kinds never lift, but grow denser, until the life of the sustaining entity ebbs away on the tide, naked and in such deep poverty of the possessions that survive all changes of time and condition, as even the most destitute in the slums never experience. In the strong light of justice no fogs can be evolved to cover its nakedness of the garments of truth, honesty, purity. Its despair on finding itself in a situation that cannot be covered with a fog even from itself, flashes in an instant through the whole gamut of existence from Olympus to the river Styx without being able to find the shadow of a refuge for its nakedness of the enduring elements of character that survive all changes and conditions of existence. A spell had rested upon its manifest life, under which the unreal seemed the most real and worthy of putting forth crooked efforts to attain.

MARY EUPHA CRAWFORD.

THE SPARK DIVINE

Mrs. Tuttle sat in her rocking-chair, vigorously fanning herself. Her mind was obviously troubled; that fact was evidenced by the rapid motion of the rocker and the violent gyration of the unnecessary fan.

"I tell you," said the lady, as if suddenly arriving at a conclusion, "I tell you there is something wrong in this house; there is some love-making, and I'm going to stop it right now."

"Love-making?" repeated her spouse. "Whatever do you infer? You surely don't accuse *me*? What do you mean?"

"I mean what I say—love-making. Haven't you noticed it, between Tom and Ellen? They can't deceive me; I've suspected it for a long time past. I'm going to know the truth and settle the matter before it goes any further," answered the lady in an irritable manner, her fan becoming needed more as her harangue increased in strength.

"Well, the boy has mended his ways wonderfully. I have noticed for the past few weeks that he neither smokes nor drinks to excess, as he formerly did; she certainly has a good influence over him," replied Mr. Tuttle, evidently amused at the idea, and making a hasty exit from the presence of her wrath. At that moment the youth in question sauntered into the room.

"Come here, Tom," commanded the lady; "I want to talk to you. Sit down."

The young man flung his cigarette out of the window and obeyed.

"To be brief, I want to know the meaning of the marked attentions that you show to Ellen. I must tell you that this nonsense must cease. You know that you are only my adopted son, and it is my intention that you shall marry a rich woman."

"That's all right," he replied nonchalantly, "about my marrying a rich woman, but you cannot select one for me,

because I am already wedded to one who is rich in goodness. Ellen is my wife."

"What!" gasped Mrs. Tuttle, as she arose from her rocker and flopped on to the sofa, ready to faint. "This is the reward I get for bringing up another woman's child; he disgraces me by marrying my servant."

"Stop, mother," he said in a commanding voice. "I'll not have my wife referred to in that manner—she shall be your servant no longer."

"Base ingratitude, I call it," interrupted the lady. "Have I not given you everything that a young man can wish for—unlimited wealth, a life of ease and opportunities that you could have turned to gold?"

"Yes; and your excessive kindness has made of me the coward that I have proved myself to be."

"That is sufficient," she cried, pointing to the door. "From now on you will find a home elsewhere. Go, and take her with you. You will know henceforth the meaning of work and the value of money."

"And no thanks to you for bringing me up to a life of idleness," he replied as he left the room.

* * * *

Three years have passed, during which time the young wife has trudged to the factory each day, through summer's heat and winter's cold, to toil the day away—content to work, in order to give him comfort, and the wee one that has come to seal their love.

"I wish Tom would get something to do," says the woman to a fellow-worker, glad of the opportunity to pour her trials into a sympathetic ear. "He tells me that he has lost all of his friends because he married me. His foster-mother has stopped his allowance altogether, he has no business knowledge, and you know he can't do anything but write in an office. When he does go after a position, there are a hundred men after it. It's not his fault; it's her fault for not having him taught to work.

He just sits and mopes all the day and broods over the way things might have been if he had not married me. I

suppose if we had never met—— But, there, what is the use of supposing?—what's done can't be undone. I'm sure if I'd known how things were going to turn out—that he would take to drink—I'd have stayed as I was—single.”

“No, you wouldn't,” interrupted the one addressed. “You would have done just as you have done, because you loved him.”

“Well, I've got little Muriel. If she's only spared she'll make us happy with her smiles. It is as if the sun is always shining in that little flat of ours since she has come. What would I do if she were taken?”

“Don't talk like that,” says the other. “Cheer up; you know what they say, that it is always darkest before dawn.”

“It's no use,” she replies, “I can't work any longer. I could swear that just now I heard my baby call me—I must go home; I can't wait till five o'clock.”

She folds up her apron, and asks leave for the remainder of the day, then hurries back to the tenement. A group of women and a policeman crowd the entrance; they are talking excitedly. As she approaches the voices are hushed; they turn aside their heads when she draws near.

“What is the matter?” she asks. No one answers; even the burly officer for the moment loses courage to speak. She rushes up the stairs; a woman tries to hold her back.

On the bed lies a little form, her wee, plump hand still clasping the bright red rose that had fallen from my lady's corsage as she rode by in her private auto. Little Muriel had hastened to gather it up, not seeing the car in the rear. A call for “Mother!”—and all is over.

The man sits in the corner, motionless. A beam of the dying sun struggles into the tenement room and shines upon the head of the child. The man rises as her curls are turned to gold. In his confused mind he sees only the glitter as in panoramic view the lost gold of his life parades before him, his golden opportunities, his golden youth, and, lastly, the child with the golden hair. In his drunken brain he believes that he is the cause. He falls on the floor with a groan—and then oblivion.

“Oh,” says Mrs. Tuttle as she sits at the dining-table, “I passed the tenement where Tom lives to-day, and I dropped a beautiful rose that I had pinned in my dress. Then I saw Tom staggering along drunk. Then a car ran over a child. I’m happy to know it wasn’t mine—I mean the car. My! you never heard such a commotion. I was glad when we turned the corner; accidents do unnerve me so.”

* * * *

Among the many inmates cared for in the home for the insane poor on Randall’s Island, lives Tom, now middle-aged. On each visiting day he peers eagerly in the direction of the landing stage for the frail woman, his wife, who has never missed, through summer’s heat and winter’s cold, to bring him what little comforts she could afford to buy.

“Poor Tom,” she murmurs on her last visit, “it’s only a box of cigarettes, but he’ll miss them when I’m gone.”

* * * *

It is Good Friday; a woman lies dying in the charity hospital.

“Nurse,” she murmurs as she looks toward the western hills, “it is well that I go now—the day on which Christ died. Poor Tom!”

The dark rain clouds break apart and the ward is flooded with the rosy hues of the early sun. She directs her gaze toward the sky. Her face radiates as she utters a name—“Muriel.” And now transition—we call it “death.”

* * * *

It is Good Friday on Randall’s Island. Tom stands with his eyes intent upon the eastern horizon, from whence the sun has long since risen.

“There’s dippy Tommy a-gazing into the sky now,” says Keeper McGuire. “Here, youse, what’s de matter wid ye? Yer goil ain’t there.”

“Yes,” answers the man, a ray of intelligence animating his face, while vehemently pointing his forefinger in the direction of the heavens. “She came to me to-day, when the sun was rising, and she told me to look for her—there.”

The years have come, and the years have gone. Through summer's heat and winter's cold, a man stands each morning when the day is breaking, looking yearningly toward the growing light. In his subconscious mind he sees the astral form of his earthly love, now angelic and divine, with arms outstretched, beckoning him forever on; and beside her stands in transient beauty his child, the beams of the sun still shining on her hair of gold. And from over the hills and eternal pasture-lands, he hears the sweet descants of the ninety-and-nine. And when the sun has set, and the world is dark, he stands clutching at the iron bars that imprison him, watching, and trying to penetrate the mystery of the night. Within his dormant soul a divine spark of Being flickers and lives. A smile sometimes dispels his vacant look—who knows? perhaps from over the borderland he hears a mother's song and the happy laughter of a child—while he waits and waits for the last Evangel.

ISADORA H. DIX.

That which God writes upon thy forehead thou wilt come to.—*The Koran*.

The aim of education should be to teach us rather how to think than what to think.—*Beattie*.

That we would do,
 We should do when we would; for this "would" changes,
 And hath abatements and delays as many
 As there are tongues, are hands, are accidents;
 And then this "should" is like a spendthrift's sigh,
 That hurts by easing.

—*Shakespeare*.

Wouldst thou know thyself, then see how others act;
 wouldst thou understand others, look thou into thine own
 heart.—*Schiller*.

Truth is within ourselves; it takes no rise
 From outward things, whate'er you may believe.

—*Browning*.

DISCIPLINE

Unless one practice along the lines of high metaphysical truth, that which is accepted so readily by the mind and understanding of the student will be of little benefit to the individual. However consistent be the truth deduced from metaphysics, no permanent good can arise from the study unless one live accordingly and discipline himself in conformity therewith.

Let each one exercise self-scrutiny and see how such truth serves him in his daily round and especially at times when the great problems of life confront and confound him and climaxes arise in his career. How does his philosophy then serve him? Has he a solid foundation upon which to rest in time of difficulty? Is his philosophy large enough to support him? Religion (the word used broadly) is a solace in times of discord and inharmony whilst one lives in its atmosphere.

A spiritual uplifting supports one at times, and for a season all troubles of the world seem to pale into obscurity, losing their sting in direct proportion as one rises into the more celestial atmosphere. Upon one's knees one may rise superior to the petty concerns of earth life and become enveloped in the glorious sunshine of spiritual ecstasy. But one cannot live perpetually in rapture, for that is an exalted state. In due time one returns to the more normal condition, and it is then that philosophy has its legitimate place, for it is one's philosophy that supports and furthers thought and action.

Man is yet in the making, and this fact cannot be too strenuously maintained. Without considering deeply his composition it is plainly evident to the thinker that he is a creature marked out for a magnificent future; and we as metaphysical students are striving to hasten, a little, that realization. It is only necessary to review man so far as we can trace his history in past ages, to see what development has been produced in him in the past. Then turning our atten-

tion to the future we may easily prophesy what may yet become manifest in him.

Our time is now so occupied with mere externals; the getting of a living, etc., that the truer progress of man himself is somewhat retarded. But we are slowly advancing and mere things are not now so soul-engrossing as they used to be. Our minds are not now so centered upon materialistic considerations as of yore. Things, objects, are certainly handled more extensively to-day, but only as a means of giving form and expression to thought. Everything is now designed more artistically. The many knickknacks that meet the eye are fashioned by the higher artistic promptings in man. Matter (as such) is losing its value and art; the soul of the object is of primary importance. Materialism has had its day and is rapidly passing away, and value is accredited to the soul of things more than to the amount of matter they contain.

I have thus far spoken of matter in the commonly accepted meaning of the term; but truly our modern researches into the construction of matter prove it to be anything rather than the popular conception would represent it as being. But to enter into the metaphysics of matter is not my intention; my immediate object is to deal with the individual and his making of character.

Man has risen in the scale of creation and has become a thinker. Ever more and more he finds thought to be necessary to true being. Consciousness establishes him a living ego; without consciousness he might be said not to exist. With consciousness he may realize whatsoever he will. By thinking he creates; he moulds and shapes his own destiny. Whilst upon Earth his thoughts are his principal assets in self-development and progress.

All worthy achievements of mankind are brought about through systematic and persistent endeavor, and this is true not only in business affairs, but in affairs of man's individuality also. A business that adopts fluctuating and spasmodic methods in its transactions will not prosper. Some standard of law and order in the business procedures must be established and carried out in order to ensure stability, economy,

regularity and despatch. There is always the soul or status of the business to consider, and this must be well defined to ensure success. And it is also the same in the case of the individual. A man with fluctuating moods and morals has little stability and cannot be depended upon for anything requiring a steady adaptation of energy. A person may be versed in metaphysics, psychology, etc., but unless he be disciplined in thought and action he is a long way from utilizing his knowledge to advantage.

The metaphysical student learns of the mighty powers latent within him; he learns of his high destiny; he learns the power of concentration, the value of meditation and the potency of correct thinking, and yet he lacks all that is truly worthy if he does not in his life conform to the teaching.

Discipline is the only method of true advancement in character and high realization. A discipline based upon the great and deep truths of metaphysics is a sure means of attaining harmony in the life. The word "Discipline" may suggest to some a rigid course of restraint, asceticism and self-renunciation; but it is not so in reality. The greatest aid to true freedom and to the amelioration of inharmony, petty annoyances, worries and other mental disturbances is derived from correct discipline in life.

A code of rules might be formulated to prompt effort toward right conduct. Rules for reference to which we might turn in time of necessity might be framed; but whilst this would serve well in the early stages of self-discipline, it would not replace the superior method—that of a constant thought-discipline.

As we become attuned to the higher mental and spiritual vibrations, thoughts and ideas that once pleased have a jarring effect and would tend to disturb the elements of one's being were it not for the added inhibitory powers accompanying the other powers. Especially is there an experience of discord when one associates with the uncultured, as is also the case when entertaining relationships in which conventionalities and wrong beliefs are to the fore.

There is a tendency for the sensitive to become dominated

by these retarding racial instincts and tyrannical beliefs. This should be striven against. As fresh light and resistive power is obtained through our studies, we must practice inhibition of all that would bring discord into our mental sphere. We must become more and more sensitive to the higher claims of metaphysics.

Self-scrutiny is the first necessity to the establishment of the higher discipline. Mental discipline necessarily precedes discipline of action and forms the basis of all successful endeavor. Look within! Think upon the subject of thought; the value and power of thought. Choose your thoughts in the light of the highest philosophy you know! Discipline your mind, and the rest is easy. Self-discipline is the key to power. "Self-reverence, self-knowledge, self-control—these three alone lead life to sovereign power." CLARENCE J. GUNN.

THE LOVE TRYST

In dreamy dance that night, by chance
 Upturned to mine your lovely face—
 In sudden trance clashed spear and lance,
 A vague, far flash of Memory's grace.
 With holden breath, aback thro death
 My soul shot thro forgotten years!
 Your love-lit eyes—your shy surprise—
 The tumult of your passing fears—
 I knew them mine! And I was thine!
 That swift, sure surge of Memory, swerved
 Out paths, Sweetheart,—so long apart—
 Once more together as they curved—
 Your startled smile! Upon the Nile
 Age-past, you smiled its counterpart;
 Æons, nor breath, nor space, nor death,
 Nor naught could blot it from my heart.
 Then (as we swayed)—I grew afraid—
 On mountain seas our frail craft keeled;
 I kissed your throat in Viking's boat—
 My raging heart your useless shield—

So have we swung e'en stars among.
 An hundred lives loved we of yore—
 An hundred kissed—an hundred missed;
 Oh Love! our love hath been before.
 By merest chance choose I this dance—
 A breath had turned my steps, I wist.
 Yet all life through I'd dreamed of you—
 And wondered how would be our tryst.
 And now at last—I held you fast—
 Not change—not fate should part us more.

* * * * *

Came misty dawn—and you were gone—
 Oh *gone!*—as oft you'd gone before!
 Oh, dazed fool I!—The tryst slid by.
 I, steeped and drowned in that sweet maze,
 No prescience felt—else had I knelt
 And wildly told of old, lost days!

* * * * *

Love's Life!—Once met, can you forget?
 Oh! wrest remembrance from our past.
 Come back, my Soul, ere ages roll,
 Ere on some far-wide worlds we're cast.

* * * * *

i seek you down this maddening town—
 I seek thro hedge with wild-rose rife;
 O'er Ether-tide, my soul-eyes wide
 Watch Spirits float to Other Life—
 Yet cannot know the way you go,
 But only know 'tis far you roam!
 I call—make haste—love goes to waste—
 I call—come back—come home—come home!
 F. E. D. Muzzy.

Thought by thought is piled, till some great truth
 Is loosened, and the nations echo round,
 Shaken to their roots, as do the mountains now.
 —*Shelley.*

AT THE MOMENT OF DEATH

At last! It is *my* turn next. The doctor's sentence was like a cataclysm at first, only to be relieved of its harshness the next moment. The frightful uncertainty has at least been dispelled. It is even getting decidedly interesting. I almost feel pride, satisfaction at being able to solve the puzzle ahead of the others. Of course, it isn't really any puzzle. I never believed in that nonsense about a "life after death." I never *cared* to, either. Yet I'm not sure—now; but that's because of still being in the prime of life. If I only were old and childish! It is a breach of nature; and nature *isn't* cruel. It is our own fault that it sometimes does appear so. It *is* really strange, though, this life; so short a time—almost ridiculous. There would, perhaps, after all, be more sense to existence if it did not end with death. And the nonsense about a God—is in fact, at the end, as likely as the opposite. But I am not going to weaken now, after having been true to my conviction all this time. Annihilation, that's all there's to it. But if—the same again! Well, it'll certainly be a relief, one way or the other, to have the puzzle destroyed—or solved.

* * * *

This, then, is the final act, now coming, which I did so much thinking on when a child. They are all here, waiting for the finish. If it wasn't for that foolish tradition and those narrow-minded, raving, reactionary and hypocritical Christians the truth would no more be so hard on humanity. As Haëckel says, after a brave life the best we could wish for is the everlasting rest of the tomb. Yet he was just a little bit off his guard when he gave that about the wandering Jew.

It is not outright certain that another existence—if there were one—would of necessity be subject to the same laws, the same inevitable fatigue and the same craving for change. It is possible here to enjoy supreme and unmarred happiness for a moment or a while; is it then impossible to imagine infinite bliss for infinite time—and suffering, too? If only that

ridiculous web of the Nazarean—or his followers—of contradictions about infinite love and infinite cruelty in the same source—— Perhaps I should not have put too much stress on their teachings, but more on the spirit. Am I wavering now, after all? No; it is only that same transmitted tradition. I am brave, I am true—shall annihilation be the reward? I'll do some good in these last moments, something that will help remove this harassing doubt from those who have had strength enough to find out the truth. I'll write, or dictate, then, a statement; a final declaration that we, too, can die as firmly convinced as we have lived. (To those about) "Write——" But *if*—— Better not, anyhow. They think I'm raving; my voice is too weak; and it would be awful should the other thing be true.

I'm sinking! Communications are already broken off. Still I am not dead. Lack of communication does not strictly disprove anything. What an array of thoughts, memories, reflections! Still I must have been in a stupor for a long, long time. In fact, this activity is getting more pronounced, just like a dream before waking up. Can it be that I am returning to consciousness? My eyes, though not closed, can no longer see, my ears can't hear, my brain won't reason, yet there are vague impressions—as if I were beginning to *know*. I have no feeling any more—in the body; still I am having feelings without number, of the other kind—as if *they* shouldn't leave along with the rest! Wonder if my lungs are breathing still, or the heart beating. Everything is at last getting quiet, so quiet. Nirvana! this must be it. So those ancients got that far! But is there now any more—except the end? This is certainly rest; but it isn't life. Can this be the goal? Well, better than destruction! I don't wish for annihilation; no, I never really did. I want life. Why did I ever deny that?

And how is this?—they are closing my eyes, straightening me out, covering me up. They think I am dead. But how do I know it? It can't be a dream; I could never *see myself* in a dream. They are leaving the room; I can see it. But I am not dead. Something is yet to come. There is an explanation,

known to me before. I am still in the chains of matter. There—the last connection broken; and, oh—

So it was true, after all! And to think—completely forgotten! So infinitely short a fragment of time since that other memorable moment when I allied my essence to the simple cell of matter; when exactly the same took place as just now, only in exactly the opposite way! Everything is clear again, from the first beginning to the final end. But *before* the beginning, and *after* the end of the ages? The puzzle itself still remains.

A. HOBEK.

A CROWN OF LILIES

Just as the sun was going down,
Or sinking in a crimson sea,
I placed upon her head a crown
Of lilies, that I thought should be
The crowning of her heart for me.

“A queen should have a fitter gem
Than flowers, to crown her regal brow;
Without a royal diadem,
I will not to my monarch bow.”
And then she said, almost like prayer,
“They are the flow’rs the angels wear.”

Her eyes had that sweet, tender light,
That seems a part of heav’n to hold,
When love is dear, and life is bright,
And all the world is rimmed with gold.
Her hair in silken threads hung o’er
The glowing mantle that she wore;
And on her cheek was lightly laid
A little flush, or crimson shade.
Her teeth were pearls; her scarlet mouth
Was like a rosebud of the South.

I said to her, "This is a time
 That has a subtle sweetness in it;
 It is almost an Eden clime,
 If we are brave enough to win it."
 Her dear, sweet eyes were brightly gleaming;
 I took her little hand in mine;
 I said, "This is no idle dreaming—
 Its inspiration is divine."

Her hand, it had a pulsing quiver;
 My heart was touched with thrilling fire;
 Oh, was it strange I could forgive her,
 Or not bid Cupid cease his lyre?
 The little god came closer to me,
 And dipped his darts in rosy flame,
 Still intending to pursue me—
 And surely he was not to blame,
 For never was a finer face,
 I thought, set in its rapturous light,
 Or one with such a charming grace;
 Oh, it was like a star at night,
 Above the dusky depths of gloom;
 It was a lily in perfume.

I cried, "Oh, darling, come to me
 And we will walk the vale of life,
 Whatever it to us may be—
 Sunshine or sorrow, joy or strife!
 Oh, I will make a home for you,
 Out where the sun-kissed landscapes lie,
 And where the skies are bright and blue,
 With fragrant breezes flashing by."

"I do not know," she shyly said,
 "There are so many things ahead
 With which we must in life contend;
 So many things together blend,
 Among the depths of light and shade,

I hesitate, I am afraid.”
 Her eyes with love were swimming o'er,
 Like glist'ning starlight in its flow,
 As there she stood upon the shore
 Of changing life, with face aglow.

“True love,” I said, “is *not* a strife;
 It is a part of heaven in bloom,
 And God has bless'd it for its life,
 And even robed it for the tomb;
 Oh, let it be, for me and you,
 The beacon light to guide us by
 The cragged cliffs that come in view—
 The rugged shoals that round us lie;
 Of hope and home the anchor star,
 That we may never stray afar.”

She turned her trusting eyes on me,
 And in their sweet depths I could see
 A glorious light in liquid blue
 From her warm heart, and then I knew
 That her dear love was all my own,
 And I her King upon my throne.

OLIVER P. MANLOVE.

ONE UNDIVIDED WHOLE

In and from soul-center to soul-center, in and from planet to planet, in and from center to center of all individualized manifestations of life, filling all space, abides the infinite, all-intelligent and eternal Energy.

The greater portion of humanity call this presence God; another name for it is *Life*. It is the substance of all that is visible and invisible. It is the calm, serene, eternal presence of Truth that is within and without us and out-working for good, provided we will coöperate with, recognize and appropriate it.

In this limitless sea of *Life*, it is our privilege to live, move and have our being, *now* and for eternity. Creators we certainly are in our own realm, through the power of our minds; and if through lack of wisdom we create wrong conditions, the power lies within ourselves to turn about and work in conjunction with the immutable law of *Good*, thus reëstablishing the right.

Right results cannot be obtained if we persist in living from a standpoint of ignorance and selfishness, for the Universe is one *Supreme Whole*; one continuous song of harmony; one great heart-throb of joy and love; one eternal shout of triumph; one spirit of Truth, in which all in the seen and the unseen are an undivided whole.

“The waters of the great deep have ingress and egress to the soul,” and this “great deep” is nothing less than the all-intelligent, active Life, of which we are a part.

A wonderful privilege is accorded man, in that he may become as great and universal as he desires to be.

Through the exercise of his high mental faculties he may drink in from the combined wisdom of the great minds of all ages, past and present; for the flow of wisdom is universal and is the Life Substance which is *all* and *in* all.

The truth and grandeur of man’s thought is proved by his manifestations of life. The wealth of the undivided whole calmly awaits the revelations to the mind of man, of its presence, which when once revealed can never be lost.

He who is constantly immersed in personalities and things, beaten about by the waves of negative thought and petty circumstances of daily life, must overleap the wall of ignorance and self, and mount to the invisible height of the Universal soul. From this vantage ground he may consciously know himself as one with the Undivided Whole, and manifest the fullness of Life.

M. EVALYN DAVIS.

Thought can never be compared with action but when it awakens in us the image of truth.—*Madame de Staël*.

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT

THE NATURE OF DUTY

It has been said that "there are universal duties." This is perceived to be true when the subject is considered from the higher standpoint.

Honesty, as we all know, is one of these duties, and one from which no one can ever escape; honesty in all affairs, both public and private. Every individual comes under its obligation, the nature of which is not alone material, but is also mental, moral and spiritual. It embraces the very highest qualities of manhood. No one may live his life alone. He is obliged to come in contact with others, and this involves not only buying and selling, but a constant giving and receiving on some one or all of the several planes of life and being. These debts of life, then, must be honorably discharged by every man and woman, otherwise honesty is but a word devoid of meaning.

The duty of truthfulness is also universal; it is omnipresent. It is incumbent upon every one to be true in matters great and small. Truth should be incorporated into all the teachings of humanity as a real principle of which the soul of man is a living part. Falsehood—error—has no legitimate place in any man's life. To be true at all times is the essential thing.

There are great souls filled with the spirit of the highest consecration, with sublime ideals, who live in order to make the world better. They are the few who have evolved to this plane of being, where duty, which has an intrinsic quality, has come to fruition in the perfect symbol of the spirit—undying love for all that is real.

The problem of human relations is a complex one. The infinite variety of human beings, like the leaves, no two alike;

differing in quality, in gifts, in opportunities; unlike in their very fundamentals, makes the problem one of such intricacy that it is often difficult to see these relations clearly. But, each individual may, nevertheless, learn to appreciate the worth and capacity of even commonplace duties; may take life where he finds it; be perfectly upright, uncompromising, honest; be just and true to his fellow-men. He is then in close touch with the great law that holds the universe in its sublime equilibrium.

When a man begins to conceive the grandeur of this law, that binds all mankind together in a union of divine love and pure justice, his soul becomes inspired; he is impelled from within to devote all his powers to the upliftment of those less enlightened than he has now become; to live with and for his fellow-beings. Self is now put into the background, and the realization of the oneness of humanity that begins to take possession of his mind, consecrates his life. In him the law is fulfilled.

E. F. S.

WOMAN SUFFRAGE *VERSUS* METAPHYSICS

At the present time, while the mental atmosphere is being agitated upon the subject of woman suffrage by a certain class of discontented women, it may be timely to offer a few suggestions pointing to some aspects of the question that seem to be overlooked by its most enthusiastic advocates.

While the sincerity of those who are really in earnest in their desire to "purify politics" cannot be doubted, yet these women, quite as much as those who are merely "following the leader" without giving the matter any particular thought, apparently fail to see how futile their efforts will be even if their object be attained; because, as has often been pointed out, the large majority of intelligent women would not care to avail themselves of the "privilege" of the ballot. The influence of the small minority of intelligent women who are struggling for the right to vote would count for little against that of the very large numbers of ignorant women who would

join forces with their own class of male voters. Therefore, instead of matters political being improved by the addition of women voters, they would be made vastly worse by numbers being added to the wrong side. We are aware that this reasoning has been repeatedly rejected by enthusiasts, but it seems inevitable that at the present time such would be the outcome.

While discoursing volubly about "rights," the "purification of politics," the "making of better laws for the people," etc., if only *women* might enter the political field, a most potent fact seems to be at least partially overlooked—that in the shelter of the home, as wives and mothers, and especially as *mothers*, the opportunity to accomplish these very things lies before each woman who has anything to do with the rearing of children. The mother's influence for good far outweighs any other in the life of every man; and to rear boys in such a way as to engraft upon their consciousness principles that are unassailable; integrity that cannot be bribed; honor that cannot be blemished, and right instead of wrong thinking generally, is to establish a foundation for character which makes good citizens and conscientious lawmakers.

The matter is still more important in the right rearing of the girls, who are the future mothers and educators. Great is the power for good, in this respect, in the hands of our women. Every womanly woman who feels the responsibilities of life *knows* that in this priceless privilege she has higher and more ennobling "rights" than any that the franchise could possibly give her. And what more does a conscientious woman need than the satisfaction of knowing that she has been instrumental in furthering the welfare of the nation by making out of her boys stalwart supporters of their country's integrity?

We should first limit the male suffrage to a basis of educational and intellectual capacity and merit; then the "rights" of the female citizen may be more intelligently and efficiently considered.

It seems strange to thoughtful minds that this point is so nearly lost sight of by the suffrage seekers in their almost

frantic efforts to compete with men in the latter's more natural field of usefulness. When both sexes become better prepared to cope with this great and important subject, the full "rights" will be meted to each.

E. F. S.

A CASE OF MAGIC HEALING AND HYPNOTISM

It seems that there has always been faith healing, telepathy, revelation by dreams, clairvoyance, etc., in the world. But the history of its progress and recognition is quite singular. The more the world has progressed in knowledge, the less credence has it given to any of these phenomena. They have been left to charlatans to keep up, and have worked spirit rappers and various religious sects, whose foundation is in the occult sciences. Fifteen years ago I gave no credit whatever to any of these phenomena; but facts are stubborn things, and reliable evidence of facts cannot be ignored—except by some scientists.

I will relate a case that occurred in the first quarter of the last century. My parents were well to do and well read, and in no way given to superstition. My father died when I was an infant. When growing up I heard my mother tell the following story of a man who had lived neighbor to my father:

There was a faith doctor in the neighborhood, a man of some respectability. His great remedy against spells was black-snake root. Possessed with this he feared no conjurors, of whom he said there were many, and that all envied him and were ever watching for an opportunity to conjure him because he was possessed of stronger powers than they.

On a certain occasion a neighbor had a horse taken with something like the jerks—a sudden jumping or jerking either of his whole body or any member of it. The faith doctor was sent for. He said some one had put a spell on the horse, that he could cure the horse with black-snake root, but it would take all he had, and he was afraid he would take the same disease the horse had and might die before he could procure any of the snake root. But sympathizing with the man about the loss of his horse, he cured the horse.

In a few days afterward, sure enough, he took the jerks.

He would flop over from one side to the other, jerk his head to one side, his legs, his arms, etc., making a perfect mimicking of the horse's actions.

He begged his friends to get him black-snake root, else he would die. "But," said he, "you will not be able to find it; although you may know it well and walk over it, you will not be able to see it."

Many went to the woods where the plant was known to grow in abundance, my father among the number. They all knew the plant, but could find none. They reported their failure to the faith doctor, and he told them that he knew they could not find it, but that after he was dead they could find plenty of it. They kept up the looking for it till he was buried, and then went back to where they had looked before he died and found it in abundance.

My father was puzzled over this more than anything with which he had ever met.

According to the modern discovered law of suggestion, it all conforms. Auto-suggestion caused the faith doctor to be afflicted like the horse. His suggestion that they could not find the snake root was hypnotic; for by this time they had faith in him. After his death, their blindness to the snake root was relieved in one of two ways or by both. He had suggested to them that they then would be able to see it. I suppose their hypnosis would have been relieved anyway after the hypnotizer's death.

I have full faith that the facts occurred as stated, but every one must have his own opinion. It is time, I think, that more of the great philosophers and scientists of the world were investigating these occult sciences, sifting the true from the false and letting the uninformed know how much is true and how much is false.

E. H. RANDLE, LL.D.

The remedy for wrongs is to forget them.—*Syrus*.

It is only those with whom life is no object who truly value life.—*Lao Tzu*.

HUMANITY

Hark ye! What distant sound is heard above earth's din and
strife;

Above the muffled rush and roar of mighty nations' life;
Above their mirth and laughter, their wanton revels wild;
Above the anguished pleadings of woman and of child;
Above the deadly clash of arms, the hoarse and sullen yell
Of man 'gainst brother man, in conflict born of deepest hell!
It nears! It nears now slowly, now slowly rises high
Above all mirth, all discord, as if to pierce the sky;
To call on pitying heaven for mercy, succor, aid!
'Tis the tramp of suffering millions. Lo! they come, dis-
traught, afraid!

A threatening volcano, half slumbering they have lain,
With mutterings and rumblings, as if to leap to flame.
Now, one common hope inspiring, "Justice! Freedom!" hear
them call!

Before that mighty cry, the proudest despot can but fall.
A King's "divine authority" it crushes to the ground,
Thrones and scepters disappearing at that inspired sound.
The tyranny of gold—the cruel tyranny of greed;
The careless tyranny of those who know their brother's need,
Yet go their way unseeing, all unpitying pass by,
Ne'er heeding the misguided wrecks left stranded—there to
die,

These all, with dread, now listen. Will they seek to right the
wrong,

As they feel the onward coming of this resistless throng,
Crying "Give us Justice, Freedom, man's right we now
demand"?

That echoing note of "Freedom!" cleaves the air in every
land—

Freedom to call the guerdon won by honest toil their own,
Freedom to loose the fetters selfish lust for power hath thrown.
From out their sodden bondage, I see the millions rise;

The voice of Hope leads ever on to claim the freeman's prize,
 The light of coming Liberty, the goal of leadened eyes.
 Dull ears that sounding note now hear. It bids them join
 the throng,
 The onward march of millions with their hope-inspired song,
 While unseen myriads shall guard and fan that holy flame,
 Till man, as man, enfranchised, shall his own—his birthright
 claim,
 A freeman stand—unshackled—in his Maker's sacred name!

SARAH MARTYN WRIGHT.

IMMORTALITY

Less than a year before Joseph Jefferson died, at 76, he wrote a poem, having to do with a possible future life. Critics pronounce it one of the daintiest productions of its kind in existence. By special request we reproduce it here:

Two caterpillars crawling on a leaf,
 By some strange accident in contact came;
 Their conversation, passing all belief,
 Was that same argument, the very same,
 That has been "proed and conned," from man to man;
 Yea, ever since this wondrous world began.
 The ugly creatures,
 Deaf and dumb and blind,
 Devoid of features
 That adorn mankind,
 Were vain enough, in dull and wordy strife,
 To speculate upon a future life.
 The first was optimistic, full of hope—
 The second, quite dyspeptic, seemed to mope.
 Said number one, "I'm sure of our salvation."
 Said number two, "I'm sure of our damnation."
 Our ugly forms alone would seal our fates,
 And bar our entrance through the golden gates.
 Suppose that death should take us unawares,
 How could we climb the golden stairs?

If maidens shun us as they pass by,
 Would angels bid us welcome to the sky?
 I wonder what great crimes we have committed,
 That leave us so forlorn, so unpitied?
 Perhaps we've been ungrateful, unforgiving.
 'Tis plain to me, life is not worth the living."
 "Come, come, cheer up," the jovial one replied—
 "Let's take a look upon the other side:
 Suppose we cannot fly like moths and millers,
 Are we to blame for being caterpillars?
 Will that same God that doomed us crawl the earth,
 A prey to every bird that's given birth,
 Forgive our captor as he eats and sings,
 And damn poor us because we have no wings?
 If we can't skim the air, like owl or bat,
 The worm will turn for a' that."
 They argued through the Summer—Autumn nigh;
 The ugly things composed themselves to die—
 And so, to make their funeral quite complete,
 Each wrapped him in his little winding sheet.
 The tangled web encompassed them full soon—
 Each for his coffin made him a cocoon.
 All through the Winter's chilling blasts they lay,
 Dead to the world, aye, dead as any human clay.
 Lo! Spring comes forth with all her warmth and love;
 She brings sweet justice from the realms above—
 She breaks the chrysalis—she resurrects the dead—
 Two butterflies ascend, encircling her head.
 And so, this emblem shall forever be
 A sign of IMMORTALITY.

A man is rich in proportion to the number of things he can afford to let alone.—*Thoreau*.

Be not under the dominion of thine own will; it is the vice of the ignorant, who vainly presume on their own understanding.—*Cervantes*.

WHY I AM NOT A CHRISTIAN.

Mr. P. Venceto Rao, one of the foremost and most cultured Indian literary men, contributes a learned, interesting and well written article on the above subject to the September number of the *Fortnightly Review*. The article is a closely reasoned indictment of Christianity and bears evidence of deep scholarship, extensive reading, and wide culture. At the very outset the learned writer thus sets forth his indubitable claims to speak on the subject:

“Born a Hindu and bred a Hindu, I was brought, at an early age, under European influences, and my debt to western culture is very great. My first acquaintance with the language and literature of England was gained at a missionary school. In maturer life I have had the advantage of spending several years in Great Britain. I have also visited France, Italy and Germany; and I think I may say I have read most of the books produced by the great writers of these countries and yet I remain a Hindu to the scandal of some of my Christian friends of proselytising tendencies.”

He then takes the fundamental doctrines of Christianity *seriatim* and mercilessly exposes their absurdity. Speaking of the account of creation given in the Old Testament he says:

“It represents to us that in the beginning the earth was a formless watery waste, until the spirit of God moved upon it and the Divine fiat went forth, ‘Let there be light: and there was light, and God saw the light that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night; and the evening and the morning were the first day.’

“Of course, this theory that the origin of all things was in water is old enough, and by no means peculiar to the Hebrews. But we know that it is quite false: we know that ‘in fluid heat this earth began,’ as a molten incandescent mass, irradiated by the sun and other heavenly bodies far vaster, which the writer of the first chapter of *Genesis* supposed not to be in existence when Day and Night were created; we know, too, that Night is merely the shadow of the earth, which as it circles round the sun is thrown into shade by its own opacity. Having given this account of the origin of light and darkness, of day and night, the Hebrew writer tells us that the work of the second day of creation was the construction of a firmament, of which he conceives as a dome-shaped roof, arching over the waste of water beneath, and having above it another great supply of water; a sort of reservoir from which rain should afterwards descend. We know that this supposed solid structure of the firmament is an optical delusion, that it has no existence. The creative work of the third day is the gathering together of the terrestrial waters into oceans and seas, and the appearance of dry land, with trees and vegetation; of the fourth, the placing of light

in the supposed firmament, the greater light to rule the day, and the lesser light to rule the night; to which were added, as supplementary luminaries, the stars! He made the stars also. On the fifth day the fish and fowls are brought into being, and on the sixth the various other species of animals and Man, who is to have dominion over the whole creation. If all this is not legend, what is it?"

The writer rightly thinks that we may say the same of the story of "man's first disobedience," with its forbidden tree and speaking serpent, and the expulsion of Adam and Eve from the Garden of Eden, and the Cherubim, with their flaming swords; of the story of the Deluge; of the story of the Tower of Babel; of the story of the Ten Commandments written on stone by the finger of God; of the story of the magic rod of Moses and the ten plagues of Egypt; of the story of Joshua arresting the motion of the sun, and of Jonah's three days' sojourn in the interior of a whale. Speaking of miracles which are often blazoned forth as conclusive and irrefragable proofs of the Divine origin of Christianity, Mr. Rao says:

"Can any one who is ever so little of this age regard thaumaturgic displays as evidence of a Divine mission? If, indeed, the law of conservation of energy be true—and who can doubt it?—we must all allow that miracles, in the theological sense of the word, do not happen. Of the miracles attributed to Christ by the earliest biographer whom we call St. Mark, the greater number may, with much probability, be resolved into faith-healing. Legend is writ large on the pages of the evangelists—even of the comparatively sober and unadorned St. Mark—with their dreams and their demoniacs, their variations from history, their incompatibility with physical science; with the glaring inconsistencies exhibited in their birth stories, their genealogies, and their accounts of the Resurrection, to say nothing about the Ascension—which, indeed, is vouched for by one of them—a journey on a cloud without any intelligible goal."

Regarding the journey on a cloud the writer points out in a foot note that a celebrated Irish mathematician, Sir William Rowan Hamilton, addressing himself to calculate how far Christ could proceed into space in a certain time, if rising at the rate apparently contemplated by the evangelist, arrived at the conclusion that He would not as yet have reached the nearest of the fixed stars. Coming to the claim put forward on behalf of the Christian scriptures that they are revealed—"the word of God Himself, the Supreme Truth," the learned writer says that those who hold this belief look at things through a haze of religious platitudes. Says he:

"And if we consider the history of the Christian sacred books, surely the orthodox thesis about them becomes, if possible, more incredible still. The Bible is not a unity. It is an exceedingly composite structure. To speak first of the Old Testament. The Hebrews

were quite a young race compared with the Babylonians from whom they borrowed many of their legends—such as the creation story, the Garden of Eden story, the Deluge story, and most of their laws (notably the Ten Commandments) and usages.”

He might have added that the oldest book in which the story of the Deluge is found, albeit as a beautiful allegory symbolizing profound metaphysical truths, is the Sat Path Brahman. It has been established beyond the least shadow of a doubt that this story was originally derived from Indian sources.

The writer then discusses at great length and with considerable force of logic the solution of the world's enigma presented by Christianity which is based upon the story of the fall of man, attributed in Genesis to the temptation of Eve by a speaking serpent and to Adam's eating of “the fruit of that forbidden tree, whose mortal taste brought death into the world and all our woe.” Says Mr. Rao :

“But we are told—of course we are told by some excellent men—that this is an allegory of the childhood of the human race, veiling a moral fact. A *moral* fact! Consider what a picture it presents—take it how you will—of the creative Deity, who foreseeing, or rather, seeing—‘in Him is no before’—that man would fail in the trial of obedience, would fall from original righteousness, as the phrase is, deliberately subjected the work of his own hands to that trial. Nor is this all. According to the teaching of Catholic theologians and, as I suppose, of the more orthodox varieties of Protestants, the original creative act has been in effect, ever repeated since man fell under the primeval curse, and is being repeated now, all over the world, daily, hourly, nay, every minute, every second. This is what is called the Creationist doctrine, that whenever any man chances to beget a child, the Divine power is in attendance, and immediately creates a soul to inhabit the body so called into existence, a soul the miserable destiny of which, during life, the unspeakably awful fate of which, in the vast majority of cases, after death, is of course, well known to the creation. I can call to mind nothing in our Hindu legends so gross, so grotesque, so gruesome. ‘God is God,’ says Cudurth, summing up, as I understand, the teaching of Christian theologians, ‘because He is the highest and most perfect good.’ But can we ascribe goodness to a Being who acts thus? And, remember, this doctrine of the Fall, of the consequent curse, of the conception and birth of all men in sin, is the very foundation of Christianity. Without Paradise Lost, Paradise Regained has no meaning. It was the Fall of man in the first Adam, as St. Paul teaches, which necessitated the Redemption of man by the second. The Pauline doctrine is not indeed in the Gospels at all. But it received universal acceptance by the church. All the fathers, all the theologians of Catholicism—and the orthodox Protestant divines do but follow in their wake *haud possibus aquis*—regard as fundamental dogmas of their religion, the Fall, the ensuing curse, and the promise of the Redeemer, fulfilled

so late in the world's history, when Christ died for the sins and rose again for the justification of all the countless myriads of mankind, of whom a mere handful have ever heard of Him, while even of these few profit by His work. Now, what am I to say to all this? 'Reason,' Bishop Butler tells us, 'is the only faculty we have wherewith to judge concerning anything—even revelation itself.' Is such a revelation, such an explanation of 'the riddle of this painful earth' reasonable? Was Pliny wrong in accounting it '*Superstitio prava et imudica*'? A book by a recent writer who, as I understand, is much esteemed by the British public, contains a judgment, differently expressed, but to the same effect. 'The purpose the older theologians saw in the world,' writes Mr. Wells in his *Anticipations*, 'was no more than the revenge—accentuated by the special sentiment of a favored minority—of a mysteriously incompetent Deity, exasperated by an unsatisfactory creation.' That the adventures of one Adam, supposing that he ever existed—a most improbable supposition—should have involved the whole human race in such terrible consequences, that the 'plan of salvation,' as the phrase is, should have been incubating in the Divine mind for some thousands of years—the expedient of purification by a Universal Deluge having been tried in vain—that the tragedy of Calvary should really have been—when no one supposed it to be when it was enacted—'a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world,' and that, after all, it should prove fruitless for the overwhelming majority of the human race—the countless millions born during the myriads of years before Christ, and the countless millions born after him who never heard of him or never believed on him—is this credible? I should be sorry to write anything which might shock Christian readers, but they must bear with me if I say that in all the sacred books of my own country I find nothing more irrational."

Speaking of the inherent incredibility of the Christian creed, Mr. Rao says that there is no evidence to believe in the existence of an all-wise, all-powerful and all-good Being. The Christian conception of Godhead is indeed full of contradictions, inconsistencies, incompatibilities and monstrous incongruities. God is infallible and omniscient and yet He could not foresee that His chief subject—the Devil—would refuse point-blank to offer allegiance to His handiwork and that He would be handicapped at every step and would have frequently to repent of what He had done. He devised measure after measure to crush His powerful, insidious and elusive adversary, but He was checkmated and baffled at every point. He is omnipotent and yet He is helpless, though every child created in His image is seduced from the path of rectitude as soon as he is born. He is incorporeal and yet He talked to Moses in audible tones and did many things which a man possessed of a perfect physical organism could have done with greater skill and greater despatch. He is omnipresent and

yet His son has to go up to the starry Heavens to see Him. He presides over Nature and administers its eternal laws and yet He can create countless universes out of nothing and otherwise act in contradiction of His own laws. This conception is so revolting that wiser and abler men than Mr. Rao—Bradlaugh for instance—have been driven to the devious paths of Atheism and philosophic Nihilism by a contemplation of it. It is a pity that he has not studied his own religion so deeply as he has done Christianity. If he had he would have found out that Theism is an inadequate explanation of the eternal problem of the universe if not supplemented by the doctrine of the co-eternity of God, soul, and matter and the doctrine of metempsychosis or the Law of Karma and Compensation. But when the theistic position is thus fortified it becomes unassailable and impregnable and Mill, Andrew Lang, &c., admit this much, albeit reluctantly and in circumlocutory terms. Even David Hume acknowledges in his posthumous dissertation on "The Immortality of the Soul" that metempsychosis is the only theory of its kind seriously deserving the attention of philosophy. Nature ceases to be unmoral and unethical and the terrible indictment of Mill that "she acts with the most supercilious disregard both of mercy and of justice, emptying her shafts upon the best and noblest indifferently with the meanest and the worst" when her workings are studied in the light of this metaphysical principle, loses all its inherent force. As Lessing says:

"Why should I not at one time have taken those steps towards perfection which can bring but temporal rewards and punishments to men? Why, again, should I not have made at another time that progress to which our vision of eternal reward is so great a help? Why should I not return as often as I am capable of acquiring fresh knowledge and further power? Do I achieve so much in one sojourning as to make it not worth my while to return? Never! Or, is it that I forget my former sojourn? Well for me that I forget. The recollection of my former state would enable me to turn my present condition to but poor account. And have I forgotten forever what I must forget for the time being? Or is it that I should lose so much time? Lost time! What need have I for haste? Is not the whole of eternity mine?"

Again Mr. Rao clearly says that he subscribes to Kant's teaching about the Categorical Imperative of Duty. But every law implies a sanction. It cannot be summed up in the word Karma as Mr. Rao idly fancies it can be. Karma means moral government and there cannot be a perfectly organized and unerringly administered moral government unless there be a supreme, omniscient, omnipotent and omnipresent Moral Governor.—*The Vedic Magazine.*

WONDERS OF RADIUM

Sir William Ramsay, speaking at the Authors' Club dinner recently, said it was the chief aim of scientists to make authors' predictions come true. Taking as his text "The concentration of energy," he said that the whole of human material progress consisted of the power to concentrate energy to raise what was called the economic co-efficient. The word "radio-activity" was a new word; in fact, the French Academy had not yet decided on its gender. He mentioned the fact because the Academy had just decided that the word "automobile" was masculine.

There were three kinds of rays emanating from radium, continued the speaker—the "alpha," "beta" and "gamma" rays. The first kind could easily be bottled, for the "alpha" rays were due to a gas which could not escape unless the stopper of the bottle were removed. The "beta" rays were also particles, but very small and moving with enormous velocity; whereas, the "gamma" rays were not particles, but mere waves in the ethereal medium which surrounded us, and were analogous to light. Professor Rutherford and another scientist supposed that radium changed entirely into different products, emitting at various stages of its decomposition "alpha" particles. The change appeared to be into gas.

How long would radium last if it were always changing into that gas? "My answer," said Sir William, "is—Forever. The amount given off is always proportional to the amount of radium there. We can tell, however, how long it will take radium to half change into the emanations, and the time we have just measured in our laboratory is 1,750 years."

Sir William mentioned that to facilitate him in carrying out experiments the Austrian Government lent him a small quantity of radium, which was worth £9,000, and which he was unable to get insured. He would not say where it was. (Laughter.) Radium could be squeezed into a tube finer than the finest thermometer tube. Its emanations went on changing into other things, each of which had a name. There was Radium A, which lived for a quarter of an hour, and then changed into Radium B, which in its turn lived three-quarters of an hour. Radium C lived for half an hour, and in the course of two or three hours all these three substances had been produced and had disappeared. Then came a fairly long-lived substance, Radium D, which was half gone in forty

years. It gave one time to look at it, and it was a lead-like substance, with a metallic luster. Then there was Radium E1 and Radium E2, and Radium F, which was probably identical with the polonium discovered by Mme. Curie in pitchblende. They had the greatest concentrated energy known, and he doubted if they would ever get any greater. Scientists, however, were always in a state of doubt, and he doubted his own assertions.

In conclusion, said Sir William Ramsay, though it was very doubtful if radium could cure cancer, it was quite certain that it could cure rodent ulcer, and that fact should be widely known.

SIR WILLIAM RAMSAY on the Facts of Modern Alchemy, in
London Standard.

COMPENSATION

Climb higher, friend;
Fear not the distance that before you lies;
Others than you have striven for the prize;
Work toward the end.

Then, if you gain it not, do not despair;
Another yet may breathe the purer air
To you denied.

Be help for him. Wherein your failure lay,
Show him, that he, aspiring likewise, may
Be glad you tried.

Cease murmuring, ye sowers in life's field!
What though the harvest to you little yield?
Work faithfully.

This your reward; a privilege indeed
Is it to help one's fellow. Sow the seed
Most carefully;

For, though the fruit to you may be unknown,
Some pilgrim, yet to come, shall find it grown
Full perfectly.

MARIE BAUMANN, in *The Theosophist.*

CONTINUITY OF ANIMAL AND VEGETABLE LIFE

The public is quite familiar with Professor Thomas H. Huxley's theory, as set forth in his "Physical Basis of Life," holding that Life depends on molecular combination of lifeless material producing a living plasm; in fact, that Life is a form or mode of ordinary force. Dr. Lyon S. Beale, a formidable contemporary opponent of Mr. Huxley's Force theory of life, denied the constructive ability of dead matter, and, speaking of this life plasm, intimates that it was ushered into being by a supernatural hand, and says, "Even man and the higher animals as well as every living thing began its life in a minute particle of simple living matter. Every form in nature, leaves, flowers, trees, shells, is built by its power of imparting life to dead matter." Beale's "Bioplasm," p. 6.

These transparent, microscopic specks of living force—filling the air and easily obtained in condensed water on the outside of ice-pitchers—may result from molecular combination about as air and water are formed as Mr. Huxley suggests, but it is more probable that they grow.

Neither of these great scientists could rationally account for the origin of these wonderful builders of every living thing. No more awkward position could two intellectual giants be placed in than for one to assert that these living builders of all life sprang from a sea of death, and the other that they were fired into our atmosphere from a distant, supernatural director!

Had they conceived the idea of Professor Young that our Solar System grew, they would have seen the vital living principle born with material force from which sprang every living thing.

This living principle evolving animal sensation we may trace in electric action exhibiting its likes and dislikes. It also takes the form of Sex, pairing off in equally balanced forces maintaining a distinct individuality occupying opposite ends of the same steel bar. This living principle also maintains sex in plants, trees and animal life.

A grape vine may run many feet straight on the ground, but when a bush or tree is sensed, with instinctive intelligence will climb and send out tendrils to cling. These tendrils may sway around on a tender extension vine till they feel a limb, or twig, around which by acute sensation they almost immediately cling. Here is one of man's five senses displayed in

the clearest manner, proclaiming intelligent conduct, inspiring the following lines:

Behold the vines on tree-tops climb,
With tendrils open wide;
They sway around where limbs abound,
And round the first one glide.

Little fingers weak, that cannot speak,
Proclaim that they can feel;
Their humble twirl sets minds awirl—
How can it be so real?

Do plants or vines hold the superior hand in evolution?
Query:

Cannibal sundews in every land,
With mucous leaves spread open wide,
To fasten flies—a ruse well planned—
Then folds them in—its meals provide.

In Venus Flytrap's prison cell
For dainty odor insects fly;
There's no retreat, 'tis victim's hell!
A plant to live must myriads die.

When we consider the high grade of intelligent action in the descending scale, the superiority of the dog in one of our five senses—smell; his superiority of judgment as to where home is, after a day's chase in big forests; the cunning of the little ground bird to flutter crippled to lead its enemies away from its nest; the cunning of the spider in catching game; the cunning of the minutest bugs and even the common cheese worm in feigning death when disturbed to escape further torment from its enemies; the intelligence of minute water animals in a drop of water struggling for pleasure and supremacy; when we see the sensation of plants to sunlight by closing, and sense of touch by vine tendrils clinging, well may we believe that the following lines express more truth than philosophers have been willing to admit:

The lilac and rose with fragrance sweet,
Geraniums, too, embalm the air;
Conscious are each, in their lone retreat,
Of the part they play in a world so fair.

F. D. ORCUTT.

FOREST PRODUCTS LABORATORY READY FOR WORK

WASHINGTON, D. C., April 15th.—An event of importance to the wood-using industries of the country and to engineers is the completion of the Forest Products Laboratory at Madison, Wis. June 4 has been set as the date for the formal opening. The laboratory has been established to aid, through experiments and demonstrations, the lessening of waste in the manufacture and use of wood. It is a coöperative undertaking between the U. S. Department of Agriculture and the University of Wisconsin. The State has erected for the purpose a new building at the university and will furnish also the light, heat and power. The Department of Agriculture has supplied the equipment and apparatus and will maintain the force of thirty-five or forty persons required to carry on the work. Through this arrangement, the United States has secured perhaps the largest and best equipped wood-testing laboratory in the world.

A number of vacancies in engineering positions in connection with the work will be filled in May and June. Among these are positions of engineer in wood preservation, engineer in timber testing, and chemical engineering. These positions will be given to men with a basis of thorough engineering training, or two or three years' experience in practical work.

The laboratory will be prepared to make tests on the strength and other properties of wood, to investigate the processes of treating timber to prevent destruction by decay and other causes, to study the saving of wood refuse by distillation processes, to examine the fiber of various woods for paper and other purposes, and to determine the influence of the microscopic structure of wood on its characteristics and properties. Facilities are at hand, in fact, for almost any kind of test on wood that practical conditions may require.

Lumber manufacturing and wood-using industries are keenly interested in the work on account of its practical bearing on reducing waste of wood—to them a subject of vital concern. Already they have proposed many experiments and supplied much testing material, which is awaiting attention.

Many prominent men of the lumbering and wood-using industries have signified their intention to attend on the day of the opening. Several organizations expect to hold directors' meetings or conferences at that time to consider, among other

matters, plans for making wide practical use of the laboratory. A short, appropriate general program will be arranged, and there will be a systematic inspection of the laboratory, with demonstration work in progress at the time. The entire exercises will occupy but one day, and visitors will be able to return to Chicago the same evening.

The following significant paragraph regarding antitoxins is taken from the editorial pages of *The Theosophist*. The facts speak for themselves:

“Antitoxins, like curses, come home to roost. A small four-year-old boy, of Whiting, Indiana, had diphtheria and the Chicago ‘Board of Health’ supplied antitoxin. Paralysis of the throat and legs followed, and Dr. E. L. Denison, the physician in attendance, says: ‘It is my personal opinion that this state of paralysis is caused by antitoxin.’ Other physicians disagree and defend antitoxin, but—the boy is paralyzed. Many cases of this kind may be looked for in the future, and should be placed on record.”

God is seen God
In the star, in the stone, in the flesh, in the soul and the clod.
—*Browning*.

FATE AND I

Since I bar my door to Hate,
What have I to fear, O Fate?

Since I fear not—Fate, I vow,
I the ruler am, not thou!
—*Ella Wheeler Wilcox*.

Go not abroad; retire into thyself, for truth dwells in the inner man.—*St. Augustine*.

If any man thinketh that he knoweth anything, he knoweth not yet as he ought to know.—*St. Paul*.

The man who foolishly does me wrong, I will return to him the protection of my ungrudging love; the more evil comes from him, the more good shall go from me.—*Buddha*.

TREES THAT WHISTLE MUSIC

Poets have told how the wind made music in the trees, and recently returned visitors from the West Indies have adduced facts to show that the poetic fancy is actually a thing of undisputed fact in Barbados. It is the musical or whistling tree, having a peculiar-shaped leaf and pods with a split-open edge. The wind passing through these sends out the sounds which give the tree its peculiar name.

In Barbados there is a valley filled with these trees, and when the trade winds blow across the island a constant, moaning, deep-toned whistle is heard from it, which in the still hours of the night has a very weird and unpleasant effect.

A species of acacia which grows very abundantly in the Soudan is also called the whistling tree by the natives. Its shoots are frequently, by the agency of the larvæ of insects, distorted in shape and swollen into a globular bladder from one to two inches in diameter. After the insect has emerged from a circular hole in the side of this swelling the opening, played upon by the wind, becomes a musical instrument equal in sound to a sweet-toned flute.—*New York Herald*.

 BOOK REVIEWS

I CHOOSE. By Gertrude Capen Whitney. Cloth, gilt edge, 90 pp., \$1.00 net. Sherman, French & Co., Boston, Mass.
YET SPEAKETH HE. By Gertrude Capen Whitney. Cloth, gilt edge, 85 pp., 80 cents net. Sherman, French & Co., Boston, Mass.

These two books by Mrs. Whitney are of such an unusual character, inculcating the most lofty ideals and founded on great moral ideas, that we take pleasure in recommending them to our readers.

Each tale is as different from the other as if emanating from different brains, but each expresses intensely interesting dramas of life in language accurately scientific on the new plane. "I Choose" is vivid, dramatic and virile in every line, and "Yet Speaketh He" is full of sweetness and a quaint, deep philosophy, couched in terms simple enough for a child to read. They should be classed as choice, clean stories in the literature of the day, and should reach a goodly proportion of humanity. The language is so exquisitely simple that one who seeks simply a story for the hour will find only tales of absorbing interest, with no irritating interference of prob-

lems; yet a second reading reveals in every line wisdom in facing the deepest phases of life. While each carries its message, the careless reader will find his interest compelled from cover to cover, while the thinker will find in them metaphysical treatises giving thought for many days. It is rarely that so powerful a combination for all sorts and conditions of readers is found in the bookstalls of to-day.

The dedications of the books are of special interest. "I Choose" is dedicated to the author's husband, George Erastus Whitney, and "Yet Speaketh He" to Mrs. N. L. Willet, "whose music lives in the lives of thousands as she teaches the principles of God through sound." This tribute to a musician of recognized and revered ability and worth will be read with real pleasure by all the musicians in the country as a tribute to all that is highest and noblest in the God-revealing art of which she is an able exponent.

A SEARCH AFTER ULTIMATE TRUTH. By Aaron Martin Crane. Cloth, 497 pp., \$1.50 net. Postpaid, \$1.60. Lothrop, Lee & Shepard Co., Boston, Mass.

The book begins with the search for the foundation, which the author finds in God. The essential characteristics of God and of man are dwelt upon. Materiality and error are stated as non-existent, and an interesting part of the work is devoted to Creation. "Divine perfection" inheres in man and all created things; and the oneness existing between man and man, and man and God, and the right of every man to freedom, are ably discussed.

The work is logical and thoroughly reasonable, and is a guide to the science of living.

MENTAL AND SPIRITUAL HEALTH. By A. T. Schofield, M.D. Cloth, 93 pp. R. F. Fenno & Co., New York.

This book consists of four addresses, "which are an attempt to show" how the condition of happiness and health produced by "true religion and the knowledge of God" may best be obtained. Dr. Schofield says in his preface that he has found "that one great factor in ill-health of mind, nerves and also body, was internal discord, the result of the lack of peace of conscience or heart in spiritual matters, and what wonderful results ensued when the soul was really in touch with the Infinite." He also adds: "Taking the broadest and noblest view of medicine, as embracing all that has to do

with humanity in its highest interests, I cannot consider that these addresses are foreign to its spirit."

Sympathetic readers will find much in this book of interest.

PSYCHIC CONTROL THROUGH SELF-KNOWLEDGE.

By Walter Winston Kenilworth. Cloth, 341 pp., \$2.00.
R. F. Fenno & Co., New York.

The author of this book writes along the lines of what is called the "new philosophy." He takes a broad view of the problems of life and shows the intimate connection between the spiritual consciousness which corresponds with spiritual knowledge and a moral consciousness. "As water purifies the physical instrument of the soul, so the mind is purified by adherence to the tenets of the individual conscience." In this volume the author endeavors to give "a clear and practical conception of the soul." By "soul" he means the living essence of which mind and body are "the mental and material manifestations." The emphasis is, "that morality is the medium through which the deepest psychic and spiritual consciousness is obtained." The book is interesting and instructive.

PUBLICATIONS RECEIVED

THE WONDERS OF LIFE. By Ida Lyon. Cloth, 236 pp., \$1.00. R. F. Fenno & Co., New York.

SCIENCE AND KEY OF LIFE. VOL. VI. By Alvidas, *et al.* Cloth, 252 pp., \$2.00 per volume. Published by Astro Publishing Co., Detroit, Mich.

THE ANNALS OF PSYCHICAL SCIENCE. Edited by Dudley Wright. Subscription, \$2.70 per annum. Single copy, 3 sh. Published by the A. P. S. Co., Ltd., 110 St. Martin's Lane, London, W. C., England.

The principal contents of this number comprise: A New Mediumistic Phenomenon, by Dr. Julien Ochorowicz—The Physiological Limits of Visual Hallucination, by H. Dennis Taylor—Thought Transference, by F. L. Usher and F. P. Burt—Mysterious Spontaneous Manifestations, by F. Zingaropoli—The Standardizing of Psychical Research Records, by Prescott F. Hall—The Divinatory Sciences, by Dr. Paul Joire—A Pioneer of Spiritism, by Prof. Porro—Concerning Abnormal Mental Life, by Hereward Carrington—The Story of the Bloedite, by Victor G. Bloede.