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METAPHYSICAL MAGAZINE.

VOL. V.

JANUARY, 1897.

No. 1.

MYSTICISM AND ITS WITNESSES.

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

Classic story has preserved the little dialogue between Plato and Antisthenes, the Cynic, in regard to the substantial character of ideal conceptions. "I can see a horse and I can see a man," says the latter; "but humanity and horsehood I cannot see." "True," replied the philosopher; "for you have the eye which sees a horse and a man, but the eye that can see horsehood and manhood you have not."

This unveiling of the eyes, the enabling of the mind to apprehend the essential truth behind the screen of the physical senses, the perceiving of the divine illumination, constitute what is properly signified by Mysticism. Many have unwittingly supposed that a mystic is only a dreamer, one whose thought is occupied with ideal affairs and subjects beyond common sense and practical application. Superficial as this notion may be, it suggests nevertheless a deeper fact than may have been apprehended. We all spend a large part of our lives in dreaming; and, in fact, that which we admire in art and invention was first devised and fashioned in the workshop of the imagination. If you burn a house, it no longer exists; yet you cannot thereby destroy the plan by which it was built—the ideal house which had been constructed in the thought of the architect and has left its reminiscence in the memory of visitors. It will remain there, indestructible, always to be "seen with the mind's eye."

Thus, likewise, what we denominate morality is the sentiment and idea of Right which the Imagination and Higher Reason have framed into rules for conduct, and which they endeavor to incorporate into the life. This idea is an entity molded out of the immortal substance, of "such stuff as dreams are made on." Indeed, out of this substance proceeds everything that we really know.

Mysticism, we may therefore insist, does not imply simply what is vague and visionary, something beyond the range of every-day thought, or remarkable chiefly for being obscurely expressed. It is more correctly the endeavor to comprehend the principles behind all that we see and hear; to attain a spiritual union with the Essence which projects all, pervades all, and is above all; and to express, by appropriate and impressive figures of speech and representative action, interior facts of peculiar significance.

The designation of "Mystic" was accordingly applied formerly to individuals who had performed a certain prescribed Initiatory Rite. Plato describes this rite as a technique which had been adopted in archaic times for the purpose of concealment, fearing the odium which might be occasioned. Some veiled the mystic technique under the garb of poetry and allegory; others under the form of Mysteries, or Perfective Rites, and Oracles. There was a secret religion among every ancient people that had any just pretension to culture and civilization. There were also, very naturally, as many formulations of rite as there were different tribes or groups. They were generally dramatic representations of trials and adventures encountered by a hero or divine personage upon the earth. From them the ancient theatre derived its inception, as does the modern theatre in its turn from the mystery-plays and passion-plays of the Middle Ages.

In the same category may be included the various epic poems, like the "Iliad," the "Odysseia," and "Æneid," which have been preserved, as well as various religious and historic works of an allegoric character. Their purpose was

to inculcate religion rather than to afford authentic representations of actual occurrences. In this manner, "Orpheus," a fictitious personage of indefinite antiquity, was credited with the introduction of the Mysteries into ancient Greece. The Orphic discipline was protracted and searching, and Herodotus declares the rites to be Egyptian and Pythagorean. It required initiation to become a philosopher, or accomplished as a teacher, professional man, or statesman.

Much has been written to show that these occult rites were of a superficial and even of a frivolous character. It was acknowledged that the "Theama," or dramatic spectacle, was admirably adapted to impress the beholders, the mystics and ephors; but it was insisted that little was imparted by way of instruction. Yet Clement of Alexandria distinctly affirms that "all, whether Barbarians or Greeks, who have spoken of divine things have veiled the first principles and delivered the truth in enigmas, and symbols, and allegories, and metaphors, and such like tropes." "Such," he adds, "are the Scriptures of the Barbarian philosophy." We may be certain, therefore, that every initiated person saw what he had eyes to see, and little or nothing else. Aristophanes might perceive themes for burlesque imitation; yet Plutarch was able to write to his sorrowing wife, at the death of their child, that she had herself learned in the Mysteries of Bacchus that the soul is deathless. Plato before him eloquently depicted the Theama as a vision contemplated during a journey through heaven itself. "It was beauty splendid to look upon," says he; "and we beheld the blissful view and spectacle in company with gods." Pindar, who was a member of the Orphic fraternity, also treats of the mystic spectacles as scenes belonging to the world beyond this earth. "Whoever has beheld them," he declares, "knows the mystery and purpose of life; he knows its divine origin."

Whatever we of the present day may think of the Mystic Rites of the ancient world, they were to those who lived at that time the most cherished and venerated of all the observ-

ances which they regarded as sacred. The representations in the Drama consisted generally of processions; wanderings in the darkness in search of the lost Korê, or slain divinity; mortal conflicts and scenes of terror; then the finding of the body or its mystic emblem, the resurrection and introduction into light. Those having intelligence to comprehend the occult meaning perceived a delineation of their own baleful condition in the present life, which, being duly and bravely overcome, should be followed by restoration and union with Divinity.

Some of the preliminary observances were quaint, and by no means difficult to understand. At the festivals of Bacchus, Osiris, and Adonis, which were virtually the same, a hog was sacrificed; and at the minor Eleusinian Initiation the animal was first washed. The story of the herd of swine in the Synoptic Gospels, and the manner of their death, appear like a disguised account of the matter. The victims, human or animal, were sometimes sacrificed by being driven over a precipice.*

Everything in these rites had its undermeaning. In the washing of the swine we may see represented the condition of erring man, and that a superficial cleansing and reformation will by no means change the moral quality—the animal after the washing being as ready as ever to return to the wallow.

The crazed demoniac was not a character foreign to the Mystic Drama. It was a practice in Oriental countries for individuals to resort to tombs and places of burial to receive oracular messages from the dead.† The contest of Elijah with the prophets of the Syrian Baal, and the shower of rain that followed, exhibit many features of the Mystic Rites in a form that only the initiated well understand. There were processions, the dancing in a circle round the altar, mournful invocations to the slaughtered divinity, and his symbolic resurrection or ascension on high. These observances were propitiatory to the Lord of Nature, and copious showers attested their efficacy.

* Lukianos: "De Deâ Syriâ." See Isaiah lvii. 5.

† See Isaiah lxx. 4.

While, however, the great multitude were instructed by appeals to the external sense and understanding, by ceremonial initiations and lessons in parable and allegory, yet the genuine Mystics aspired to direct Divine illumination, and relied upon meditation and intuition for the acquiring of true knowledge. Socrates and Epaminondas were not formally initiated. The words of the philosopher to Aristodemos, as recorded by Xenophon, point out the right path to the Higher Wisdom:

“Render thyself deserving of those Divine secrets which may not be penetrated by man, but are imparted to those who consult, who adore, and who obey the Deity. Then shalt thou understand that there is a Being whose eye pierces all nature and whose ear is open to every sound—extended to all places, extending through all time—and whose bounty and care can know no other bounds than those fixed by his own creation.”

Again, addressing Euthedemos, he says:

“If there is anything in man partaking of the Divine nature, it must surely be the soul that governs and directs him; yet no one considers the soul as an object which he can behold with his eyes. Learn, therefore, not to despise things which you cannot see. Judge of the greatness of the power by the effects which are produced, and reverence the Deity.”

In such expressive terms he bore witness to those sublime facts of being, from which all mysticism and spirituality have their inception: that the soul is of and from the region not included by Space and Time; that it contains within itself the principle which transcends the bounds of this world of sense and appearances; and though surrounded by Time, it dwells in Eternity.

A gifted writer has aptly described Eternity as neither short nor long, but simply an environment. “It is the atmosphere in which the soul breathes free from the flesh, and has nothing to do with duration.” We may remark further that it is not entered by the dissolving of ties with the body, but is apperceived as we lay aside and are exalted beyond the conditions which the body represents. “The light and spirit of the Deity are as wings to the soul,” says Plato; “and they raise it above the earth to be at one with him.”

We are told that Socrates stood a whole day in the Agora at Athens, rapt in contemplation, seeing no one and hearing no one, till at night-fall he roused himself and went silently home. Is it not evident that he had passed beyond the Present in thought and attainment; that, like the beholder at the Mysteries, he had been a witness of the presence and apocalypse of Divinity; that he had united his thought with the great ocean of mind, and was in very fact a citizen of the Fore-world above? Others might properly enough take part in the formal initiations, carrying the torches and magic wands; but he was exalted beyond the occasion for external rites and symbols, and had already entered in spirit within the curtained adytum. Most appropriate and eloquent were the concluding words of his last discourse: "We should put forth every endeavor to attain excellence and wisdom in this life, for the reward is noble and the hope great."

In the School of Philosophy at Alexandria, Mysticism took a new form. Communication had been opened with the remoter countries of the East, where esoteric teachers had flourished for centuries. Sages from India and Persia mingled their doctrines with those of the Western philosophers, and the outcome was Gnosticism and the newer Platonism. There came a period of revolution, and enthusiasm was awakened in all ranks of society. From the time of the Emperor Marcus Aurelius, the Antonine, till Julian, the higher thought of the Roman world was molded from philosophic speculations and mystic beliefs. The rites and mythologic legends were freely explained in forms more acceptable to our modern ears. Proclus the great Platonist declared in plain terms that "all that is related to us respecting the gods, their shapes and attributes, is mere fiction invented to instruct the common people and secure their obedience to wholesome laws. The First Principle," he affirms further, "is not anything that is the object of sense. A Spiritual Substance is the Cause of the Universe, the Source of all order and excellence, all activity, and every physical form." Plotinus, the most

illustrious teacher of the later Platonic school, went so far as to dispense with all ceremonies, and confined himself simply to contemplation. "Why should I go abroad to worship gods?" he demanded. "It is for the gods to come to me."

Gnosticism and other forms of the earlier Christianity were thoroughly leavened with mystic conceptions. These were not creeds, but rather philosophic theorems. They were founded upon spiritual operations and experiences, with little regard to historic personages or to actual occurrences. They consisted of mysteries and secret doctrines known only by "the chosen of the chosen." It is significant that the two principal religious edifices in the new Rome were dedicated, not to canonized Saints, but to the Gnostic emanations, Sophia and Eiréné—holy Wisdom and holy Peace. A new Christendom was reared upon the foundations of the former worship. Political revolutions had changed the religious aspect of the Roman world. The endeavor was put forth by priests and magistrates to uproot philosophy, and the mystic doctrines and observances, by merciless persecution. The occult rites of Mithras had extended into Europe, superseding other worships, and now became the object of general proscription as witchcraft and commerce with the powers of darkness. The Platonic school at Alexandria had lost its prestige after the murder of Hypatia. The one at Athens was closed by the Emperor Justinian. The very possession of a book of mystic character was accounted sorcery, and punished with death. There had been philosophers in the Christian ranks who were also involved in the general proscription. The term "heresy," which had only meant a distinct body of thinkers, became a word of frightful import.

Mysticism, however, never depended upon external forms or creeds. It is solely a culture of the affections and thought, and has its seat alike inside every school or worship. Instead, therefore, of perishing in consequence of these harsh procedures, it was silently transplanted and almost immediately made its appearance in a new form within the pale of Christian

orthodoxy. There was a curious analogy in this matter. The classic divinity, Bacchus (or Dionysos), had been the prominent character in the former Mystic Rites, and now his Christian namesake, Dionysius the Areopagite, became the accredited apostle of Mysticism in the Church. A book was widely circulated, under the name of the latter personage, bearing the title of "Theologia Mystica," which set forth the esoteric doctrines of Plotinus, Porphyry, and Proclus, as genuinely Christian. Even their technical terms "henosis" and "theosis" were adopted in the full philosophic sense, and it was inculcated as vital evangelic truth that the proper end of life is to be at one with God and participant of Divinity. The seed thus sown fell upon much fertile soil, and yielded abundant harvests for many centuries.

The conquest of the Western Roman Empire by the Goths and other invaders had been followed by a general darkening of the intellectual sky. The condition of the various subject peoples was miserable. War, famine, and pestilential visitations frequently recurred, making men's hearts fail them; and solace was eagerly sought in religious enthusiasm. The Church took advantage of the general condition of affairs, from time to time, to establish and extend its power, finally asserting its authority over princes as supreme above them all. Meanwhile, as the centuries passed, universities were founded in the principal cities after the manner of the Arabian schools of Spain and the East. Men of superior learning, generally belonging to the religious orders, became the instructors. They did not hesitate to teach mystic speculative philosophy. Erigena, a native of Scotland, translated the works of Dionysius into Latin for the use of teachers and students, and also composed works of his own in forms which were adopted with few changes in later periods. He made, however, an important innovation on the older doctrine. The theory of emanation—that all human and other orders of physical existence had descended through a series of hierarchies or super-nal races—had been inculcated by the most distinguished

sages. Erigena taught the doctrine of "immanence"—that God is himself present in all things, yet essentially distinct from them. Many of the superior clergy accepted these teachings, of which Amalrich, Bernard, Bonaventura, Hugo, and Gerson were eminent examples. The convents became nurseries of mysticism.

The common people also were awake to the general influence. The twelfth and thirteenth centuries were distinguished by reaction against religious formalism, and by an urgent demand for a more genuine piety. It was generally believed that Christendom was nearing its end, and that a dispensation or ministry of the Holy Spirit would follow. Accordingly, many congregations, composed entirely of men and women of the commonalty, associated to promote the true spiritual life. They were unwilling to accept the dissolute clergy as teachers, but demanded instruction from prophets inspired from God. From these congregations there arose a religious body denominated the "Brethren of the Free Spirit." They extended widely through Germany, Switzerland, and France. The Beghards and Waldenses, or "Saints of the Valley," belonged to the same period, and are sometimes erroneously grouped with them.

Eckhart was their brightest luminary. He was a man of superior learning, and for a time had been a professor in a college at Paris. He took up the work of Erigena and carried the views of that distinguished writer to their logical results. He was also versed in the writings of Aristotle and the later Platonists, and employed them in elucidating his doctrines. Some of his utterances were bold and daring to a degree that, to timorous minds, will appear as very extravagant. He laid stress earnestly upon the individual consciousness that we are the sons and daughters of God. "I am as necessary to God as God is to me," he declared. "God has begotten me from Eternity, that I may be father and beget him that begat me."

The ecclesiastic authority did not suffer these movements to go forward without vigorous efforts to arrest them. It

hurled forth its thunderbolts of anathema and outlawry, resorting to the atrocious cruelty of burning the offenders alive, and instigating the powers of Europe to hunt them down like wild beasts and to massacre entire populations. The books of Erigena were proscribed and burned; Amalrich and other teachers were burned at the stake. Eckhart also was called to account; but he died shortly afterward, and the sentence was inflicted on his body. In order to escape such persecutions, many were diligent in expedients to seclude themselves from notice, so far as they were able, and veiled their Mystic sentiments under equivocal forms of expression. Secret societies of this character appear to have existed from an early period. In this way, from generation to generation, the esoteric philosophy was taught as alchemic and occult knowledge, and hidden in a jargon and under mystic symbols which those only were permitted to learn who had taken obligations not to divulge it to the uninitiated. The Hermetic Brothers, the Rosicrucians, and other fraternities are supposed to belong to the same category.

In the fourteenth century, Asia and Europe in their turn were scourged, and whole districts were depopulated by the terrible pestilence universally known as the "Black Death." After it followed the wildest demonstrations of fanatic enthusiasm. These were principally pathologic, and due to the excitement and physical depression induced by the plague, rather than to any extraordinary spiritual influence. Nevertheless, as is usual in periods of great commotion, there were also peculiar manifestations, many of them of a mystic nature. The young frequently saw visions and the old dreamed dreams. Clergy and laity alike, individuals by themselves, and large multitudes were controlled by occult forces. In the number who flourished during this period of peculiar spiritual illumination were Catharine of Siena, Francis of Assisi, and others renowned among the worthies of the Roman Church.

There had also arisen in Germany, about this period, a

society designated the "Friends of God." The members of the congregation appear to have been generally disciples of Eckhart. Their reputed founder was Nikolaus of Bâle, a layman of prodigious zeal; but their most famous preacher was Dr. John Tauler, of Strasburg. There were also with them "of honorable women not a few." Among these, the two Ebners, Christina and Margarita, were brilliant examples. The "Friends" can hardly be regarded as a religious sect, but rather as a school of prophets. They were genuine mystics, and, like the Sufis, accepted every discipline, whether harsh or gentle, as providential and paternal from the Divine Love. They believed that every human soul has a tendency and capacity for knowing God, and that the "eternal life" is a life lived in and with the Everlasting, above the restlessness of Time.

Persecution at length dispersed the congregations, and Nikolaus suffered death at the stake. Their influence, however, did not die. Their books had been circulated throughout Germany, and were effective in preparing the minds of the people for new instruction. One of these was entitled "The Nine Rocks (or Stages) in the Contemplative Life," and another "The German Theology." A century later Staupitz, the vicar-general of the Augustinian Fraternity, presented a copy of the latter work to Martin Luther, by whom an edition was published, thus accepting its inspiration for the new movement.*

John Ruysbroek was the promulgator of Mysticism in the Netherlands. He was closely affiliated with Eckhart and Tauler. He founded a Household at Grünthal, near Brussels, in 1453, the plan of which was afterward adopted by Gerard Groot for a system of Homes which were established in the Netherlands and Germany. The members were known as the

* Luther, however, broke early with Mysticism. While he was at the Wartburg castle, his associate professor Bodenstein (Karlstaat) began to preach the doctrines of Tauler with great acceptance. Hearing of this, Luther hurried back to Wittemberg to take the opposite extreme, and did not scruple to invoke the civil power to aid his efforts.

“Brothers of the Community Life.” Thomas à Kempis and Nikolaus of Cusa were of the number.

Mysticism, however, in its more genuine aspect, is hardly to be considered as prompting to formal organization. The history of the Franciscan and Dominican brotherhoods and of several Protestant bodies exhibits an almost unavoidable tendency to degeneration into institutions with purposes substantially distinct from the views of the founders. Every true person instinctively repels dictation, whether from society or prescribed regulations. The tendency to conventionality is the death-chamber of higher thought. Repetition is baneful to spirituality. Mysticism pertains essentially to the interior life and the fresh experiences of the individual, without reference to formulated dogmas. It contents itself with spiritual freedom, and is indifferent to external rites and standards. Accordingly, when the Protestant Reformation might have been supposed to extend over the same field that was occupied by Eckhart, Tauler, and Ruysbroek, it will be observed that the Mystics generally held aloof. They opposed the authority of Scripture as asserted by Luther and others as they had opposed that of the Roman Church. They revolted against neither, but aimed beyond, at the higher truth.

The noted Paracelsus must also be included with them. He affiliated with neither Catholic nor Reformer, but was the friend equally of Erasmus and Ækolampadius. He had studied alchemy in its several aspects, and was deeply versed in the learning of the East. His religious feeling was intense, and he based all his doctrines, philosophic, scientific, and medical, upon the foundation of faith in the Higher Power. His appeals to that Authority are as forceful and eloquent as his spirit was gentle and tender. Believers in metaphysical healing and occult phenomena have abundant support in his writings. Although from that period to the present time many have uttered opprobrious charges against him, yet his views have exerted a mighty influence upon later thought. Jacob Boehme, the theosopher of Görlitz, entertained them; the

Van Helmonts, Stahl, Hahnemann, and Rademacher, the philosophers of the medical art, subscribed to them; Francis Bacon was a diligent student, and it has even been suggested that the Rosicrucian Fraternity was founded upon them. Giordano Bruno may also be named in the Mystic category. He had received an early inspiration from the writings of Nikolaus of Cusa, the great German thinker, and supplemented them with the Pythagorean and later Platonic speculations. God, he taught, is the immanent Cause, the Actual to which the possible is necessary. This "other" is matter. The universe is accordingly a living cosmos, having for its end the perfect realization of graduated forms of life.

The Quakers of England and their famous apostle, George Fox, seem, like Nikolaus of Bâle and the "Friends of God," again manifest. Much of the first enthusiasm has cooled, and the influence of formal regulations seems to have smothered the interior life. Nevertheless, the denomination continues, an eloquent witness of the former period.

It must be acknowledged, however, that Mysticism has often found a more congenial home in the Roman than in Protestant communions. In the form of Quietism, it appeared there as a later development. Miguel de Molinos, its principal exponent, was the intimate personal friend (and some say the spiritual adviser) of Pope Innocent XI. For a time he was cordially received by the chief dignitaries of the Church; but the Jesuits took the alarm and persecution succeeded to patronizing. Molinos was compelled to recant his doctrines, and finally perished in the dungeons of the Roman Inquisition. The biography of Madame Guyon and the history of Archbishop Fénelon afford further examples of the vindictive hostility displayed, and the devotion, exemplary patience, and earnestness of the sufferers.

The Mysticism of the Orient is older and in many respects profounder than is often found in the West. It is as prevalent in China and Japan as elsewhere. The philosophic system known as "Taiï" is as recondite as the Yogi or any other in

India, and it illustrates how assiduously and extensively metaphysics and spiritual conceptions have been prosecuted. After Brahmanism had taken firm root in Aryan India, there was developed a philosophic system so methodic as to appear like a mechanism. The Bhagavad Gita is a very complete exhibition of its principal form, and Emerson's poem, "Brahma," gives a comprehensive outline of its central thought. The G'nana-Yoga, or gnosis, is the highest attainment recognized; and it is substantially identical with what Plato calls "the knowing of real Being"—that which really is.

Perhaps, however, Buddhism is in many respects a more perfect form of Mysticism. It is searching in its application, humane above other faiths, and practically a religion of charity and fraternity. Its history of more than twenty centuries ago records a vigorous propagandism by missionary effort alone, and the establishing of a general reign of peace. Even now, with its shortcomings and corruptions, it is by no means unworthy of the favorable regard of those who believe in a profounder knowledge and a universal brotherhood.

But we acknowledge a warmer partiality for Mazdaism, the religion of the first Zoroaster. It seems plain to us that the early sages of Asia and Greece derived from it their first inspiration. Its most emphatic utterance, the "Ashem," is a sublime confession of purity or uprightness of purpose as the highest good, a blessing to those who live in it for the sake of the highest righteousness. We are reminded of the Dervise at Damascus in the later crusade, with his torch and vase of water. "I have come," says he, "with this torch to set fire to Paradise, and with this water to extinguish the flames of Hell; so that henceforth men may seek to do right for the sake of the Right, and not from hope of reward or fear of penalty." How apposite the suggestion of the "Oracle," not to seek to attain the knowledge of the Divine with impetuous force, as if overcoming an obstacle, nor as if it were a particular object, but to bring to the pursuit a pure mind and inquiring

eye ! “ Things divine,” the sage declares, “ are not attainable by mortals who apprehend only things of the sense; the light-armed only arrive at the summit;” a caution which, if we heed, we shall do well.

Many have apprehended the religion of Islam as too sensuous for any just concept of interior life. Nevertheless, it had its origin in earnest conviction and mystic contemplation. The Hanyfs had become weary of the idolatry around them, and sought earnestly for some knowledge of what they imagined was the purer ancient faith. Mohammed became one of their number, and was diligent in meditation and prayer. It was in a supreme moment of enthiasm that he conceived himself as commissioned to declare that the Godhead was only one, and that man’s true wealth was the good which he had done to his fellow-man. In his enthusiasm he seems to have hoped that Christians and Jews would unite upon this platform and supplant the other worship. He learned by woful experience that this would not be. He was hardly able to maintain the purity of Islam during his lifetime. It is the history of every faith alike that men of conviction establish the cause while undergoing severe labor and hardship; and then the men who pursue self-interest take control and pervert it to their own ends. Twelve years after the death of Mohammed the destinies of Islam had passed into the hands of the men who had been his adversaries. The result was the developing of a new form of religion, and a new focus of civilization.

How often have we seen a noonday sun emerge from behind a dark cloud, and shine with renewed, even augmented, brightness ! In less than a hundred years after the era of the Flight, a light had broken forth in the Muslim sky. The new luminary was a woman. The Jews honor Moses as the author of their law; Christians revere the name of Jesus; the Buddhists venerate Gautama, and the Parsis Zoroaster, as the Oracle of God. Sufism, avoiding all personages of great distinction, has Rabia for its exemplar. In her we may find an-

other Plotinus, with like devotion and ecstatic rapture. She regarded herself as adjoined indissolubly and at one with the Divinity. In her view, the true rapture was not an exquisite sensuous delight, but an indifference to and even actual unconsciousness of things external. Even to think of delights to be enjoyed in Paradise she regarded as a serious defection, and she did not hesitate to declare the pilgrimage to Mecca to be utterly without merit or utility.

Persons in the state of ecstasy are often insensible to pain, even when burning at the stake or stretched on the rack. "He is not truly sincere," says Rabia, "if, while contemplating his Lord, he does not become unconscious of being chastened at all." Further, she adds: "I attained this state when everything precious which I had found I lost again in God. Thou, Hassan, hast found God by thy understanding and through intermediate stages; I, immediately, and without these."

The Sufis taught the physical development of man from the lowest forms of existence. Every one, according to the "Masnavi," had "seen hundreds of resurrections," passing from the orders of inorganic things, through plants and animals, forgetting as he went, till by added spirit he became sentient and endowed with freedom of will. Then the temptations of the world affect him and he goes astray, till he receives light from illumination and instruction, and "arises from the seventh hell," becoming the "savior of his own life." This upward progress is described by Sa'di as seven or eight stages, beginning with worship and extending through love, self-renunciation, contemplation, ecstasy, and divine illumination, till all minor attainments are exceeded, and the consciousness of existing is swallowed up in God. It is the passion of the moth for the flame by which it is consumed.

Henceforth, especially among the Persians, Islam had its Mystics. In 1499, Ismail I., a prince of Sufi ancestry, became Shah, and till the second quarter of the eighteenth century his descendants governed Persia. This seems almost specially

providential for the countries of the West. The Turks were in a great measure held back by them from overrunning Europe. This not only afforded the opportunity to establish the Protestant Reformation, but prevented the overthrow of the Roman Church by the Moslems. But for this, Rome might have become another Constantinople.* In 1843, Persia was again roused from lethargy by the Babi uprising. Said Ali Mohammed, a dervise of rare eloquence and enthusiasm, had become conversant with the writings of the Sufis, Parsis, and Buddhists, till he was aflame with their inspiration. He now boldly renounced the religion of Islam, and proclaimed a new doctrine of spiritual enlightenment. The Government set in operation a relentless persecution. The "Bab," as he was styled, was publicly executed, and his followers ruthlessly massacred. Nevertheless, many thousands of them yet remain. The attempt was made to implicate them in the assassination of the late Shah, but without success.

Nor has Europe, during these later periods, been without conspicuous exemplars of the Mystic life and learning. William Law was active in promulgating the Theosophy of Jacob Boehme among English readers, and Henry More was equally zealous in unfolding the recondite Platonic wisdom. In Germany were brilliant men like Fichte, Schelling, Herder, Jacobi, and Hardenberg; and Mr. Emerson has named Emanuel Swedenborg as the representative Mystic of modern times. We may hold him in high regard as a master among his associates, a Plato among theologians, and a prophet Isaiah among scientists. He inculcated charity, the love of one's neighbor, as the greatest goodness, declaring at the same time that every good thought and act was inspired from above. In his teachings the spiritual world was exhibited in close union to individuals in the present life; and man in his perfect moral

* On the 18th of January, 1662, the "Chair of St. Peter" was exhibited at Rome, and "the Twelve Labors of Hercules unluckily appeared engraved on it." Another chair appears to have been substituted, for in 1795 the French found upon it the Arabian confession of faith—"No God but Allah, and Mohammed his apostle."

and better development was himself represented as heaven. Death was divested of its terrors; intrinsic badness, selfishness, hate, etc., are all that one is to fear and to escape.

Constellations there are of other names, many of them stars of the first magnitude: men like Coleridge, Wordsworth, Tennyson, Oken of Germany, Cousin, Victor Hugo, Russell Wallace, and Philip James Bailey, whom it is a labor of love to quote and to praise. But, happily for us Occidentals, the wise men are not all from the East. There have been seers and sages in America likewise, inspired apostles and witnesses of the interior life. The Come-Outers, plain of speech, and the Transcendentalists, profoundly cultured, were worthy to be compared with the Beghards and "Friends of God." Our poets, Whittier, Longfellow, Cranch, and Trowbridge, have sung in a celestial metre. The Ebners of Germany had their correlates in Margaret Fuller and Lydia Maria Child. Eckhart and Tauler were admirably represented by William Henry Channing and Theodore Parker. These all, and others their peers, give way, however, to Emerson, sage and prophet alike—the man who taught anew the spiritual philosophy, and made it accessible and acceptable to his countrymen.

Thus, all through the ages, has Mysticism in innumerable forms had its place as the living principle at the core of all profound thinking. Without any commission to establish a religious polity or philosophic system, it has made its way to the vital region in every faith to make sure of what was precious. It has never failed to recognize the spirit in man and the inspiration that makes men intelligent. It has known the Christ, or Chrēst, as did the great Apostle, not so much as a man perishing on a cross as an inner spiritual presence with which the selfhood is interblended.

The field is the world; not the objective sphere around us, but the vaster region of eternity within. It calls no man master, and seems even to be repugnant to classification or definition. Its office may be suggested by the signal-man

at the track of the railway on a dark night. We are not able to descry his figure, but we see his light as he whirls the lantern, and we know it to be the guardian of our safety. Analogous to this, we frequently behold the signal-light of Mysticism without discerning the person holding it up to view. There may be many shades of color exhibited by the light, but for this there is good reason. The conditions and circumstances under which it appears are the sole occasion of the diversity. The different manifestations of Mysticism in the several countries and periods are likewise incident to analogous causes. One does not put on clothing in New York similar to what one would wear in India or Alaska. Nor do the experiences of one age or individual fit the needs of another, any more than would a form of speech or style of dress:

“ The old order changeth, giving place to new;
And God fulfils himself in many ways,
Lest one good custom should corrupt the world.”

The one point distinctive in Mysticism is the stress laid upon the exercise of the superior perceptive or intuitional faculty. It is the philosophy of seers and prophets. While recognizing the whole individuality, body and spirit, as of God, it apprehends only spirit (or mind) as from God. With vision extended as by the Roentgen ray, it penetrates the dense wall of flesh and perceives the real presence inside. Hence, although it may not bake our bread, or in any way assure to us what the multitude esteem as prosperity, yet, by making us conscious of the true value of living, it will accomplish what is better. The problem of life has been always, everywhere, and in all religious faiths, substantially the same. It is ever new, like the dawning of the day and the blossoms of the spring. The progress of the human race, so frequently affirmed in glowing language, has never changed its terms or conditions. Its solution has always been a task for the individual to work out for himself; but it is accompanied by the certainty that it is the one thing really worthy of knowing.

All else is transitory, and will pass with Time; but this is of the wisdom of Eternity. What we know we possess; for we have acquired it by experience inspired from on high, which has made it part of our very being, never to be wrested from us.

The Rabbis tell of a ministration of souls—human souls unbodied in flesh—that take part in our experiences. They adjoin themselves to an individual, dwelling with him and in him, that they may help, strengthen, and inspire in times of necessity. They may quit him, however, when this has been accomplished. There are cases, moreover, where this aid and spiritual presence remain through life. The true palingenesis, nevertheless, is more than such mediumship. The pure soul, the genuine Mystic, is affiliated to God, participates in His purposes, and thinks his thoughts with Him.

CELTS, DRUIDS, AND "BEING."

BY C. H. A. BJERREGAARD.

The Gauls and the Celtic people of the present day—the Highland Scotch, the Irish, the Manx, the Welsh, and Bretons of France—form a decaying group of a large branch of the original Aryan stock of Western and Central Europe. They may be characterized as "turbulent, boastful, alert, courageous, but deficient in caution, persistence, and self-control; they have never succeeded in forming an independent State, and are a dangerous element in the body politic of a free country." * Even in Cæsar's time there was no concerted action among the Gauls in their defence against the Roman aggression; hence they fell. The words of Brinton are certainly not complimentary from a modern point of view, when men do no justice to a fiery temper, but value a conventional jog trot in spiritual matters, and when enthusiasm has become a sign of insanity.

But two thousand years ago, or more, things were different. It is the Celts of those days that I shall speak of and praise. I will show that those qualities which unfit them for modern society were then qualities of the highest order, and the means wherewith mankind was blessed. All that I have said in former essays on Fire applies to the Celtic mind and its philosophy. That universal philosophy of Being which I have pointed out everywhere in the ancient mythologies and beliefs is not only found with the Celts, but much more intensely and in very peculiar forms, some of which are even suitable to the conditions of to-day.

Before proceeding with the general characteristics of Be-

* Daniel G. Brinton : "Races and Peoples," page 155.

ing as revealed by the Celtic mind, it will be best to study some of the elements of the Druidic cult.

First, as to the Mistletoe. There are three points especially to mark in the study of the Mistletoe. "Three" is Druidic "par excellence." I have before me a book on Bardism,* published by the Welsh Manuscript Society, in which I find about fifty closely printed pages of Triads. Among these the Mistletoe is a frequent symbol. The Mistletoe was thought to be a night plant, a parasite, and a direct symbol of Nature's double form of existence. In Iceland, its night character is expressed in the name—"toe," or "tein," which is the English "tiny," and refers to it as a "twig"; and "mistle" is connected with mist, fog, and darkness. It is the twig that is active in darkness. I have frequently stated that darkness in ancient mythology and in mysticism means Being, the original Ground, out of which everything comes by emanation. Darkness is also the principal condition under which Being comes into existence as the Becoming. The Mistletoe shows its relation to darkness by ripening its berries in winter—near the Yule-tide, Christmas, the night-time of northern Nature. To the Druid, light was secondary; darkness was the primary phenomenon of Nature. Night was first, then came day. The Druid calendar was arranged by the night—by the moon. "Dis," the Celtic Pluto, god of the underworld, was the father of the Druids, said Cæsar.

We, too, as many as are Mystics, ought to revere the Night, work at Night, live at Night, and look for inspiration when the burning sun has passed away and Rest succeeds Day. The Night is prophetic, and the Dusk is charming.

The Mistletoe is a parasite. It can grow vigorously and reach a considerable height, but it needs the support of another. This is nothing against the plant; on the contrary, it symbolizes the life of Being. Being as such needs something else in this actual world to grow upon. It does not

* I. Williams Ab Ithel: "Barddas: The Bardo-Druidic System." Llandoverly, 1862.

grow in the earth, nor does It manifest itself directly, but always and only indirectly. Being and its Life are an inexplicable web, which we only see for a moment by means of earthly weaving. We as human beings are oaks on which the mistletoe of Being grows. Does It grow as seldom by means of us as it is rare on the oak-tree? What does the reader say for himself?

The mistletoe was called by the Druids "all-heal," the all-saving power.* Why? Cannot the reader discern a deep philosophy—the whole philosophy of Being—in the words of Pliny?—"by drinking it [water in which the mistletoe has been lying], fertility is given to any barren animal, and it is a remedy against poison." Is not Being fertility? Does not Being exclude everything poisonous? Is not Being the positive pole of life? Is it not "all-heal"? How, then, can Being be a parasite? A parasite is a living organism which derives its nourishment for the whole or a part of its existence from some other organism. Being is to us only Being as the Becoming, and that is the very key to Druidism, as we shall see. Being lives in us by transforming us.

The Mistletoe is a living image of the power of animation, both the male and female principles. It was a "present from heaven," and the "cutting" off was a feast of Communion, a Eucharist. The sixth day, on which this was done, was Friday, Venus-day, Love-day; it was Yule-day, or the day of Regeneration. All this is clear to one who understands what marriage is: marriage of heaven and earth, marriage of higher and lower, marriage of inner and outer, the "two in one." It is no marvel that the Celts or early Aryans in Europe should know this. The Aryans of the East also knew it; all antiquity lived only in this. Conjugal love was the motive power in those days, and marriages were the regeneration of men. How is it to-day? How many know the meaning of marriage? Is the intuition not lost? Where is the temple that teaches? All Nature, or Being's physio-

* Pliny's "Natural History:" xvi., 95.

logical manifestation, is but a "system of nuptials." We must strive for the salvation there is in "living in the Whole," by finding "All in One, and One in All." Let the modern world venerate the Mistletoe in the true sense at Christmas.

The Mistletoe, which the Celts revered, grew on the oak. It is really not remarkable that the oak should play such an important part in Druidism. Druidism was comprehensive; it saw Being in all the three kingdoms. In the mineral kingdom, the Stone was the symbol. In the vegetable kingdom—its main sphere—it had three symbols: the oak, the mistletoe, and the "selago" (*samolus*).^{*} In the animal kingdom it had Blood. All three spheres centred in Fire—three spheres and a centre, all symbols of Being.

In the northern forest, the oak is "sole king of forests all." Gilpin rightly observes: "Many kinds of wood are harder, as box and ebony; many kinds are tougher, as yew and ash; but it is supposed that no species of wood—at least no species of timber—is possessed of both these qualities together in so great a degree as oak." And Shenstone remarks: "Oaks are in all respects the image of the manly character. As a brave man is not suddenly either elated by prosperity or depressed by adversity, so the oak displays not its verdure on the sun's first approach nor drops it on his first departure." Botanists hold that the oak acquires greater stability of root from every storm. Nine hundred years is the ordinary term of oak life. Likely the Druids saw a Triad here:

"The monarch oak, the patriarch of trees,
Shoots rising up, and spreads by slow degrees;
Three centuries he grows, and three he stays
Supreme in state, and in three more decays."

But the oak is not only a fit symbol of Being, "the ancient of days"; it is also emblematic of the "everlasting arms" underneath (Deut. xxxiii. 27). Says Leo Grindon:†

^{*} Concerning this, see Pliny: xxiv., 62-63.

†"The Trees of Old England," page 9; and "Phenomena of Plant Life," page 79.

"The oak is not only a tree: it is a garden and a country; for living things innumerable find their homes and security either among the branches or upon some portion of the surface. Birds, insects, and epiphytic plants are identified with the natural history of the oak to the number probably of several hundred; so that to study the inmates of an oak-tree is literally like exploring the streets and squares of a populous town."

Is not the oak, then, an admirable symbol of the perfect character: strong and rich? Is not this Being? Should we not have "hearts of oak"? To the Druid, the oak was Hesus, the god, best and greatest, strongest and most enduring.

The gates of the oak's hospitality—like those of Being—are, as were the Bokharian nobleman's, "nailed open." Henry Ward Beecher once referred to the oak as an illustration of the sentence of the Christ: "And I, if I be lifted up, will draw all men unto Me." He said that the oak, so long as it grew for itself, was useless; but when it gave up its life and became related to others, then its true life began. The oak voyages the world in the merchant-man; it builds temples and houses; it rocks the cradle and seats old age in the chimney-corner. The oak is thus as paradoxical as Being itself, being both sorrow and joy, death and life, weakness and strength, loss and gain.

In Salzburg they have a legend about the Devil and the Lord. The Devil asked the Lord a favor, which was promised when the oak should have no leaves. The Devil waited till autumn in hopes of seeing the leaves fall; but they did not—some remained. Even the winter did not remove all the leaves; not till the spring was the tree denuded, and it was only to be immediately replenished with new leaves. The Devil is still waiting for the fulfilment of the promise, but without much hope, for the oak is never entirely without leaves: when the last of the old ones fall, the new are there, for it is they that push the old ones off. Thus do the metamorphoses of Being follow one another.

Humboldt observed that, in mixed woods, the lightning always struck the oaks. May that not have been the reason

why the oak was dedicated to Thor, the god of thunder? There was an affinity between them. Does the "divine lightning" of enthusiasm strike the reader? Is he an oak, able to nourish a Mistletoe?

The Celtic clans contained three classes of men—the Chiefs, the Druids, and the Horsemen, all of which are interesting to the student of ancient society. That of the Druids concerns us here, though to some extent we are also concerned with the Bards, the successors of the Druid class. The origin of Druidism is a mere conjecture to modern science. The Romans called the Celtic priest-caste the Oakmen, or Priests of the Oak. But the origin of Druids and Druidism is not settled thereby. It may be that Greek emigrants settled in Gaul, and that the word "Druid" thence came to the Celts; but a more reasonable explanation, and undoubtedly the correct one, is that, inasmuch as the Aryans lived both in the East and in the West, their philosophy was essentially the same. We find the East teaching the same as the West.

No matter, however, what may be the origin of names, a certain ruling caste, the priestly in particular, is understood by the word "Druid." They ruled before the time of Christianity, for, with the advent of the Cross, Druidism was practically a tradition. The Druids were divided among themselves according to the sacred number 3, the number of Being, into Druids proper (or priests: Vates), Prophets, and Bards (singers). The first were rulers, the second Speakers of the Divine, and the third were the formulators of the Life received; these are three degrees of actual life, which we shall see later on. There were also Druidesses of three classes, one of which must remain virgins. To this belonged Norma, made famous by Bellini's opera. Let the reader acquaint himself with her address to the moon.

According to Cæsar,* the greatest punishment inflicted for evil by the Druids was to keep the evil-doer from the sacrifices. Is this not wonderful—a punishment both just and

* De Bel. Gal.: vi., 13-18.

merciful? How can an evil-doer sacrifice? His gift is unclean. The blood he offers cries against him. A sacrifice is an offering, an overcoming; but an evil-doer is not an overcomer till he has overcome. Cæsar further says: "They wish to inculcate this idea: that souls do not die, but pass after death from one body to another." Concerning this, Lucan * sings:

"If dying mortals' dooms they sing aright,
No ghosts descend to dwell in dreadful night;
Nor parting souls to grisly Pluto go,
Nor seek the dreary, silent shades below;
But forth they fly, immortal in their kind,
And other bodies in new worlds they find.
Thus life forever runs its endless race,
And like a line Death but divides the space,
A stop which can but for a moment last,
A point between the future and the past."

According to the doctrine of "eneidvadden," it was merciful to kill a criminal or a captive, for by death he was placed in a better state, passing immediately into another human body, totally cleansed from the guilt of the crime for which he died.

The Bardic dogma on this head was that all living beings are divided into three circles: (1) Ceugant, the circle of immensity, the Incomprehensible, Divinity; (2) Gwyn-fyd, the circle of superior excellence, "Heaven," a state of attainment of High-life for the initiate; and (3) Abred, the "circle of voyages," the world of novitiates. The lowest plane of Abred is Annwfn, the inorganic life, in which the soul begins its upward career; from Annwfn the soul passes into the lowest water animalcule, thence into other bodies, until it finally reaches the degree of man, where the conflict for liberty begins. Before it reaches freedom the soul changes body many times. So certain were the Celts of reincarnation that they, as Pomponius Mela and Valerius Maximus report, "lend money to be repaid in the other world," and "took letters to the de-

* "Pharsalia," I., tr. by N. Rowe. Chiswick poems, page 69.

parted," as recorded by Diodorus. The other world was in the stars. The doctrine of reincarnation has a true root—that of pre-existence and a continued life hereafter; and no doctrine of Being is rational or comprehensible without such teaching. Being IS, not was, nor shall be.

Cæsar also tells us: "They dispute largely concerning the stars and their motion." Their main astronomical notions centred around the four seasons. The Celtic year was regulated by the moon, beginning on the 10th of March. The sixth day of every month was sacred and solemnized. The first sixth-day of the moon following the 10th of March was the great day of the Mistletoe gathering. The first sixth-day of the moon after the 1st of May was the great May festival. On Midsummer Eve (June 21), a third great feast was celebrated, and on the last day of October a fourth and last feast was celebrated. Each feast was characterized by fire; but at the May and October ceremonies this element was especially prominent, as these months represent the turning-points in the yearly Life-manifestation of Being. Born in early spring, It arrives at full reproductive power in May; and as the seed is ready for gathering in October, it is appropriate to celebrate the occasion with fire adoration, for fire, Being as Becoming, is the secret of the two seasons. In Ireland and the north of Scotland the May and June fires are still kindled and known under the name of Beltane, or Beltein. The rest of the world is blind to the significance of these fires of Being; the world has left the sphere of instinct—Logh, "intellectual fire," and stands in a false relation to Being. It is related mediately, through objects, and not immediately, through Mind. How shall it be brought back?

The Druidic theology, as formulated by Bardism, was as follows:*

"God is one with life, and there is no life but God, and there is no God but life.

"Why is it not right that a man should commit the Name of God to

* See I. Williams *Ab Ithel*: "Barddas," pages 19, 23, 207, 213, 219, 267.

vocalization, the sound of language and tongue? Because it cannot be done without misnaming God, for no man ever heard the vocalization of His Name, and no one knows how to pronounce it.

"Everything calls Him inwardly by this name*—the sea and land, earth and air, and all the visibles and invisibles of the world, whether on the earth or in the sky—all the worlds of all the celestials and terrestrials; every intellectual being and existence; everything animate and inanimate: wherefore none that honor God will call Him by this name, except inwardly.

"What is God? What cannot be otherwise.

"God is three things, and cannot be otherwise: coeval with all time; co-entire with all essence; co-local with all mental purpose.

"There is no want but the want of God;

"There is no enjoyment but the enjoyment of God;

"There is no loss but the loss of God;

"There is no sufficiency but God;

"There is nothing immeasurable but God;

"There is nothing knowing but God;

"There is nothing in every place but God;

"There is nothing powerful but God;

"There is nothing in everything but God;

"There is no whole but God;

"There is no God but what is whole.

"Why is Ian [yoke] given as a name of God? Because the yoke is the measuring rod. . . . God is the measuring rod of all truth, all justice, and all goodness; therefore, He is a yoke on all, and all are under it, and woe to him who shall violate it!

"What is conscience? The eye of God in the heart of man."

Rhys Brydydd sang:

"The smallest of the small
Is Hu the Mighty, as the world judges;
And the greatest, and a Lord to us,
Let us well believe, and our mysterious God;
Light His course, and active,
An atom of glowing heat is His car."

Diogenes Laertius has preserved a Druid Triad, as follows:

"To worship the gods;
To do no evil;
And to exercise fortitude;"

* Namely, O I W, represented by three rays of light: 

—which corresponds to one in Trioedd Doethineb:

“Obedience to the laws of God;
 Concern for the good of mankind;
 And bravery in sustaining all the accidents of life.”

The characteristics of the Celtic mind, as given above, are those of Nature, the *actual* manifestation of Being, devoid of Form. Form is not a characteristic of Nature, but of Spirit. It is not true—that which so often has been said—that Nature reveals an inherent design or plan. She does not. The plan we discover, when our eyes are opened, is not of Nature, but of Spirit. Nature is simply an aggregation of forces, and all natural forces work blindly. Hence I say that the Celtic mind, which is turbulent and acting blindly, is an excellent expression for Being, manifested as Nature—fire. The unstableness of the Celtic mind is paralleled by the irregularities, imperfections, accidents, and ceaseless interchange of modes of living so characteristic of Nature. She loves to indulge in countless transitions and transformations, and to manifest herself without a fixed character and in ever-varying situations. She changes a type at random; no type can be found in any organic group to which exceptions and variations cannot be found in abundance. Nature is in constant internecine conflict with herself. Absolute repetitions are never found in Nature.

What I have said in this connection applies equally well to Being manifested. I have emphasized Being as the Becoming. These thoughts must be kept in mind when the reader studies Druidism, Celtism, or the early Aryan mind of the West. The modern world has unfortunately been led so far away from primitive mobility of mind that it now absolutely condemns the Celtic mind and considers it dangerous. It has also lost its naturalness. We shall never come back to the primitive forms of Being—the only ones that the ancients called “all-heal”—except through radical changes. But back we must go !

Putting together all the elements of Druidism now enumerated, we perceive the following to be the system of philosophy among the Celts: There was Being. Being was manifested primarily in the attribute Mistletoe, Doubleness, the two sexes, the Great Breath, the Becoming. The secondary forms of this Doubleness, or Sexuality of Nature, were on one side fire, the fiery temper of the Celt, the prophetic Logh, and on the other the apostolic oak. These two formed their unit in the Moon. Being lies outside Existence, but is manifested on the first plane by the Mistletoe; on the second by fire, fiery temper, and the oak; and on the third plane by the Moon. We have here a wonderful combination of 3 and 4; three descending planes form a fourth, the temple, the temple of life.* Inclosing the whole in a circle, the Circle of Life, and looking upon Being as either lying outside the plane or as leading up to the square, we have a clew to many of the Druidic monuments. A number of these are cromlechs surrounding dolmens—perfect original temples of Being.

All this is not merely abstract philosophy, but belongs to our every-day sphere of life. No truth comes to us except under the form of the Mistletoe, i.e., in Doubleness. Mere Being must come as the Becoming; i.e., be split, differentiated, and under the form of Differentiation run to Ultimates, before it again flows back into Unity. Food must be thoroughly masticated, swallowed, digested, and assimilated before it is used as Building-material. From Unity through Differentiation it comes back to Unity, and is then fit to become the Bearer of Being. That law was represented by the Druidic Triad. The law of the reciprocal principles of Nature, the law of the circulation of Being, was the contribution of the Celts to the erection of the Temple of Humanity.

* Concerning the Temple, see my essay, "Adonis, Phœnix, and 'Being,'" in *The Metaphysical Magazine* for May, 1896.

ANALYSIS OF ANGER.

BY AARON M. CRANE.

(Part I.)

It may be well to introduce this subject by calling attention to a fact that is fundamental in the experience of every human being, but which has thus far in the progress of mankind been almost wholly unnoticed, although it is of the greatest importance because it is the basis of the ethical teaching of Jesus Christ, and because the knowledge of it may be used successfully by every one for his own emancipation from the bondage of unhealthy and immoral conditions.

Thinking, or mental action, is always first in the order of occurrence, and, as stated by modern psychologists, is always followed by some form of physical action. The one is to the other what the seed is to the plant. They are related to each other as cause and effect. Thinking is the cause; the action is the effect. This condition and relationship are universal and without exception. This may be illustrated by a vast number of common incidents. The word always exists in the mind in the form of thought before it is uttered. The action, whatever its magnitude or character, whether the lifting of a finger or a long planned journey, was thought before it was undertaken. The fact that in some cases action follows thought with wonderful speed does not change the order of their occurrence. Neither is the situation changed by the fact that a large amount of thinking goes on unnoticed by the thinker. After the incident he often becomes aware that thought, though unnoticed at the time, had preceded action; but frequently he passes all without any consciousness that

the thought had existed—just as it often happens, when the attention is wholly absorbed in one direction, that actions take place of which the actor is entirely oblivious at the time.

As a tree cannot grow if the seed is not planted or if it is destroyed, so action cannot take place without thought. If the thought-word is not in the mind, or if, being in the mind, it is expelled, the word cannot be spoken. If the thought of the journey is abandoned, the journey will never be undertaken. If the thief stops thinking about stealing, it becomes impossible for him to steal. Sleep is no exception, for dreams prove that thinking goes on in sleep. Even so-called involuntary or automatic muscular actions must end when the mind ceases its action, or stops thinking. Without cause there can be no consequence. The practical rule thus indicated is extremely simple: Put the thought out of the mind and the action cannot take place. Thoughts of anger, with their resultant actions, form no exception to this universal rule.

On these methods of the human mind and its action are based all those precepts of Jesus Christ which touch upon man's conduct. In these facts are found the reasons for all his teaching, and, consequently, their explanation. His teaching thus passes out of the domain of arbitrary dictum, wherein it has so long been supposed to rest; and his ethical precepts, when understood, are recognized as the formulation, in rules for conduct, of scientific principles which may be examined and thoroughly comprehended. As there is a scientific reason for certain rules in building a locomotive or a house, so there are scientific reasons (equally based on the inherent nature of things) for every rule of conduct that Jesus has given us. One is no farther beyond comprehension than the other. The accuracy of his teaching is questioned or denied only because men do not understand the facts of existence on which it is based.

Anger is one of the most common emotions of the human heart. While excess of anger is usually looked upon as wrong,

yet there is a widespread opinion that, under certain circumstances, it is at least justifiable; but there is no generally acknowledged criterion. This question has always been left more or less to the actors themselves, resulting in conflicting conclusions which change with every varying circumstance. The consequences of anger may be very serious; hence it is desirable that there should be correct conclusions regarding the right course to pursue in relation to it.

The longest recorded utterance of Jesus on this subject is found in the Sermon on the Mount (Matt. v. 21-26). It follows in the words of the King James Version, broken into lines to indicate more clearly each distinctive thought, and to suggest the relation of each thought to the others:

“Ye have heard that it was said by them of old time,
Thou shalt not kill;
And whosoever shall kill shall be in danger of the judgment:

But I say unto you,
That whosoever is angry with his brother without a cause
Shall be in danger of the judgment:
And whosoever shall say to his brother, ‘Raca,’
Shall be in danger of the council:
But whosoever shall say, ‘Thou fool,’
Shall be in danger of hell fire.

Therefore if thou bring thy gift to the altar,
And there rememberest that thy brother hath aught against thee;
Leave there thy gift before the altar,
And go thy way;
First be reconciled to thy brother,
And then come and offer thy gift.

Agree with thine adversary quickly,
Whiles thou art in the way with him;
Lest at any time the adversary deliver thee to the judge,
And the judge deliver thee to the officer,
And thou be cast into prison.
Verily I say unto thee,
Thou shalt by no means come out thence,
Till thou hast paid the uttermost farthing.”

At the outset a verbal difficulty arises. The Revised Version omits the words, “without a cause,” making the declaration read: “Whosoever is angry with his brother shall be in

danger of the judgment." It is an important question whether these words shall be omitted or inserted. The eminent scholars who were concerned in the Revision are known to have been very conservative about making changes from the accepted version; therefore, it is probable they have not made this omission without good reasons.

There are three considerations bearing on the question. The first relates to the original writings. Among all the manuscripts which constitute the foundation of the English New Testament, two older ones, the Sinaitic and the Vatican, are universally accepted among scholars. The words, "without a cause," do not occur in either of these. This fact alone makes the authenticity of the clause very doubtful, and furnishes a reason nearly sufficient for its omission. Thus if the question of its exclusion depended solely on the facts known to scholars concerning the various ancient manuscripts, there is very little doubt of the verdict.

The second reason is found in the rhetorical construction of the sentences, considered in relation to the circumstances to which they apply. Jesus mentions three distinct degrees in the manifestation of anger, with a separate penalty for each. The first declaration is limited by the phrase, "without a cause;" but the second and third have no limitation or modification whatever. The differences which he notes in each case refer directly to degrees in the expression of anger, and to correspondingly different degrees of punishment. In the circumstances of each case to which he refers there exists just as much reason for introducing conditions and limitations as in the first. If the words, "without a cause," belong in either place they belong in all three; and if there is one of these places where they do not belong, then they belong to neither. A glance at the propositions standing by themselves will be conclusive on this point:

Whosoever is angry with his brother.
Whosoever shall say to his brother, "Raca."
Whosoever shall say, "Thou fool."

In the first there is anger without expression; in the second, anger with a mild expression; in the third, anger with a more violent expression. The penalty varies with the degree of expression, but there is no occasion for any other variation.

The third reason for omitting these words is found in the meaning introduced by them into the statement. The declaration applies only to the one who is angry; it is not for him who has been angry and has recovered his reason, nor for him who has not been angry. It is for "whosoever *is* angry." As an actual fact, from the earliest days until now there has never been an angry human being, whether he was only slightly stirred or insane enough to kill, who did not think while angry that he had abundant cause for his anger. The more infuriated he is, just so much the more sure is he that he has good and sufficient reason. The greater his rage the nearer he comes to the violation of the command, "Thou shalt not kill." While the fit of anger is on, the perception is obscured and the judgment warped. Because this proposition is true, there is no place in the Master's declaration for the introduction of the words in question. They would allow every angry person to justify anything he might do, since, as already stated, every angry man has, in his own opinion while angry, ample cause for any act he might commit, even murder. He will see things differently after his anger has subsided; but the afterthought will not prevent the harm already done. The forethought which would destroy all anger has alone the power to prevent the commission of the error; but if with the forethought is coupled an idea that any cause would justify the anger and its consequence, then there is no reason for its repression. Thus it becomes clear that if the words, "without a cause," are left in the declaration, they render the whole of no effect. This conclusion makes it certain that these words do not belong there, and that they must have been introduced into the later manuscripts by some copyist who either did not understand the declaration or had some

special object in view; or else they crept in through the multifarious errors incident to copying.

Having removed this difficulty, the way is clear to go on with the consideration of the subject itself. Jesus begins with a quotation from the law: "Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment." Killing, or murder, is his topic; but he does not again refer to what his auditors understood as "the law." At once he introduces his own teaching with the expression, "But I say unto you," a declaration intended to separate what he is about to say from what he has quoted, to attract attention to the contrast between the two, and to emphasize his own utterances. He has been charged by the scribes and Pharisees with an attempt to destroy both the law and the prophets; but he asserted that he came to fulfil.

This is the first place in the Sermon where Christ shows the difference between his own teaching and the prohibitions of the law. He does not deem it necessary himself to prohibit murder. That has been done "by them of old time," and he allows their prohibition to stand. It is correct, and more concerning it is not needed from him; but he goes down to the very root of murder and prohibits those thoughts which, if indulged, may result in killing. He bases his precept on the fact that anger is a mental condition which must exist before the intention to kill. Had the first murderer destroyed the thought of anger in himself as soon as it appeared, or, better still, had he never been angry, he would never have slain his victim; and the same is true of every murderer since. Jesus does not destroy the law; he allows it to stand and indorses it most emphatically. He extends its prohibitions even to the unexpressed thoughts in the mind, because they are the sole causes of murder. He thus rests his position on a fact in the mental condition of every human being—therefore on an absolutely sound and philosophic basis. He says, in effect and correctly, that even when murder does not result, whosoever is guilty of the mental condition of anger, which is its very germ

and cause, is in danger of the same penalty which the law affixes to the act of murder. This is his reason for prohibiting the thought, and it is sound. He shapes his prohibition of the thought by the words of the law in its prohibition of killing, but he substitutes "is angry" for "shall kill." The similarity and contrast are both brought out clearly by eliminating the less important words from the two statements and placing them together, thus:

Whosoever shall kill shall be in danger of the judgment.
Whosoever is angry shall be in danger of the judgment.

It is a fact of grave importance that this statement is limited to anger that has had no outward expression. As the law prohibited murder, so Jesus prohibits even unexpressed anger. This is his preliminary statement of his position regarding the law concerning killing. His next declaration is directed toward anger, which has found an expression in "Raca," a word which was looked upon as a mild invective by the people to whom he spoke. The penalty for this offence is greater than that for anger alone, because expression is added to anger. To his auditors, "Thou fool" was the most obnoxious of all epithets; and to anger which finds this expression he affixes his highest penalty. Here he presents three offences, each succeeding one greater; and if the penalties may be taken as an indication of their gravity, then he considered that the lightest one is as serious as the law held killing to be. On this basis the enormity of murder must be inexpressible, and this may be another reason for his silence concerning it.

There is only one interpretation to all this, and that is that all anger is to be put entirely out of the heart and mind. If this be done, the occasion will never arise for the law's prohibition, nor for the execution of any penalty; and, although under such circumstances there will not be the slightest recognition of the law, yet, as he said, the law will be fulfilled to the last jot and tittle. Indeed, it is only by the avoidance of the

erroneous *thought* that the law is ever fully complied with. Therefore, in this are both a rule for conduct and the justification of Jesus in his declaration that he came to fulfil the law. The righteousness of the man who complies with his precept far exceeds the righteousness of the scribes and Pharisees. Jesus here clearly teaches such entire avoidance of the erroneous thought that it shall no more come into the mind; and, doing this, absolute perfection will be attained.

(To be continued.)

“ I H S ”

BY RUFUS E. MOORE.



CORRECT MONOGRAM.

This monogram, in its varying forms, may be Greek or Latin; but the origin of the name Jesus, or “ Jesu,” and the signification of the mysterious triad of letters which have been woven into so many fanciful forms certainly antedate history very far, and, like the idea of the Messiah, should be sought amidst the conceptions underlying the Semitic and Hebrew alphabets. The earliest remains of human activity favor the view that principles of evolution were investigated long before glyphs were carved or words written.

I believe the key to the meaning of the name Jesus will be found in the efforts of the sages of old to foreshadow the highest type of manhood as a reflection of the beneficent Deity presiding over the vicissitudes of life during the winter season of evolution, the season of competency and uses represented by the fourth quadrant of the sun’s zodiac, or precessional cycle of about 26,000 years. Osiris was the Egyptian ideal of an earlier date, bearing the goad and crook—familiar symbols of Christian iconography, standing for necessity and beneficence. All ancient cosmogonies presuppose a fourfold division of the activities of the universe corresponding to an extension of the four seasons of the year into the cycle of the sun; and the God of Israel, presiding over these activities, received the mystic name (never pronounced by the Jews) of four letters now translated “ Jehovah.” The letters of this great name may be tabulated with particular affinities as follows:

TETRAGRAMMATON (יהוה) : THE MYSTIC SYMBOL.

<i>Unit.</i>	<i>Duad.</i>	<i>Triad.</i>	<i>Tetrad.</i>
<i>Yod</i> (י) 10th	<i>He</i> (ה) 5th	<i>Vau</i> (ו) 6th	<i>He</i> (ה) 5th
Spring	Summer	Autumn	Winter
Masculine	Feminine	Masculine	Feminine
Negative	Positive	Negative	Positive
Instinct	Intuition	Intellect	Inhibition
Omniscient	Omnipotent	Omnipresent	Opportunity
—	—	—	—
SPIRIT.	BODY.	SOUL.	CHRIST.

The first two columns represent the divine dual entity Elohim, in progressive relativity, and the last two represent the same reflected in physical manifestation on the earth—humanity, in dual proceeding. The final letter of the tetragram—He (ה)—it will be seen, is the same as the second letter of the great name, which would indicate the intimate relationship of humanity to the spiritual Elohim in its positive factor. That which the Elohim has evolved is before our eyes, and also described in the books of Moses. Whatever can best be done by humanity to utilize the garnered fruits of evolution becomes the predominant question of life.

The prophets declared that the Messiah would come in due time to teach the common people, who had been denied intellectual culture, methods of direct intercourse with the Elohim, and how to attain a more abundant life. His name was mysteriously announced to be Jesus, according to the Greek version, and the first two letters of his name—J E = Yod He (יה)—being identical with the duad of the Jehovah, would indicate all that He claimed as the coequal with the Father; for Deity is hidden in the human being as the blossom is hidden in the seed. The third letter, S = Samekh (ס), signifies in the original Hebrew support, monitor, aid, teacher, science, which carries the interpretation of Saviour. The fourth letter, U = Vau (ו), indicates militant necessity of effort to conquer perverse influences. The final letter of the name Jesus, S, was added at a later date, and may by duplication mean spiritual blossoming; but, as no more than four letters were originally contemplated, its real signification is

quite problematical. The monogram, I H S, was clearly an invention of the Trinity Cult, which claimed divinely inspired privilege, whereupon the priesthood always endeavored to forestall the authority of science, which had early been impelled by the most obvious data to adopt the theory of the dual proceeding of evolution.

The Messiah of prophecy, symbolized by the monogram, was the thoroughly rational conception of a high state of mental cultivation which existed long before the time of Moses. The ideal Messiah was intended to personify the spirit of devout human acquiescence in Nature's beneficent laws, following all good form in the path of reason. So far as man, made in the likeness of the Elohim, inherited the spirit with privilege of choice to acquiesce or antagonize, acquiescence was supposed to promise everlasting existence, and man thereby became a servant of Jehovah, as suggested by Isaiah the prophet.

Jesus the Nazarene assumed the ideal of prophecy, giving the world in his personality and teaching the highest realization of the legend of the perfect man as a helper of Jehovah. This assumption was conducted in strict accord with the secret doctrine of ancient Judaism. Christ, then, we must conclude, is found only in the human heart, and cannot enter there except by sacrifice and effort, which is the cross we all must bear in adapting intelligently our course to the necessities imposed by the physical conditions of birth, growth, realization, and redemption—the fourfold laws of evolution. Jesus symbolizes the reflection of the Elohim in the heart, and as a symbol he truly becomes the object of Christianity. As a symbol also Osiris, before mummification, was the prototype. The gospel may not be a literal history of Jesus Christ, but only symbolical of the loving spirit in the human heart. Investigation proves that, strictly speaking, the Bible cannot be the word of God; but it may be to all the beneficent spirit of the Elohim in evolution, seeking channels of expression in the universe.

THE PSYCHOLOGY OF DIET.

BY R. G. ABBOTT.

“ Montrez moi ton menu, je te montrerai ton cœur.”

That food is a matter of mental as well as physical taste is a proposition of facile verification. It is as much a question of psychic development as the physiognomy. As with the latter, there is the great national trend, or tendency, and there is the individualization depending upon the kind of thought of the eater and the degree of its cultivation.

Primitive man had large digestive organs, a small brain, and rudimentary spiritual faculties. He desired in large quantities his freshly killed game, which he ate without flavorings, sauces, or condiments, and with few auxiliaries from the vegetable world. Potatoes and all the finer fruits and vegetables were unknown. Even fire was used in scant measure. As his migratory habits changed to fixed places of abode, he began to use articles grown from the soil, and greater dependence was placed upon these than upon the products of the chase. Ancient Egypt, during her period of highest civilization, subsisted almost exclusively upon millet, dates, and other fruits and cereals. Athletic Greece achieved her greatest culture upon two meals a day, consisting principally of maize and vegetables steeped in oil. A nation's decline almost invariably begins with gormandizing. When exciting wines and a host of rich and stimulating viands become necessary, a country bids “ a long farewell to all her greatness.” National disintegration had far advanced when Rome threw slaves into eel-pits to increase the “ gamey ” flavor of the eels.

Of pugnacious and warlike nations, one may predicate a

flesh-laden table accompanied by the wassail-bowl in some one of its manifestations. The Teutonic type of soul prefers the alcoholism of hops, while the Latin races have identified themselves with the juice of the grape. The gross English diet is entirely consistent with Great Britain's tendency to prey upon weaker nations. When she consents to pacificatory and fraternal relations with helpless countries, a change may be looked for in both the national diet and the murderous "sports" of the aristocracy.

A diet-curve might be mathematically plotted, showing a direct ratio between the food and the mental and psychical status of the individual or the race. Given so much flesh, pastry, beer, and ale, the result can be written down in lymphatic brain, fighting proclivities, and sensuality. Given a working hypothesis of nitrogenous cereals, nuts, and fruits, the returns can be counted in intellectual activity and a more or less vitalized Golden Rule.

When Rudyard Kipling immortalized "the great pie-belt" of New England, he illustrated the humorous side of the diet question—a never-failing source of entertainment to the observer. Boston's baked beans and codfish-balls afford ever fresh material for international witticisms; although the great Horace, Ruskin, and others, in lauding the nutritive virtues of the "Leguminosæ," failed to excite mirth.

If "taste is essentially a moral quality," why do the Latin races outrage æsthetic sensibilities by insisting upon the odoriferous and bellicose garlic in their otherwise unobjectionable repasts? The artistic Greeks did not favor garlic. How can an American of refined parentage put salt and pepper upon the luscious strawberry? It is a discord, an inharmony. Why does a Chinaman affect tea and a pipe of opium after his meal of dog or rats and rice? Why did certain of the American Indians esteem pulverized crickets a delicacy, and certain others a soup made from angle-worms? The cruel, perfidious Ethiopians of to-day feed upon raw meat covered with spice or pepper. The German peasant is ad-

dicted to sausages, Limburger cheese, and sauerkraut. The contemplative Oriental philosopher is content with the fruit of the lofty date-palm, with a little rice and goat's milk.

For the higher civilization the barbecue has become an impossibility. The Sir Isaac Newtons, Benjamin Franklins, Miltons, Spinozas, the metaphysicians, the mystics, and the higher order of philanthropists will continue to eat those foods that are freshly chemicalized by the sun's rays. Professor Tyndall says: "The formation of a vegetable is a process of winding up; that of an animal is a process of running down." The Pythagorean "menu" contains all the essentials of vitality taken directly from Nature's breast; while it eliminates many of the dangers of artificial stimulation and inflammation that are present in the feverish flesh from the slaughter-house. The twentieth century, with its high ideals, its thoughtfulness for the weak, its humanity toward sentient animals, and its horror of the degraded army of butchers, cannot afford a diet that is not conducive to its greatest refinement—perfect physical, mental, and spiritual health.

SELF-CULTURE.

BY CORA STANTON BROWN.

From a study of evolution, one is forced to conclude that life expressed is the result of the recognition of desire by intelligence. All growth is after this fashion. From a study of individual mind, one comes to the same conclusion. There is an inborn desire for good. It causes the endless seeking for pleasure, profit, or truth by mankind; it causes the reaching out of plant for sun and water; it is the hunger for food that becomes the hunger for righteousness. Unless that desire be recognized and fulfilled, there is no growth. If seed falls on the rock, if there is no water to be had, if there is no food for the animal, if man is thwarted in his desire—whether for animal comfort, intellectual culture, or spiritual development—the result is death.

So the first prayer was for life, for food, for good; and it was made by the creature in its effort to draw to itself that which would complete itself. On the subconscious plane, this has been looked upon as selfishness; yet it is simple justice. The crystal, plant, and lower animal take enough, but no more. It is left for man, the self-conscious animal, to gorge, to grasp, and to push to the wall in his effort to take more than he needs; yet even that is a blind recognition of his own capacity and his lack of true self-valuation.

Man has not yet intelligence enough to see that, "in evolution, all the lopping off is done at the bottom." For instance, the invention of machinery throws many persons out of work; it frequently results in the suffering and death of individuals who are lacking in the ability to turn to something else. Shall we, then, return to primitive living? That would

be the logical outcome of the crushing of desire. Rather let us continue to invent new desires and new means of gratifying them. We say that "there is always room at the top," but we are still groping about in earth life, when man's true life is in the spiritual world. On the physical plane we fear the demand will exceed the supply; this, however, is doubtful, for we are continually discovering new forces and materials. Here, as always, our suffering lies rather in the fear of what is to come than in the reality of the present.

Evolution is forever pushing up. While we fill the horizontal circle, it is only to be forced upward to a higher plane to occupy a new circle. As a pebble dropped into the ocean is the centre of ever-widening circles, so a soul is the centre of an infinite number. But the soul may know its circles. Yours is your limit, your personality, your knowledge, your intelligence. Since you live in a boundless universe, you are continually drawing a new circle—forever extending your limit. You do this by the recognition of desire—by prayer. What is prayer? It has its beginning in hunger (desire). E. P. Powell says: "Prayer is, properly, not to the Infinite All, but to the All that is in all, the manifest Fatherhood, the Motherhood, the Sonship. It is a monologue to no auditor, and it needs no auditor. It is its own glory, its own comfort, its own inspiration, its own answer. As a song, so is prayer. As a poet who sings his soul into rhythm and rhyme, so is he who prays—love, faith, hope, honor." Emerson says: "Prayer is the contemplation of the facts of life from the highest point of view. It is the soliloquy of a beholding and jubilant soul. It is the Spirit of God pronouncing his works good." So, while it is through prayer that we gain self-culture, yet it is when we have attained that we know how to pray.

One thing essential to realize is that each one appropriates just what he needs from the boundless Source of all. He gives out according to the measure with which he has drawn. "It needs the overflow to give the lips full speech." The plant

draws from the soil, air, and water just the elements it needs, transmuting these by an inner power called " life " into color, fragrance, and fruit. The animal takes its life-material (protoplasm) already formed, and spends its energies in the development of a higher form of life than that necessary for the formation of protoplasm. In an analogous way, man may draw to himself material for a higher life. He may spend his energy appropriating protoplasm on the animal plane, or he may take the ultimates of everything—not alone the results of genius on the physical plane (machinery, or inventions that contribute to the ease and comfort of the physical and intellectual man), but he may draw a wider circle, embracing what might be called psychic protoplasm, or the ultimate products of the thinkers of the world—and use his force for development on a higher plane than has yet been attained.

To seek truth for truth's sake is to seek it for one's self. To work from the centre of self is the only way to gain truth and power. Misunderstanding of this fact proceeds from ignorance of self. This self is the individuality, the divine spirit of man. " God enters by a private door into every individual." To work from this centre, to receive all through this door, is not selfishness, but the truest wisdom, the beginning of the true selfhood which makes a man a power for good. Selfishness is the effort to hold what one receives and to use it only for one's self, a course which means self-destruction. The brain, unless controlled to a certain extent by the rest of the body, although the latter is less dynamic than the brain, would destroy the physical organism, for this organ is the storehouse of energy. If a plant could retain the heat of the sun, instead of transmuting it into form and color, it would be consumed. Thus many persons are consumed by self-love.

Such a condition always arises from fear—either of present or future want, of material comfort or mental possessions, of slights, or of not doing their duty, etc. Fear arises from ignorance. The great thing to know, then, is that on the mental (or creative) plane is a limitless supply of All Good;

that if "God enters by a private door," the only way to be filled is through the desire of the individual soul. Each man must eat his own food and digest it for himself, in order that his body may be nourished. His physical condition depends upon his power of assimilation. In regard to ideas, it is exactly the same: each man must do his own thinking; he never really knows anything until he does. Man's mental and spiritual development is according to the activity of his mind—not cramming it with facts and opinions, but the transmuting of facts, experience, and thoughts into the fibre of his being.

Let him that is dissatisfied—that feels a lack of possessions, of interest, of love—go home and "take account of stock." Truly, "with what measure ye mete it shall be measured unto you." How much have you given of interest and love? Instead of looking into the hearts of other people, and seeing the lack of love toward yourself, look within, and plant the seeds of love, joy, and happiness in your own garden. It will then become so attractive that all will come to enjoy the fragrance of your roses, to walk in your peaceful glades, and to rest in that truest home of the soul—a loving heart.

You may be perfectly sure that you will never gain a more acceptable position in the world until you have earned it. Whether it is work, business, or pleasure, until you work from self as a centre, putting all the force of your being into making it a success, it will be a failure. And the matter of success is not merely attainment on one line. "Man is an illimitable sphere, with a centre of consciousness," and his only growth is in consciousness. As his knowledge increases, not only do his desires increase but their quality is refined. One that knows but little acts from desires which the man that is more developed recognizes as something which he, the wise one, has outgrown. But his knowledge has broadened his charity (love and intelligence), and he is without condemnation for the less wise. His desire is that of the just man—helpfulness. Justice is balance, not judgment. So the just man imparts, to him that is less wise, compassion that uplifts,

patience that never tires, and love that recognizes in that other the true self that is in every man. At last we have found the object of worship. If I worship, it shall be the manifested God. Of these manifestations, "the noblest are the ethical states in man."

Recognition is creation; hence, the just man will recognize, i.e., create, the qualities in another which he knows as good. He will not crush desire in that other, nor hold him back from experience (for to these is due his own growth); but he will continually recognize the man's true self, the spirit within, "the light that lighteth every man that cometh into the world." With such recognition of self and self-culture, the reasoning man comes to accept the true meaning of the word "self," which is lord, possessor, base: lord (ruler) of his desires; possessor of his faculties (master of his destiny); base (foundation) upon which to build a God-like creature—remnant of the pure spirit of Good, Love, and Wisdom, summed up in the word "God"—in which resides the power to make the whole man one with the true Self.

Self-denial will now be swept away because man is honest. He knows that even now there is no such thing as self-denial; that man "denies himself" to please himself. Self-denial will be known for what it really is—relinquishment of the lower self, or desire, because of a reaching out after the higher Self. Self-sacrifice will be known, not as a giving up with struggle and pain, but as a free and joyous gift. All experience will be met with courage and cheerfulness that will take out the sting of bitterness and disappointment and transmute trial into privilege. In short, man will have moved to that vantage-ground of the gods; to that point of view from which he contemplates life from above, where he sees the causes lying in a realm invisible to the physical eye, and where he realizes that whenever he chooses he may change life on the external plane by putting himself in harmony with the life yet unexpressed—Truth, Love (desire), Justice.

TELEPATHY.

BY CLARA KEMPTON BARNUM.

“ We see but half the causes of our deeds
Who seek them wholly in the outer life,
And heedless of the encircling spirit world
Which, though unseen, is felt, and sows in us
All, germs of pure and world-wide purposes.”

—*James Russell Lowell.*

The first hints of the possibility of thought-transference are found in the writings of the mesmerists in the early part of the present century. The suggestive allusions which appear occasionally in their works become more definite in the time of the English philosophers—Elliotson, Gregory, Esdaile, and their contemporaries; but it is evident that the full significance of the facts observed were not understood by these earlier investigators.

The word “telepathy” was first introduced by the English Society for Psychical Research. Its meaning is defined as “the transference of thought or feeling from mind to mind, without the agency of the recognized organs of sense.” Physical science, after years of earnest, patient effort, finally succeeded in stretching a wire of communication between friends across the street, or thousands of miles apart. And now her sister, Psychics—who stands like a radiant angel between the seen and the unseen—is removing the wire without breaking the connection. Professor Henry Drummond, in “The Ascent of Man,” points out the fact that—

“Every summit of Evolution is the base of a grander peak. Speech, whether by written or by spoken word, is too crude and slow to keep pace with the needs of the now swiftly ascending mind. Man’s larger life demands a further specialization of this power. The mind is feeling

about already for more perfect forms of human intercourse than telegraphed or telephoned words. However little we know of it, however little we may believe it, . . . telepathy is theoretically the next stage in the evolution of language. What strikes one most, in running the eye up this graduated ascent, is that this movement is in the direction of what we can only call 'spirituality.' From the growl of the lion we have passed to the whisper of a soul; from the motive 'fear' to the motive 'sympathy;' from the icy barriers of space to a nearness closer than breathing; from the torturing slowness of time to time's obliteration."

It is believed by many that thought is a mode of energy; that the waves of ether transmit its vibrations—like those of light, heat, and sound—from soul to soul throughout all space. A suggestion of the possibility of transmission of telepathic messages, by means of ether-waves, can be found in an address given before the Institute of Electrical Engineers over four years ago by Professor William Crookes, the inventor of the famous Crookes tubes used in the recent experiments with the Roentgen rays. In speaking of the stupendous force which the omnipresent ether holds within itself, Professor Crookes says:*

"It has been computed that in a single cubic foot of the ether that fills all space there are locked up ten thousand foot-tons of energy which have hitherto escaped our notice. To unlock this boundless store and subdue it to the service of man is a task which awaits the electrician of the future. Up to the present time we have been acquainted with only a very narrow range of ethereal vibrations—from extreme red on one side to ultra-violet on the other. Within this comparatively limited range of ethereal vibrations, and equally narrow range of sound vibrations, we have been hitherto limited to receive and communicate all knowledge which we share with other rational beings. Whether vibrations of the ether slower than those which affect us as light may not be constantly at work around us, we have until lately never seriously inquired. But the researches of Lodge in England and of Hertz in Germany give an almost infinite range of ethereal vibrations, or electrical rays, from wave-lengths of thousands of miles down to a few feet. Here is unfolded to us a new and astonishing Universe, one which it is hard to conceive should be powerless to transmit and impart intelligence."

Professor Crookes is considered one of the leading authorities on all questions pertaining to physical and psychical

* "Popular Science Monthly," February, 1892.

science. It is well known that he believes—with Mr. F. W. H. Myers, a most scholarly English essayist—that the time is near when “physical science and psychical science, two aspects of truth, two sides of the same shield, will be recognized by all as a unity having its basis in the spiritual life of the Universe.” And Mrs. Van Chenoweth, one of America’s brilliant literary women, writes of Telepathy in these suggestive words:

“That wireless connection for which Psychology has been searching has been manifestly established, and, however imperfectly, still gives earnest of the possibility of clearer communication when intelligent investigation has learned to overcome existing obstacles. The statements to which our ignorance cannot find the key we call ‘superstition,’ and easily class all which relates to experimental psychology among the novel and sensational attractions of the hour. When the field of telepathy is limited to reading correctly the spots upon a chosen card, or to locating a hidden key or ring, one privately questions, ‘to what purpose is all this?’ But when a mental message is sent from New York to Boston and accurately received, it is an earnest of ‘a girdle round the globe,’”

—in that instant of time in which thought can compass it. Such messages have been sent and been received, and even the ocean has proved no barrier between soul and soul. Innumerable attested cases, given in the published Proceedings of the Psychical Research Society, have established beyond all controversy the fact of telepathic communication.

The conditions for successful mental telegraphy, so far as investigators have been able to discover and formulate, are as follows: (1) There must be harmony between the operators, to admit of reciprocal vibrations. (2) The mind must be free from the disturbance of anxiety, and confident of its power. (3) The faculty of concentration must be developed, in order to obtain a focus of mental forces, either to project the thought as sender or to perceive it as recipient.

Perfect mental harmony between the operators is an indispensable element in Telepathy: just as two instruments must be tuned to the same pitch in order to vibrate in unison when the strings of one are struck; or as the electric battery

and receiver must be nicely balanced to respond to each other. Mr. Myers says:

“The transference of thought or feeling from one mind to another, without the agency of the recognized organs of sense, is the very root and basis both of experiment and theory as concerning an unseen world. One single *proved* transmission, direct from mind to mind, of the most trivial fact, has done more to make communion with the unseen scientifically conceivable than all the poetry and all the rhetoric which have ever stirred the heart of man.”

One grand result derived from the popular study of modern science, from both its physical and its psychical points of view, is that it has banished forever the old, crude theories of materialism. Besides, the question of continued life has been removed from the realm of mystery and awe, and is being made the object of cool, earnest investigation. Science herself, not content with photographing the inner substances of the living human body, is also transferring to a film the thoughts and emotions of the soul. Baron Carl du Prel, of Munich, has recently declared that this union of physical and psychical science will extend until it will succeed, not only in photographing thought, but also in photographing the entire psychic part of man. Physical science, which has denied and even ridiculed the existence of spirit, will thus be compelled to afford the exact proof of its reality.

“Spirit aye shapeth matter into view,
As music wears the form it passeth through.
Spirit is Lord of substance, matter's sole
First Cause, formative Power, and final Goal.”

DEPARTMENT OF PSYCHIC EXPERIENCES.

[It is our purpose in this Department to give a medium of expression for the many experiences of a psychical nature that are more frequent in every individual life than is commonly supposed. We shall also give any scientific conclusions that may be deduced therefrom. Such experiences are usually given so little recognition as to check the development of a naturally occult mentality; or when recognized, they are too often converted to the use of cults that are fanatical perversions of the subjective spirituality. On the principle that *all spirit is one*, we may gain a higher comprehension of this question with the understanding of spirit in the abstract rather than spirits personified. In giving these phases of mind the recognition which is their due, the habit may be established by which they will tend to repeat themselves and indefinitely increase. We hope to secure perfect accuracy in these statements, by which alone it is possible to preserve their scientific value. On these lines and for this purpose we ask the honest co-operation of all possessing information of importance to the world, and we hope those who can will send us such material as possesses scientific value in a true development of the psychic faculties of mind.]

AN OCCULT EXPERIENCE.

From his youth, my father had followed the sea, as had his ancestors for several generations. He was of Danish descent, and, like many sailors, a student of occultism. Our home was in a small seaport town of Massachusetts. I inherited a love for the ocean and for occult studies.

As a child, I can remember sitting on my father's knee, or lying in our little boat while he lazily plied the oars and talked to me of far-off Denmark; of the gallant, reckless race; of the stainless honor of the men and the purity of the women; of the family legends; and of the faces that looked down from the quaint old frames, lining the walls of the picture-gallery at home. Then he would tell me of the starry heavens; of the beauty of the study

of astronomy; of strange visions that came in the solemn night-watches upon the deep; of far-off Eastern climes, where "occult philosophy extended over an unbroken period of twenty thousand years, the work of the very cream of humanity."

Later, at the earnest desire of my mother, an American lady, my father retired from foreign voyages and became interested in fishing at the seaport town of G—. He built a beautiful and commodious vessel, and upon the particular voyage of which I am writing had taken with him my brother Morton, a lad of about fourteen years. My own age, at that time, was sixteen, and there was an intense sympathy between my brother and myself.

I had wished very much to sail with the "Laura" on her first voyage, but was debarred by my sex.

For the first few days after the vessel's departure, the weather was calm and beautiful, but on the night of the fifth day the sea grew troubled, and a swift and sudden storm arose. Darkness closed in wet and gloomy, and the wind blew a gale. Trees were uprooted, and, all along the coast, much damage was done.

Standing in the shadow of the curtain near the window, I listened to the roar of the winds and the booming of the surf along the distant beaches. My mother knelt beside her couch, seeking comfort from her Bible; but not from printed page of biblical history could my own restless heart find consolation. My mind, like an imprisoned bird longing for freedom, sought to trace the course of the vessel that held our loved ones.

Suddenly I seemed to leave the room, and was soon out upon the ocean. Straight before me rose the "Laura," gallantly breasting the billows that seemed mountains high. The fearful grandeur and beauty of the scene I shall never forget. I gained the deck and entered the cabin, where I found my father and brother. Morton stood beside a shelf, with one arm above his head. His fair, blond face was very pale. Beside him was father, drenched with the salt sea-spray.

"Father," Morton seemed to say, "shall we ever reach home?"

"Yes, my boy," was the reply, "if she rides out this terrible storm."

I then followed my father to the deck, saw his hand upon the wheel, looked out upon the stormy sea, and awoke—to find myself at home!

The wind seemed dying away in the distance. My mother had fallen asleep. I looked at my watch, marking the hour, and made a note of all that had occurred.

One week later my father returned, and together we compared the singular events of that stormy night. Exactly at the hour of my experience, the thoughts of my father and brother, under stress of anxiety for their own safety, turned homeward, and they had uttered the very words I heard them speak.

There have been many strange experiences in my life, but this one has left a pictured memory that I can never forget.

L. M. ERRICSSON.

* * *

“THAT ELECTRIC CHAIN.”

Can any one tell why we “happen” to be thinking of a distant friend—one who, perhaps, has long been crowded out of our busy thoughts—at the same moment that he thinks of us? He enters our consciousness, and will not be put aside. His voice, his smile, and his peculiar ways are all before us as if he were actually present. We recall his jokes and his exploits; we long to see him, at the same time wondering what has brought him just now into our memory. In a day or two a letter comes; we stare at the post-mark and the handwriting. It is from “him.” It was written two days previously—at the very hour in which we were thinking of him. “Was it a coincidence,” we ask, “or did his thinking of me cause me to think of him?” What is the mystery of “that electric chain wherewith we’re darkly bound”?

A striking case came to my notice some years ago. With my husband, I was staying for a short time at a hotel in a foreign city. A lady, a very dear friend, came from her mountain home, over a new line of railroad, to visit us for a few days. On the second night of her stay she could not sleep. Early in the morning she awakened me and said: “Excepting one short nap on first going to bed, I have not closed my eyes. I have passed a dreadful night. My husband is very ill. I know he is—” “Oh!” I exclaimed, “you have been dreaming.” “Oh, no, no!” she replied; “it is no common dream. I know it is true! I feel it! Nothing in the world can convince me otherwise!” Her pale, tense features were so expressive of anguish and her tone so

filled with conviction as to dissipate all my hope that it was simply illusion. I knew her to be a woman of extraordinary courage—not at all the kind that is frightened by fancies.

No train went in the direction of her home until evening; so we tried to pass the anxious intervening time in shopping. On leaving a dry-goods store, at about ten in the morning, we were met by two men who had just arrived on horseback from the neighborhood of my friend's home, and were in search of her. On recognizing them her face assumed a ghastly look of fear and dread, but she bravely asked questions, while I leaned somewhat ignominiously against a railing for support.

I heard her say, through closed teeth: "I knew it—last night—something told me." The "dream" was true. Her husband had had a violent hemorrhage of the lungs in the night, at the very hour when she had awakened in alarm and grief with the conviction that he was ill and needed her. He was thirty miles away, and she had left him in good health twenty-four hours before.

On another occasion, the same lady was far separated from her favorite sister. The ocean was between them, and trouble and embarrassment of various kinds had hindered correspondence. For a year no tidings had reached her; but one night the face of this sister appeared continually before her. Whether the lady was asleep or awake, it remained, and its expression was of the bitterest anguish. All next day she was unable to banish that sorrow-stricken face from her thoughts, feeling certain that the vision "must mean something." "Lucy is in trouble; I know it; you will see," she said. Then she anxiously wrote to her far-off sister.

In due time a letter from Lucy arrived telling how, in a strange house, she had watched all night beside her dying child. When the vital spark fled, she closed the glassy eyes and dressed the little body for the grave, sitting up till daylight, the only living creature in the house; for she would not call in the neighbors, who were strangers, and let them know that the man whose proper place was by her side was wearing out the night in dissipation at his club. And the night was the same on which the sympathizing sister, more than four thousand miles away, had tossed on her pillow in wakeful grief over her unknown sorrow.

C. M. S.

ECCENTRICITIES OF SLEEP.

Our belief in the reality of the scenes brought before us and in the presence of external objects not before us is among the most curious and important of the phenomena of dreams. Everything seems real and vivid. It is said that dreams turn most frequently upon what has occupied our thoughts during the day, and that recent associations occur more readily than those which are more remote. This, however, is thought to be not so much the case as is supposed. The death of a friend may occupy the chief part of our thoughts for weeks or months, and yet during all that time he may never once appear to us in our dreams; and it is only, perhaps, when he ceases to occupy so great a part of our thoughts during the day that he begins to appear to us in sleep. "It is not always," says Sir William Hamilton, "the subjects that occupy us most when awake that form the matter of our dreams; and it is curious that the persons the dearest to us are precisely those about whom we dream most rarely. The mind of the man of business, when he is away from home, most frequently returns in sleep to the scene of his labors, and it is only, perhaps, some time after he has again returned home that the beautiful scenery and pleasant associations that occupied his mind when away again recur to his thoughts in sleep." It is held that, as a general rule, those faculties are most in action during sleep which have been least exhausted during the day. This may be true, as a rule, but it is well known that frequently the mind may be so exercised during the day that sleep can only be obtained with the greatest difficulty at night; and, in the same way, particular faculties may be so excited during the day as to continue in action also in sleep. As a matter of fact, however, a due amount of action demands a due amount of recuperative rest.

But the phenomena of dreams are yet too little studied to enable us to assert much with certainty regarding them; and in all probability they differ very much in their nature and character in different individuals. It is commonly said that nothing surprises us in our dreams. This, however, is by no means uniformly the case. We do, indeed, often see persons who are dead, or in a distant country, or witness events that have happened long ago in our dreams, and feel no surprise; but sometimes the idea that

the person is dead or in a distant country, or that the event is a matter of history, also occurs to us; then we are surprised, and we begin to think we are dreaming. Or we find ourselves on some desert island, or the inhabitant of some gorgeous palace—we are surprised, and begin to cogitate how we came there. It is said, too, that there is great disturbance in the ordinary play of the emotions; that we may walk on the brink of a precipice, or see ourselves doomed to immediate destruction, and yet feel not the slightest emotion of fear; that we may perform the most ruthless crime without compunction, and see what would in our waking hours cause us unmitigated grief without the smallest feeling of sorrow. This is by no means uniformly the case. Frequently the scenes that appear to us in our dreams are of the wildest and most unusual description. All probabilities, and even possibilities, of time, place, and circumstance, are violated; yet they rarely strike us as untrue or improbable. There is also a general remarkable want of coherence in our dreams, and a complete incongruousness in the thoughts and images that pass through our minds. Sometimes, however, the very reverse takes place, and the reasoning or imaginative powers may possess a strength unknown to them in their ordinary condition. Thus Condorcet saw in his dreams the final steps of a difficult calculation that had puzzled him during the day, and Condillac states that when engaged with his "Cours d'Étude," he frequently developed and finished a subject in his dreams which he had broken off before retiring to rest.—*Exchange.*

* * *

Abraham Netherwood, sixty years old, foreman in a hosiery factory at New Brunswick, N. J., lost both his arms in a machine several weeks ago. The arms were buried in Willow Grove Cemetery. Netherwood saw them put in a grave and went home. Then he began to have queer pains, not apparently in the part of his arms that remained, but in the parts that were gone—a not unusual experience. It seemed as if his fingers were cramped, and the pain became so great that he could not sleep. Netherwood became possessed with the idea that the trouble was due to a cramping of the buried fingers to get them into the box. After suffering a week, he had the box unearthed and the fingers were straightened. He says that now he feels all right. The doctors say it is a case of imagination solely.—*New York World.*

DEPARTMENT OF HEALING PHILOSOPHY.

[We invite contributions to this Department from workers and thinkers in every part of the world, together with information from those familiar with Eastern works containing similar teachings which would be valuable for reference. Well-written articles of moderate length will be used, together with terse sayings, phrases, and quotations adapted to arouse comprehension of those principles of wholeness and harmony on which the health of a race depends. The wisdom of the sages and philosophers of all periods and climes, as well as the most advanced expression of modern thought in these lines, will find a welcome in these pages. Co-operation of earnest friends in so brotherly a cause as this will result in a mighty influence for permanent good, physically, mentally, morally, and spiritually. Let us, therefore, in this attempt join hands, minds, and hearts, for a permanent healing of the nations by developing that degree of knowledge which shall make health their common possession.]

POVERTY AS A DISEASE.

“Wisdom is better than rubies.”

“Truth alone makes rich and great.”

One of the most subtle fallacies of the day is the common belief that wealth is power. Wealth is not power; it is only an evidence of power. The ruby is a precious stone, but the wisdom that discovers and extracts it from its native rock is of incomparably greater value. The same wisdom can discover and produce other precious gems. The producer is always greater than the thing produced. Truth is the great producer, and is the first cause of all riches and greatness.

For many centuries King Solomon has stood as the type of wealth and wisdom. It is related of him that he was offered the choice of supreme good in any form he might desire. He simply asked for wisdom. In consequence of that possession, but not as a reward of merit, as has so long been taught, his wealth and

power became truly fabulous. For centuries also we have read the teaching of the Nazarene: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." And again, in the words of the great apostle: "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." Yet we have continued to associate disease and poverty with godliness. We have ascribed them to the mysteries of a "Divine Providence," and even professed to believe them necessary to the evolution of righteousness.

We are only just beginning to open our eyes to the fact that poverty and disease spring from the same cause, and are subject to the same remedy. We are beginning to admit that both cause and remedy are within the individual himself, and proceed from a condition of mind. We have satisfied and excused ourselves with theories of "heredity" and "environment," and "circumstances" have often served as a scape-goat.

It is perhaps a bold and radical position to declare that poverty and disease are crimes for which the sufferer is alone responsible; yet it is true that they are crimes—of ignorance. We do not find the average mind willing to accept any imputed increase of responsibility, after a habit of dismissing it with the thought of "Providence," "fate," "destiny," or "accident." We have discovered in the study of the science of mind that the only real healing can be developed from the foundation of a teaching of personal responsibility, resulting from the absolute freedom of the individual. Man is free; hence he is responsible. Man is responsible; hence he must be free. In a logical philosophy of life, we cannot admit either proposition without the other. If man is free, then he must always have been free: else the responsibility would be lessened by every moment of bondage in the past which must to some degree have weakened him.

Mental science claims that every disease is but thought externalized. It produces health by correcting the thought. The results have certainly justified the theory. In the same way, it follows that a diseased or uncomfortable environment must also be mind externalized, and can be remedied only from within. This is certainly contrary to the popular thought and method, which always attack externals and exhaust themselves in frantic endeavors to win fortune by grappling with material conditions. What are the results of such efforts? The large majority of men fail altogether and disastrously. A few accumulate the fortune,

but without the satisfaction that had been expected to accompany it. It is not actually possessed by its reputed owner, but rather possesses him. It proves to be a fickle master. "Fickle fortune" is the significant title of worldly riches. "Misfortune," perhaps, would as well define them, judging them by their fruits; for they are painfully gained, frequently at the sacrifice of health, honor, and affection, and retained through anxiety, or easily lost.

Nothing really good can bring us suffering. When we study Nature we find ourselves impressed with a great power, not a great effort. Nature accomplishes her aims easily; her processes are agreeable. Their results are always found in the evolution of better things and higher types. Nature shows a marvellous prodigality in all directions, and a fertility of resource which to our narrow minds seems incredible. Opulence is her crown and sceptre. She does not struggle to obtain or to hold it. It is her possession by divine right. It is not a gift, nor a reward, nor a wage. It is the key-note of her divine harmonies.

Why, then, are we, in our humanity, so sadly out of tune? Is it not because we have not studied harmony? We have not learned the score. We have been cramped and mean in thought. We have been cowardly and selfish in spirit and action. We have reversed the teaching of the truth and sought first the things we wished "added unto" us, promising ourselves that afterward we would "seek the kingdom of God and his righteousness." We have foolishly imagined that the "things" applied to this life and the righteousness to another. We have failed to comprehend the statement as a scientific law, and have dismissed it as a "moral" law, with which, perhaps, we were little concerned. We have postponed heaven as a factor of what we called eternity, and failed to realize that time and eternity are really one. In our silly definitions of life, we have overlooked life's unity.

Now, however, we are beginning to study the alphabet aright. We find that, when we get into words of one syllable, past and present are merged into the "now;" that cause and result are in ourselves, and that reward and punishment are only synonyms for consequences. Loss and gain are impossible to those who possess all things in truth. Finally we discover that environment and fortune are simply indications of our state of mind. These can be changed by setting up for ourselves new standards and making fresh statements of the principles of life. Discord cannot result from the right interpretation of the notes of a master

in harmony. A good tree cannot bring forth evil fruit. Disease and poverty are not expressions of an enlightened mind. We cannot associate either with an infinite Goodness, nor conceive of a Supreme Power without opulence. The attempt to do this is the source of all scepticism and atheism. The nobility of the human mind revolts at so unworthy a conception of Deity.

Can we wonder at the failure of ecclesiasticism, after a struggle of eighteen centuries based upon a sterile and ascetic philosophy, with its grotesque idea of supreme Good? The growing light of the present day exposes the veneering of religious systems which easily satisfied the twilight of the Dark Ages. We insist upon a larger interpretation of life. We are content no longer to creep through our earthly paradise like worms, or to crawl upon all-fours. We are not willing to prostrate ourselves before the idols of churchly superstition and to debase ourselves before persons and places claiming to be holy. At last we have found our feet. We stand erect, with eyes uplifted to the sun and stars, ears attuned to the symphonies of the gods, and every sense open to the glories of the here and now. We recognize in ourselves the likeness of Divinity—the God of Health, Freedom, and Opulence. In wisdom we find freedom and truth—the royal road to health and opulence—and know that comfort and success in life depend on spiritual perception.

“Ye are not bound; the soul of things is sweet;
The heart of Being is celestial rest.
Stronger than woe is will; that which is good
Doth pass to better—best.”

To prepare ourselves for the best conditions for attracting opulence, we must first be rid of the eagerness of desire. A feverish mind is not a good magnet. The point of indifference is the beginning of success, for it is at that point we realize that material wealth is not in itself an element of happiness. Unhappiness comes always from a failure to discern the right relations of things. To the infantile mind it might appear that the object of kindergarten life was found in the accumulation of bright-colored toys; but later the toys stand as tools for teaching principles. To the undeveloped adult, wealth is often like the colored toys of the kindergarten—mistaken as the aim of life, rather than understood as its tools and illustrations.

Unhappiness is of the mind, and is governed from within. When this lesson has been learned, we have reached a point of independence never known before. We have been demagnetized of the greed of gold. We are ready to find it but a simple tool, and only one of many. We are confident that it has no influence upon ourselves. It cannot deflect us from the line of principle. We are polarized to truth. Wealth is now our servant, not our master; and what we draw to ourselves we cannot lose. We have learned that hope and fear are of the emotional, not the spiritual, plane. They cannot exist where spiritual growth has reached the plane of knowledge.

Knowledge is always calmly confident. It is not subject to emotional vibrations, with their alternations of elation and depression. Every one of us, as Emerson says, is "dear to the heart of Being." Every one of us is God's chosen, and none of us are ever forgotten or overlooked. We are never denied anything we really crave. The power to wish and the power to execute are one and the same. All things are ours as soon as we recognize and appropriate from the Universal Life. This is done without cost or deprivation to our neighbor. God is too great to need to "purchase" the good of any individual at the cost of another. We need not beg or supplicate when we live in the midst of plenty. What are millions of wealth when we remember the teeming fecundity of life, and realize that as yet we have not begun to mine for the precious metals, but have only scratched the surface of one of the smallest planets of the system?

Those who pride themselves upon superiority in wealth or position have no better basis for their claims than the pebbles on the beach, which might be supposed to plume themselves on being better than their neighbors because of their larger size. Yet they will not endure longer, nor even take a higher polish, as the waves roll them around together. And how microscopically small do they appear when measured by the towering cliffs above them, of which they are only tiny fragments! Truly, to such pride we may say that "all is vanity."

We have no riches except in ourselves—no power except as we develop self-government. All else is illusion, like the tinsel of the stage. Every desire is its own prediction of fulfilment. Even those things that are hurtful are not kept beyond our reach. As Lowell wittily says: "It must be that the framework of the universe is fire-proof, or the Almighty would not have left so

many Lucifer matches lying around loose." "God" and "gold" are differentiated by one letter only, but the addition of that one letter shuts out God. We do not need the gold to make God possible. Yet "God" and "gold" and "good" are all closely allied, being expressions of one universal Principle.

The remedy for suffering from either disease or poverty is to enter into the sweep of the great tides of life in their irresistible flow, knowing that their movement is one of perfect harmony. In their larger currents, all thought or care for the personal self and its illusions is carried away. And peace flows in wherever these tides govern. There can no longer be any thought of loss or gain, for the soul knows that all is well, and that life is simply Being. Its environment is not a real factor in its problems. Time and place are results, not causes; they are but tide-marks, having nothing whatever to do with the flowing of the waters.

Until a man has become wholly independent and careless of his environments, he has not learned to live. When he has reached that point of development, he finds that it is the point at which he absolutely controls and directs his own circumstances and surroundings as the result of his spiritual progress. "He that findeth his life shall lose it." "He that loseth his life . . . shall find it." We first love it and lose it in the fashion of mortals, and thus we learn to "lose" or to let go of it for truth's sake, thereby entering into newness of life, which can never be taken away from us. Adjustment of ourselves is the secret of happiness and opulence, not the adjustment of circumstances. The second is the result of the first; together they are cause and consequence.

Every man is his own destiny. No happiness is secure as long as it depends to the slightest degree upon anything or any person outside of ourselves. It is well worth the price, if we lose all we think we have possessed, and are thus awakened to the fact so often stated—that "the kingdom of God is within," while we have been always expecting it from without. There is no real possession possible until after we have attained self-possession. When this has been accomplished, we will know that we cannot fail to win or to hold anything belonging to us, and Life will manifest opulence.

"The stars come nightly to the sky,
The tidal wave unto the sea;
No time nor space, nor deep nor high,
Can keep my own away from me."

As Emerson remarks, in his essay on "Spiritual Laws" :

"What a man does, that he has. What has he to do with hope or fear? In himself is his might. Let him regard no good as solid but that which is in his nature and which must grow out of him as long as he exists. The goods of fortune may come and go like summer leaves. Let him play with them and scatter them on every wind as the momentary signs of his infinite productiveness."

CHARLES B. NEWCOMB.

MENTAL THERAPEUTICS.

The wonderful influences of the mind on the complex nutritive processes and on the various diseased conditions of the body are readily acknowledged by every observing physician. The old saw, faith in the medicine and confidence in the doctor, has not only a foundation in fact, but an explanation in science. The more we think on the possibilities of mental therapeutics, the more we become convinced of its wide range of practical application. So much advantage, however, is taken by quacks and other pretenders of the well-known credulity of their victims, that the truly scientific observer has been loath to investigate the subject in the calmness of a judicial examination or with the unprejudiced aim of a seeker after fundamental truths. That the general subject deserves more earnest attention at our hands must be apparent to every thoughtful man who endeavors to explain certain nervous phenomena of almost daily occurrence, but which on casual examination appear beyond reasonable comprehension.

Dr. A. T. Schofield, in an address on "Mental Therapeutics," published in a recent issue of "The Lancet," strives to aid investigators in this new and attractive field of study. . . . He says the conscious mind is but a very small part of the vast subconscious mind upon which it rests. The former has its seat in the cortex only, governing reason, feeling, and volition, while the latter "is connected with all life that lies below, including reflex action. . . ." The vast majority of impressions are directly and uninterruptedly transmitted through the brain to the subconscious mind, which thus becomes the storehouse and registry of all those intricate and complex energies which make up the responsive vital reflex of our varied and impressive environment.

Although full consciousness is the result of the combination and interaction of the two conditions named, the conscious mind (so-called) becomes a party to the impression only when the latter is focussed on the cortex by the direct attention of the individual affected. The cortex not only receives impressions from without in a primary and direct way, but is also subjected to like impressions secondarily and indirectly from the subconscious mind. In the one case, there is an immediate and easily understood recognition of the impression, while in the other the phenomenon is not only without explanation to the individual, but is entirely beyond his control. In the latter category are mentioned unconscious habits, unconscious cerebration, and the like. The conscious mind, when it wills, dominates the unconscious, and thus in its own imperious way interprets sensations to suit its purposes, diverts normal processes into abnormal directions, changes the rhythm of vital processes, disarranges the nutritive machinery of the body, and even tampers with the pain signals in its mad misrule. Dr. Schofield says, truthfully:

“The cortex, or surface of the brain—the seat of conscious mind—is a special factor for good or evil in every disease. Every organ and function is represented there, and there brought into vital unity. Professor Laycock says: ‘The hemispheres, as the organ of thought and mental action proper, are in unity with all the processes of life whatever, whether they be termed vegetative or animal.’ Bain shows that all tissue nutrition is influenced from this great centre, and most physiological acts can be arrested mentally by its action. It controls unconsciously anabolic and katabolic cell action; and there is no doubt that a sound, cheerful mind, acting through it, is a great protector against disease of all sorts, and if disease has a hold a cheerful mind can often cure it. Mental therapeutics can be applied to the body in one of three ways: (1) By the unconscious mind directly—in spiritual or physical influences and surroundings; (2) by the unconscious mind acted on by the conscious indirectly—in rousing faith in persons, remedies, or places, etc.; and (3) by the unconscious mind acted on by the conscious by direct effort—in determination to get well, to shake off illness, ignore pain, etc. With regard to the ailments for which mental therapeutics is useful, it is a powerful means of cure in all organic and inorganic diseases, while in hysteria and allied neuroses it is the only reliable means

of permanent efficacy. . . . Unzer, in 1771, says: 'The expectation of the action of a remedy often causes us to experience its operation beforehand.' I have just received a remarkable illustration of this, that, however, goes beyond this statement. A colleague of mine gave a patient the other day some opium pills to produce sleep, but forgot to mention their object. Last week he found the pills had acted well each morning, but the patient had had no better sleep. Another patient thought she had taken a large dose of rhubarb as a remedy for constipation, and the thought was effectual. Hunter says: 'By my will I can fix my attention on any part until I have a sensation in that part;' while Müller affirms that it may be stated as a general fact that any state of the body which is expected with certain confidence will be very prone to occur as the mere result of that idea. It is easy to produce symptoms by suggestions. If, for instance, you press some particular part of the spine of a neurasthenic and say, 'Do you feel any pain here?' he may say, 'No.' But if you persist in your suggestion for half a dozen times, and the nervous centres are at all susceptible, he will say, 'Yes,' and the pain suggested by you will be felt. Now this is true with regard to producing cures as well as in producing diseases. . . .

"The real value of the clock in indications of dosage, as in other cases, is truly scientific, and depends for its potent effects on rapidly formed accurate psycho-physical habits, or artificial reflexes, in the brain. A woman about seventy years of age came to me in deep distress about her obstinate constipation, which was so severe that every enema and pill had failed and mechanical evacuation was the last resource. This condition had continued for some years. The patient was of exceptionally powerful mind and will and remarkable intellect. Seeing this, I relied upon the clock as an efficacious aperient. I explained the power of an exact habit over the bowels, and told her she would be cured if at 9.30 a.m. exactly by the clock on the mantelpiece she sought relief each morning. She was at first aided artificially at the exact hour, but after a few mornings, when 9.30 a.m. arrived, and she was taken out of bed, the bowels began to act, only she sometimes wanted to relieve them before the hour. This was never allowed; she was told that to be too soon would prevent the result as much as being too late. At the end of six weeks the bowels were duly relieved without medicine at half-past nine ex-

actly, by the power of subconscious habit, and at the end of six months she had never missed a day. She has now no further trouble."

It is probably within the experience of many of our readers that similar cases are to be found, in which the method of dosage was more than the dose itself, the placebo more powerful than the real drug, and, best of all and at the bottom of all, the belief that the doctor understood the case and knew exactly the best remedy to give. It is fair to assume, if the range of psycho-physical ailments is great, there should be an equal power of mental therapeutics to cure them. The highest recommendation for mental therapeutics is that it is not dangerous, that it is susceptible of further profitable cultivation, and that it may serve in many obscure and apparently desperate cases in effecting a cure when all the usual means have failed.—*Medical Record, New York.*

MODERN MEDICINE.

First they pumped him full of virus from some mediocre cow,
 Lest the small-pox might assail him, and leave pit-marks on his brow.
 Then one day a bull-dog bit him—he was gunning down at Quogue—
 And they filled his veins in Paris with an extract of mad dog;
 Then he caught tuberculosis, so they sent him to Berlin,
 And injected half a gallon of bacilli into him.
 Well, his friends were all delighted at the quickness of his cure,
 Till he caught the typhoid fever, and speedy death was sure;
 Then the doctors with some sewage did inoculate a hen,
 And injected half its gastric juice into his abdomen;
 But as soon as he recovered, as of course he had to do,
 There came along a rattlesnake and bit his thumb in two;
 Once again his veins were open to receive about a gill
 Of some serpentine solution with the venom in it still;
 To prepare him for a voyage in an Asiatic sea,
 New blood was pumped into him from a lep'rous old Chinee;
 Soon his appetite had vanished, and he could not eat at all,
 So the virus of dyspepsia was injected in the fall;
 But his blood was so diluted by the remedies he'd taken
 That one day he laid him down and died, and never did awaken;
 With the Brown-Sequard elixir, though they tried resuscitation,
 He never showed a symptom of reviving animation;
 Yet his doctor still could save him (he persistently maintains),
 If he only could inject a little Life into his veins.

—*E. Frank Lintaber, in Puck.*

BRAINS UNNECESSARY.

Dr. S. S. Koser, of Williamsport, Pa., has made a wonderful discovery, which will be a theme for discussion among medical men throughout the country. His knife has revealed a medical wonder, in which a man had unimpaired faculties without a brain.

At the request of a number of prominent physicians of Philadelphia, Dr. Koser held a post-mortem examination of the remains of John Bly, of Watsonstown. Bly, who was twenty years of age, for a long time suffered with a tumor, which grew into the very base of the brain, and occasioned his death. The growth had a visible effect upon his brain, and the case became a curiosity to the medical profession. The tumor was imbedded too deeply into the brain tissue to admit of an operation. It was found that the tumor was nearly as large as a billiard ball. It was so located as to demoralize the nerves of the sight centre, and as a consequence young Bly was blind for over three years. The most singular fact developed was that the entire brain had been hollowed out by the action of the tumor. The cavity was at least five inches in length, and was filled with pus. All that was left of the brain was a thin shell, composed of the tougher tissues where the brain matter gathers into nerves, which were less susceptible to the process of decay. When an incision was made in the shell the whole mass collapsed.

The circumstances which made the case almost unprecedented in the annals of medical science was the manner in which the patient retained his rationality and faculties under the circumstances. He had the senses of touch, taste, hearing, and smell, had very tolerable control of his locomotor muscles, could talk, and, in fact, was comparatively discommoded in no other way than by the loss of vision. His retention of memory was remarkable. He was able to memorize poems up to within two weeks of his death.—*Philadelphia Ledger.*

You can only oppose successfully the evil thought of others by throwing out toward it the thought of good will. Good will, as a thought element, is more powerful than the thought of hate. It can turn it aside. The "shafts of malice," even in thought, are real things. They can and do hurt people on whom they are directed, and make them sick. The Christ precept, "Do good to them that hate you," is based on a scientific law.—*Selected.*

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

VOLUME FIVE.

With this issue The Metaphysical Magazine enters upon its fifth volume. During the two years that have elapsed since our first number appeared, evidences have not been wanting that this periodical came to supply an undoubted need. As ignorance and prejudice give way to the advancing education of enlightened reason, this fact becomes a matter of continued demonstration. Moreover, the tendencies of modern society impart renewed emphasis to the necessity that gave rise to The Metaphysical Magazine. An unmistakable awakening of thought is evinced in quarters that have hitherto been regarded as impervious to the higher teachings of metaphysics. The leaven of Truth is permeating all walks of life for the future benefit of the race. The occult principles of Being are no longer considered as mere conjecture, or the abstract conceptions of speculative minds, but are recognized as concrete entities in the best and most enduring sense. "Mysterious," "unknowable," "hypothetical," and similar adjectives are employed less frequently in connection with man's origin and destiny. That the human race is essentially divine and spiritual is susceptible of scientific proof. This, however, has been a matter of development rather than discovery. It is our intention to make The Metaphysical Magazine a factor of constantly increasing importance in this evolutionary process.

For the information of friends of the cause of spiritual truth who favor us with manuscripts for publication, we desire to repeat that we do not invite contributions intended to bolster any particular "ism," school, philosophic system, or cult of mere belief. In the gradual development of the higher thought, perverted and fanatical outgrowths seem almost inevitable; and usually these have special organs devoted to their individual propaganda. The Metaphysical Magazine, however, is established

on broader ground. Its mission is, briefly, to elucidate the higher principles of life, to rectify intellectual as well as moral error, and to inculcate right thinking along all lines of research.

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THE CIRCLE OF DIVINE MINISTRY.

The headquarters of the Circle of Divine Ministry are now established in New York City, at 58 West 33d Street. They consist of lecture and reading rooms, with facilities for letter-writing and a directory of mental healers and nurses. Arrangements are making for out-of-door work among the needy, in the prisons, etc.; also for a course of instruction to trained nurses. This work is both educational and co-operative in its character. The headquarters were opened and dedicated on Sunday afternoon, November 8th, 1896, by a simple service, with an address by Miss Phœbe Hammond, which pointed out the beautiful significance of the name chosen by the association and the high and infinite ideal toward which the members are working. Mrs. Angel, Mr. Rovero, and others spoke briefly, and the meeting closed as it began—in silence.

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Religions are either the immediate, voluntary, and deliberate outcome of a hidden power, the magic apparitions on the pages of history, or else the spontaneous produce of nature's ordinary influence, the gradual but visible growth of successive phases. By admitting the first of these two alternatives, we reject—and with reason—the thought that one religion is more than another the work of an evil genius. Intolerance of religions is reprehensible in every way, for are not all men alike the children of God? Is it not contrary to the most simple and consonant feelings of a father to wish his children evil? We can only think, with certain enlightened Brahmins of India, that each religion is made for him who follows it, that each is the work of a beneficent Being, and that together they are the wheels of Divine miracles, turning and ever turning in humanity's deep, continuous current. In the second alternative, these sudden operations of an imperceptible power are disclaimed—the operations of setting up, altering, and restoring. God is not the efficient but the formal cause of religions; he is not the workman. He is the model; man is the workman. He builds temples, sets up altars, institutes ceremonies, offers up sacrifices, prays aloud in the congregation, interprets religious thoughts, prophesies, and expounds.—*Emile Burnouf.*

* * *

Knowledge is the only real treasure, and the God-like only may possess it.—*Alexander Wilder, M.D.*

PSALM OF THE TWENTIETH CENTURY.

God is One, and besides Him there is no other. He is Being. All life is in Him; all consciousness, whether in form or released from form, is His—is Himself. He is Law. As he is eternal and unchanging, He could not think—could not “make” law, for thinking involves change; and to make either man or law would involve change in Him. He is Consciousness, Thought, Force, Life. Man may not image Him in wood, stone, gold, or thought.

God is Love. Inasmuch as ye have done it unto the least of these, ye have done it unto me, for I am all that lives in the lowest form, as I am all in the most celestial. Ye cannot love without loving Me. I am Love.

Life in form is making this discovery: that to ask God to come down and bless is profanation of the Divine Reason resident in man; it is taking the name of God in vain.

Man, the conscious, sees nothing but the Eternal Perceiver in him. What he sees is God, and nothing but God. All that is not God in his thought is there because of the animal sense still adhering to and inhering in form. The pure in heart see God. The heart will be purged of its earth-currents, and there will be nothing but God to see.

I am in the fire. I am in the whirlwind. I am in the water. I am Life. I am Consciousness. But these are not I. I am Love, and by love may ye (and shall ye) all come unto Me. Life in form is the way. Thought is the means. For the ultimate of thought is the truth, and I am the life, and that is love which is but the sum and end of law. The law in your members is the law of desire—ever seeking Me, never satisfied until it finds Me. He that seeketh Me beyond the bounds of himself is an idolater. Conscious imperfectness, which is my Presence in him, leads to fear; self-consciousness seeks its own safety. Hence your beliefs, your creeds, and your altars, churches, and sacrifices. The only altar is your own heart; the only sacrifice its blood, which you call “yours.”

Light has come into the world. Light and the Perceiver of Light are one.

Life is eternal; but men would have the body, its senses and emotions, also eternal.

The essence of the rose is exhaled from its perfectness of unfolding. We say it escapes. Can it go beyond the Universe? Can it be lost? Man is conscious in form that he may disengage consciously this Essence of Being—involved that it may be evolved.

Be ye perfect. The Kingdom of God is within you.

R. E. WHITMAN.

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At certain depths all bosoms communicate, all hearts are one. — *D. A. Wasson.*

AMONG GREAT THINKERS.

Nirkata: The gods are members of the One Soul.

Emerson: No law can be sacred but the law of our nature.

Sophocles: Where the cause is just the small will conquer the great.

Browning: A man's reach should exceed his grasp; or what is heaven for ?

Daniel Webster: I never allow another man to define my position for me.

Foster: Perseverance has been the radical principle of every great character.

Alexander Wilder, M.D.: Equal rights should include the right of equal opportunity.

Buckle: We know little of the laws of matter because we know little of the laws of Mind.

Carlyle: The wealth of a man is the number of things he loves and blesses, and by which he is loved and blessed.

Francis W. Newman: Mankind born in its lowest state has always discovered that Superior Mind acts in the Universe.

Homer: The man is hateful to me as the gates of the death-kingdom who hides one thing in his mind and utters another.

James D. Davis: It is my confiding belief that all law is law by Divine appointment, for a Divine purpose, and that all force is the ever-active Divine Will.*

Darwin: As far as I can judge, I am not apt to follow blindly the lead of other men. I have steadily endeavored to keep my mind free, so as to give up an hypothesis, however much beloved, as soon as facts are shown to be opposed to it.

Tyndale: The man who cannot break the bonds of experience, but holds only to the region of sensible facts, may be an excellent observer, but he is not a philosopher, and can never reach the principles that bind the facts of science together.

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REVERSING THE KINETOSCOPE.

"Impossibilities made possible by means of modern inventions in the electrical field" furnished the theme of a lecture by Professor G. Queroult, in the Paris Academy of Sciences. During some of his experiments he hit upon the idea to turn around photographic records and also the series of pictures seen through the kinetoscope, whereupon he proceeded as follows: Having photographed a plant at regular intervals and shown in the kinetoscope the growth, the development of the stem, leaves, buds,

* And necessarily beneficent in its operation.—ED.

flowers, and fruit, the same sequence of photographic pictures reversed was presented to the eye of the astonished academicians, who wondered at the fruit turning into flowers, flowers into buds, buds drawing back into themselves and disappearing, the leaves closing, getting smaller and disappearing, the stem getting shorter and shorter, until the earth closed over it. The most incredible things are developed before the eyes of a spectator, if a most ordinary series of pictures is reversed. A drinker takes up an empty glass and replaces it full upon the table; a smoker sees the stump of a cigar flying at him from the floor, takes it to his mouth and sees the smoke originate in the room, draws it up his mouth and into his cigar, which is gradually lengthened and finally replaced in the pocket. A wrestler, who has probably thrown away his garments, is recovered with them by their, so to speak, walking up on him into their places, while he himself performs motions of which we can understand nothing, because we never saw these most ordinary motions performed backward; a man, for instance, seated at a table before an empty plate, works hard taking bite after bite from his mouth, until the chicken is whole again on the dish before him, and the side dishes are also returned full to their places.—*American Journal of Photography.*

* * *

Commenting on the Bhakti Sutras (21—24) of Narada, wherein the love of the shepherdesses of Gokula to Sri Krishna is referred to, Mr. E. T. Sturdy, in his excellent translation of the Sutras, very recently published, gives expression to the following sentiments, to which we gladly direct the attention of our readers. He says: "Perhaps no Hindu allegory has been so aspersed; it has been made by some few debased people of India, as similar allegories have in other countries, an excuse for license under the cloak of religion. It has been used by the ignorant, by missionaries, and others, as a weapon of hostile criticism against Hindu religions. We may safely assert that none of these have read the original, but merely sought some means to destroy other people's religion in order to advocate their own. Time might better be employed in pointing out the original intention of the allegory by which they would elevate both themselves and the people with whom they come in contact. . . . Love is one, whether it be called that of Christ, Krishna, or any other individualized expression of Truth. As long as this cannot be seen, there will be the war of sects and religions, and the sending forth of missionaries to insult and irritate—to teach creeds, not Love and Truth. The love of Krishna is deep in the Hindu heart, and cannot be thus slighted with impunity. Yet under all these irritations the Hindu has yet to be found who would retort by any insult or criticism of the Founder of Christianity. To the Hindu such criticism of the pure and noble of any race or age is a dreadful crime, involving far-reaching retributive effects. It is a pity we do not think the same."—*The Brahmavadin, Madras, India.*

O MYSTIC ATOM OF THE AIR !

Ship ahoy! modern Argonauts—savants and sages—
Dredging for treasure in Learning's deep sea;
Briefly forsake your charts and your compasses,
And steer your stanch vessel alongside of me.

How did it happen? Forego the trite query;
Withhold the keen probes of the When and the Where.
Enough, patient seekers, I *glimpsed a real atom!*
And the shy little stranger plied thus, then and there:

- " O mystic Atom of the air! thy guest I fain would be;
Dame Science sets a scanty board: pray bid me dine with thee.
- " Enigma of the chemist's search, the physicist's despair;
No human sense, howe'er intense, e'er traced thee to thy lair.
- " Ultimate Unit, basic part of all that Space doth hold;
First, tell the fulness of thy life—how many ages old?
- " And, Atom, tell me of thy size; micrometers thou defy;
Though they suffice to gird the loins of Titans in the sky!
- " Reveal the mystery of thy form. Art shapeless? round? or square?
Thy surface—is it rough? or smooth? chromatic? dull? or fair?
- " Dost yield to gravitation's law? Our scales, though nicely set,
Responsive to the daintiest touch, have never weighed thee yet.
- " Why ceaseless thy vibrations? Dost never yearn for rest?
Or art thou slave on ether-wave to dance at Sol's behest?
- " Affinity, too, oft binds thee close with atoms not thy kin:
Art happy in the compound forms thus strangely wedded in?
- " Art happy in the molecule, with myriads forced to link,
To build the limpid dewdrop—the spicy-petalled pink?
- " To sparkle in a love-lit eye? to blush on cheek of youth?
To thrill in lips inspired to speak for justice and for truth?
- " To float the air on thistle-down? free, buoyant, undismayed—
O Atom! canst thou ever tire of Nature's masquerade?
- " And thus through æons thou hast moved the wheeling spheres among,
Unheeding universal blight—how kept thou strong and young?
- " And say, O primal traveller! do other worlds possess
Aught of flora? or of fauna?—man? hope and happiness?
- " In all thy cosmic wanderings, too, hast ever found a spot
Where Grace divine did not abide—where Love was not?
- " What Forces, to our lore unknown, in and about thee roll?
What part play'st thou in mortal mind? what in immortal soul?"
- I paused, and—oh! a cold, stern voice,
Thus taunting spake and said:
" Blind fool! where thou wouldst gormandize,
An Angel's feast is spread! "

J. GILBERT WILLIAMS.

THOUGHTS ARE THINGS.

The whole world is the outcome of Divine Thought. Everything which we know as phenomenal is the mere outside appearance which has in it the inner and living reality of Thought. All outside appearance is but the form which the thought takes for expression on these lower planes; and the whole Universe is nothing more than a Divine Thought in manifestation. That Divine, that God-like element is in man; it works through mind, and is the creative element. The more of that there is in the activity of a person, the more is he a creative energy in the world.

Every thought makes to itself a form. Every time that you think, a form is made in your mental atmosphere. A passing thought will only have a very transitory form; a thought which is constantly repeated will have a form which by these repetitions becomes stronger and stronger, and more and more permanent; so that according to the fixity and the motives of your thoughts will be the life of the thought-forms that you are continually generating around you. . . . Every thought which is loving and helpful, lives in the world of thought as a useful influence. And supposing that these good thoughts are directed toward people, then they go to the people to whom the will directs them, and, so to speak, encircle them with a protective and aiding power. And it is a real fact that every good and kind thought that you have of persons, every wish for their benefit, every desire for their happiness, is an actual, living thing that goes forth as a living entity, and lives as it were in connection with the person toward whom you have directed it as a protective agency, warding off danger and drawing good toward that person to whom you have sent this angel of your thought.—From "*The Birth and Evolution of the Soul*," by Annie Besant.

* * *

The field of philosophy is as broad as the universe. It includes all knowledge, human and divine—everything in action as well as in contemplation which is upright and good. It is practical in the noblest sense. To be speculative and visionary is to have insight and intelligence of the essential truth of things: to look beyond phenomena to the operating principle. It is a living for the ages rather than for the days, the holding of truth at its divine valuation rather than for its price in the market.—*Alexander Wilder, M.D.*

* * *

Produce in all a perfect rest and quiet from every care,
And guide each living soul to lose itself in the Mind Supreme.

—*Buddhist Hymns.*

BOOK REVIEWS.

THE NATURE CURE. By Marvin E. Conger, M.D., assisted by Rosamond C. Conger, M.D. 363 pp. Cloth, \$2.00; leatherette, \$1.00. Authors' Publishing Company, publishers, Chicago.

Among the increasing evidences that physicians generally are gradually breaking away from the moorings of orthodox materia medica, the present volume is one of the most significant. The authors boldly acknowledge that "the search for the elixir of life in the chemical laboratory," or in the mineral, animal, and vegetable kingdoms, will always prove a failure; and in conceding the importance of right mental action as a factor in all forms of healing, they give many hints as to the best means of employing the restorative energies of Nature in the care of the physical organism. These regularly graduated physicians vigorously denounce vaccination—even inoculation for any purpose—and expose the falsity of the "antitoxin" craze in an unanswerable way. This book, which contains half-tone portraits of the authors, is plainly the work of rational minds; and its common-sense conclusions may be read with profit even by those that have realized in their own experience the true spiritual principles of mind and their healing efficacy.

WHAT ALL THE WORLD'S A-SEEKING. By Ralph Waldo Trine. 192 pp. Cloth, \$1.25. George H. Ellis, publisher, Boston. [For sale by The Metaphysical Publishing Company.]

A most attractive book, from whatever stand-point considered. Its writing was plainly a labor of love, and its mechanical make-up is exquisite. It aims to unfold "the vital law of true life, true greatness, power, and happiness," an endeavor in which the author has admirably succeeded. The work has the rare merit of being at once idealistic and practical, gently guiding the reader along a most inviting path to a realization of his own superb endowments. It teaches the application of metaphysical principles to the affairs of every-day life in a way that compels their adoption by every student of human affairs. It is designed to call into action the latent spiritual forces of the race; to uplift and encourage the sorrow-stricken and the afflicted; to strengthen the weak and bring hope to the despairing; to unify true science and true religion, and to popularize the study of the higher aspects of being. The metaphysical literature of the age has had few more important acquisitions.

KARMA: A Story of Early Buddhism. By Paul Carus. 21 pp. Second Japanese art edition, crepe paper, silk, 75 cents. Open Court Publishing Company, publishers, Chicago.

A unique publication that is a distinct literary curiosity. It was printed in Japan, and is profusely illustrated by native artists, many of the full-page pictures being reproduced in colors done by hand. The story itself is equally fascinating, and has been translated into Russian by Count Leo Tolstoi, who makes this comment: "It seems to shed light on a new side of the two fundamental truths revealed by Christianity—that life exists only in the renunciation of one's personality, and that the good of men is only in their unification with God, and through God with one another." Collectors of rare specimens of book-making will be especially interested in this publication.

MONEY; or, The Question of Support. By Hugh James. 34 pp. Paper, 20 cents. Published by the author. [For sale by The Metaphysical Publishing Company.]

This is a suggestive metaphysical essay, on a somewhat unusual topic. It is a refreshing relief from the current partisan tracts on the financial question, and treats solely of the ethical and moral principles involved in this historic and vital problem. The author throws much new light on the subject of supply and demand by directing attention to the infinite Source of all abundance, pointing out the true antidote to the slavery of material wealth and the sordid craze for its accumulation. This essay is timely, practical, and deserving of a wide distribution among thoughtful minds.

* * *

"Dorothy's Travels in Nowhere Land, and Return to Glory Island," is the ample title of "an allegory of the soul," by Effie E. Blodgett, that is admirable in both conception and execution. Though primarily designed for the use of children, this little work may be read with profit by any adult in search of the higher truths. It is a charming story, replete with spiritual facts and practical wisdom that are applicable to all orders of human life. The metaphysical principles of existence have seldom been presented in a more attractive garb. ("The Life," Kansas City, Mo. Paper, 74 pp., 25 cents.)

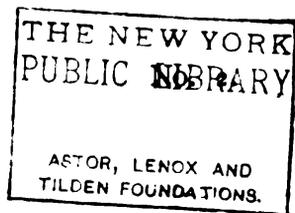
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"The Chicago Vegetarian" is the name of a new publication which deserves success. The perennial food question is discussed in its pages with signal ability. Its monthly menu reveals the wonderful possibilities of a strictly vegetable diet, and demonstrates one of the most interesting phases of human evolution. The journal is published at 46 McVicker's Building, Chicago, at 25 cents a year.

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DUALITY OF MAN AND NATURE.

BY C. STANILAND WAKE.

The position occupied by man as the "crown of creation," the being who, according to the legend of the Hebrew Scriptures, was made in the image of God, agrees with that assigned to him by modern science. He has been recognized as the highest work of Nature, and therefore as furnishing the key to her enigmas. There are those who believe that the universe exists phenomenally only in the mind of man, a notion which logically requires the human mind to be co-extensive with the universe. Without taking this extreme view, it cannot be denied that Nature and man are inextricably bound together. They are in a profound sense complementaries, seeing that man is dependent on Nature for the sensations which give him a knowledge of that which is external to himself; and, on the other hand, to man is due the formulation of the laws that govern the operations of Nature. Man's own mental development has been attended with the interpretation of Nature's methods, and thus he may be said to have given her fresh life and to have clothed her with beauty. Moreover, man has profoundly affected the economy of Nature within the orbit of his own action. He may, indeed, be said to have influenced her in an almost inconceivable manner.

So many human beings have existed on the earth that,

if none had died, there would not now be standing room. In dying, their bodies must have added to the soil a vast mass of matter acquired by them, directly or indirectly, from the atmosphere; but while living, they must have given off influences, physical and mental, which may have greatly modified the earth's environment, and, for aught we know, may have affected distant regions. The General Mind, of which psychologists speak as the product of human mental activity in the past, may have a more actual existence than is realized; and there may be reservoirs of force and energy, derived from living and dying human organisms, of which science has not as yet even dreamed.

Man is, therefore, more than a mere complement of Nature. Although he is not *the* Kosmos (a title that belongs to Nature as a whole), yet he may properly be described as *a* kosmos. As such, he is an epitome of Nature, a focussed universe; and, when his being becomes fully fathomed, the deepest mysteries of Nature will be uncovered and her innermost secrets made known. Hence, great as may be our present ignorance, man will know all in the ages to come, possibly even during this stage of existence; but if not, then in the clearer vision of a more spiritual state. The "Know Thyself" of the Delphic Oracle had thus a profound significance, not at all strange to the ancient philosophic mind, but which was made known only to the initiated. The ancients were careful observers of the moods of man and Nature, and it is probable that they had actually learned much more than we give them credit for. They had not, however, the necessary data for the formation of a perfect science of man, and it has been reserved for us to obtain a more accurate knowledge of the human organism and of Nature itself.

What, then, do we learn from modern science as to the being of man and Nature? One fact of great importance is gradually emerging from the researches of psychologists. It is that, notwithstanding man's organic unity—which cannot be properly denied, although much has been written respect-

ing the dissolution of the ego—a distinction must be made between man's individuality and man's personality. In this way alone can be explained many of the phenomena of hypnotism, and the curious cases of "double personality" which have become so numerous since scientific attention was first attracted to them. Under normal conditions of social existence, a man is known by his personality. He acts characteristically, being described as such and such a person according to his conduct in the affairs of ordinary life. Occasionally, however, the personality to which we have been accustomed disappears, the old memory is apparently lost, and another personality, having its own memory associations, is gradually developed. Well-established cases have occurred in which the new personality has controlled the organism for several years, or has alternated several times with the old one, threatening to become absolute master.

That these personalities really belong to the same individual, however, is evident from the existence of a basic memory common to both. It appears as if there were a cerebral lesion, which interfered with the continued development of the ordinary personality, or of the memory on which it is dependent, and that at this point the second personality starts its existence, like a shoot from the stock of a fallen tree. The co-existence of two independent series of memory associations, attended with a kind of dual consciousness, is not unknown to the normal state of human life. Indeed, it is the ordinary condition of mankind, as shown by the fact that many of the actions of daily life are performed without special attention, and while the mind is otherwise engaged. Thus two people walking along a familiar route will converse constantly without the slightest conscious attention to the way they are going. Dressing, the taking of meals, the performance of actions in ordinary routine, require little consideration, and the mind may be continually occupied with totally different subjects. Habit thus becomes "second nature"; that is, actions which were at first consciously performed have ceased

to be consciously governed, although they remain volitional in the sense of being voluntary. They are, indeed, performed by the organism, which is the real actor in all cases, but only when there is actual consciousness is conduct guided by the rational faculty, which is the attribute of the personality as distinguished from the individuality.

The real agent in habitual actions is the individuality, the relation of which to the personality may be seen by a consideration of the child nature. The new-born child cannot be said to have any faculties in the proper sense of the term. It certainly possesses organic functions, some of which are operative before birth; but its most important functions are still in abeyance. Yet from its inception the child has had an organic existence, with the potentiality of all its subsequent phases of development. That potentiality is due to its nature as a human organism, and has been acquired from those who have given it being. The child is the product of the two parental organisms, of which at first it is merely the unitary expression. The individuality of the child must be regarded as at first belonging to its father and mother, who thus live again in it, and as corresponding to the organism itself as a vital unit—apart from any external relation through the medium of the sensory or nervous apparatus. From the two parental factors the child organism inherits certain functional tendencies, which operate as ancestral memories and at first govern its action. With such tendencies are combined instincts and intuitions, which may be regarded as race memories.

The individuality of an organism is thus the unitary expression of all the influences transmitted through its parents from the infinite past, and is therefore the result of ancestral experiences. After birth, however, the child begins to have experiences of its own, and, as such experiences are multiplied and become registered in the organism as memory, the child gradually acquires a personality which conceals from view the organic ancestral individuality. In this distinction be-

tween the two factors that enter into the composition of every living organism, we have the key to the evolution of Nature; for it is a distinction that runs throughout the whole of Nature's manifestations, corresponding to that between the past and the future, the union of which as the present constitutes the organic condition of the whole. Every organism, like the Kosmos itself, is an embodiment of the past, which forms the subjective individuality out of which the objective personality takes its rise through the appropriation, in present experience, of the future. The organism is thus the medium by which the future becomes past—a change that is registered in the organism itself as a modification of the individuality. A storing of experiences corresponds to the past; therefore, the personality itself, which answers to the present, is merely the presentation of the future on its way to become past. Thus man as a present existence is the representative of both the past and the future; and as these are, in reality, merely the same thing under different aspects—one corresponding to the evolution (or unrolling) and the other to the involution (or inrolling) of the eternal Now—he may be rightly described as an expression or focussing of Kosmical existence.

The past and the future meet in other organic beings besides man, but he alone can attain to a consciousness of the relation in which he stands toward Nature. The animal is sensible of the distinction between itself and its environment, and makes the distinction in action but not in thought. Thus the mind of man alone is fitted to be the interpreter of Nature, which he is able to understand through his power of analysis: the antecedent exercise of this power being essential to the formation of a rational synthesis—therefore to the formulation of the laws that govern the operations of Nature, as well as the activities of mind itself.

If the Kosmos stands for the eternal Present, it must be because it includes both past and future as varying phases of its being, which is the substratum in which the individual-

ities of all finite beings are rooted. The past and the future are, indeed, the same under different aspects, and they represent the duality of Kosmical existence—as force and energy (inaccurately termed by physicists “potential energy” and “kinetic energy”) are dual manifestations of Power. Moreover, as an embodiment of the past, every organism is an expression of force. It must also be an expression of energy which represents the future. Force is merely a name for concentrated power, such as is exhibited by a compressed spring. Energy is a name for the same power radiated, i.e., manifested in external action. Thus force is internal activity—that which gives coherence and strength to a body; while energy is external activity—that by which a body makes its power known. Force is really stored up energy, which appears as internal motion, and energy is force given off, i.e., motion externalized; so that energy and force are mutually transformed under the influence of the organism.

If, instead of regarding the animal organism as a whole, we consider it under a dual aspect, we may treat it as separable into two parts, one of which represents the activity of the principle of concentration and the other that of the radiative principle. These two activities constitute the polarity of the organism, and they correspond to the force and energy of physical manifestations. As thus stated, there is no difficulty in identifying the two organic factors that embody those principles. Although the muscular and nervous systems are closely connected in origin, yet they develop differently, and, complementary in their action, finally stand in opposition to each other.

The chief centre of the nervous system is the brain, which is the great source of energy, just as the muscular system is the source of force for the organism. The power of contraction and expansion that constitutes the function of a muscle proves that it is a storehouse of the internal motion to which the term “force” is applied, and which is always ready to be transformed into energy by external action. The greater

muscular strength of man as compared with woman, especially in the upper part of the body, might be supposed to prove that the muscular system is there chiefly developed. But if we consider the great size of the muscles of the loins and thighs, and that these are more voluminous in women than in men, we shall see that the chief seat of muscular development is in the lower part of the body. This is required by the fact that the legs and feet support the body. It is the same with four-footed animals, whose greatest muscular development is almost always in the loins, as the hind limbs must bear the weight of the body whenever, for any reason, an erect attitude is assumed.

But the most important organic feature of the muscular system is its association with the sexual and excretory organs, a fact of great significance in connection with the actual nature of the organism. Haeckel, in his "Evolution of Man," points out that the "remarkable secondary combination of the urinary and the sexual organs into a common 'urogenital apparatus,' or 'urogenital system,' is highly characteristic of the higher vertebrates." There must have been some reason for such a combination, and it is to be found in the fact that the functions of the two sets of organs have much in common. Different as are their products, not only are both excretory, but both are due to the activity of the same principle—concentration. This operation has relation, moreover, in both cases to the *individual*, although the excretory organs proper are concerned with the removal of products whose retention would be deleterious; while the sexual organs are concerned with the reproduction of the organism itself—a function of great importance.

Haeckel states that reproduction is "a form of nutrition, and a growth of the organism to a size beyond what belongs to it as an individual; so that a part is thus elevated into a new whole." This is especially true of the lower forms of animal life; but, since the development of sexual reproduction, this has become equivalent to coalescence or conjunction, in which

one individual results from more than one, which individual, as a rule, "possesses a higher function than that of the two units from the coalescence of which it sprang." Haeckel places conjunction in opposition to propagation. In propagation, two or more new individuals arise from one, a process undoubtedly opposite to that of reproduction, in which one individual arises from two. In the latter case we have the result of concentration, while the former exhibits the action of radiation. As reproduction belongs to the lower part of the organism, where the muscular system has its chief development, so propagation belongs to the higher part of the organism, where the nervous system is most fully developed. Thus propagation is the expression of energy, having reference to the growth of the personality; and reproduction is the expression of force, having relation to the outgrowth of the individuality and to the continuance of the race consequent thereupon.

As the functions of reproduction and propagation belong to the same organism, their action must be complementary, although opposed, as is the case with the muscular and nervous systems, in which the principles of concentration and radiation are respectively embodied. But these opposing activities are exhibited by both poles of the organism. For concentration of matter is attended with radiation or emission of motion, and radiation of matter is attended with concentration or absorption of motion: as the chemical union of two bodies produces the emission of heat, their decomposition being accompanied by the absorption of heat. We have here the secret of the relation of psychology to physiology, for the former has reference to the function of the organism, which is motory, and the latter to the structure, which is stable. The right understanding of this point is essential to the knowledge of man's nature as a microcosmos; yet a sufficient explanation of it in terms of modern science is still wanting, because we forget the important position occupied in Nature by the principle of organization, or co-ordination.

We are here concerned, however, with the physiological relations of energy and force, as to which it is evident that, as the molar phase of energy, or radiative motion, is light, its physiological correspondent must be sought in the sense of sight. The function of sight is isolation, and the condition of its operation is neurosity. The molar phase of force—gravitation, or concentrative motion—has for its physiological correspondent the principle of combination, or coalescence, the condition of which is muscularity, its organic reality being sex, which is clothed by Haeckel with the character of a special sense. But energy, whose special organic associations are with the nervous system, is the characteristic of the male among animals; therefore force, whose special associations are with the muscular system and its allied urogenital system, should belong more particularly to the female. As male and female alike, however, have both nervous and muscular systems in combination, they must each be embodiments of energy and force, although the former is predominant in the male, and the latter, as the principle of concentration, in the female. This explains why the woman is the child-bearer. For the child-germ is the product of the operation of the force principle; therefore—though the father, as the chief possessor of energy, supplies the principle which sets in motion its foetal development—it properly belongs to the mother.

In the process of development, both of the individual and of the race, the male, as the expression of energy, may be regarded as embodying the principle of Evolution, and the female, as the expression of force, that of Involution. The undulatory motion which is the dynamic aspect of light is only a special phase of evolution, the material condition of which is atomic repulsion: as the spiral motion which is the dynamic aspect of gravitation is merely a special phase of involution, of which the material condition is molecular cohesion. But the mediation of the ether is necessary for the transmission of light-energy, and to the action of that substance we must also ascribe the concentrative process called

gravitation. We may thus say that both evolution (radiative activity) and involution (concentrative activity) are traceable to the ether. This would not be possible unless the ether had a peculiar constitution.

The general opinion is that this substance is in a viscous state similar to a mass of jelly, possessing considerable rigidity as a whole, and yet permitting the free movement of bodies within it. Moreover, the ether is sometimes spoken of as having a spongy nature, and this would seem to be required by its absorbing and emitting the energy transmitted to the earth by the sun. Probably the real state of the ethereal substance—which is not *ethereal* in the ordinary sense of this term—is that of a mass of elastic fibres. The fibrous state would seem to be required by the fact that tension and torsion are the conditions necessary for the functional activity of the ether. Its tension gives rise to undulations which are transmitted to us as light, or molar energy; and to its torsion, or side pressure, is due the spiral motion which gives the concentrative force of gravitation. According to this view, undulation is only a name for evolution, and spiralization a name for involution. Hence, we may see in the ether the kosmical representative of the organism, wherein are united the nervous and muscular fibres which are embodiments respectively of energy and force. The physical body must be regarded, indeed, as an extension of the ether, the dual aspects of which stand in a negative and positive relation to each other—as expressions of the opposing principles of radiation and concentration, which appear, in physical nature, as energy and force.

This introduces, however, a third factor into the kosmical system—that which gives it the organic or co-ordinating principle of which the two other factors are really the dual manifestations. This duality is exhibited throughout the organic world in the distinction between physical and psychical activity. Psychically, it is observable in the opposition between the affective and the effective elements of man's being

—Feeling and Will, each of which, moreover, has its negative and positive aspects answering to the energy and force of the physical world. The province of Reason has also its affective and effective elements, of which one supplies the condition, or law, of its activity, and the other the thought which is its instrument. To the realm of thought belong the Same and the Different, which in Plato's system form the two lower elements of the Soul of the Kosmos. In like manner, Plato endows the human body with two inferior souls, the energetic soul and the appetitive soul, both of which are mortal. The immortal brain-soul answers to the Reason of the Kosmos, that which gives it organized form; and thus it supplies the principle of co-ordination whose presence constitutes the unity of man as of the Kosmos. Every organism, therefore, whether it be universal or limited, is a unity which manifests itself, psychically as well as physically, under a double aspect. In one aspect it appears under a negative rôle, where an analytic process is attended with the setting free of energy. Under the other aspect it is positive, and here there is the absorption of energy which accompanies the synthetic process. By the co-ordination of these processes, however, the unity becomes a trinity; and it has now to be shown that the true monistic philosophy recognizes both Man and Nature as having a trinity of being, notwithstanding its duality of operation. But this must be reserved for another article.

INTUITION.

BY B. F. UNDERWOOD.

All who have given any thought to the subject recognize a difference between intuition and reason. Intuition is commonly called immediate perception. This is inadequate. Intuition is rather a perception of relations than a perception of objects, because its decisions are not always demonstrable to sense. That two objects placed beside two other objects form a group of four, can readily be seen by the eye. But, if five hundred objects are placed beside five hundred other objects, the eye does not see instantaneously that the total is one thousand, although intuition sees the equivalence of ratios with the same lightning swiftness in the latter case as in the former.

The truth respecting the square of the hypotenuse in the forty-seventh proposition of Euclid is learned by reflecting and reasoning. The truth expressed in the axiom: If equals be taken from equals, the remainders are equals, is perceived by intuition. The axiom is self-evident, because no other relations are implied beyond those specified in the terms of the statement. The mind, therefore, in apprehending the terms, apprehends the equation of the terms. To a mind possessed (through experience) of all the relations expressed and implied in the terms of its proposition, any truth is self-evident.

Intuition perceives necessary truths because truths so distinguished express relations that are simple, constant, and familiar, and from which all contingencies are therefore excluded. Contingent truths are perceived, not intuitively

but by reasoning, because (1) the relations they express are complicated, (2) there is a possibility of variation in the terms, and (3) not all the co-operant factors can be discerned beforehand. But truth is truth. One truth is no more necessary than another. It is our discovery of a certain class of truths, not truth itself, that is contingent.

Intuition enters into all our judgments. It sees relations beyond our powers of demonstration, because back of it is a fund of race experience, organized and consolidated in the form of adjustments, of aptitudes, and of predispositions, compared with which one's individual experience is inappreciably small. Our intuitions of space and time, to which our relations have been constant throughout our existence as a race, are constructed of experiences which lie so far back in the forgotten past that their elements can scarcely be detected. We have rational intuitions and moral intuitions, whose elements are so difficult to trace that many yet regard them as primordial endowments, rather than as products of development. Viewed in the light of modern psychology, the quickness with which intuition sees relations that do not admit of sensible demonstration is not surprising. But it is so common to mistake inference, prejudice, and even passion for intuition, that all sorts of extravagant claims have been made; and these claims are by no means confined to the ignorant.

Organic evolution makes investigation of intuition a part of the study of heredity. For metaphysical phrases like *a priori* forms of thought, are substituted the terms aptitudes, tendencies, predispositions, inheritances—words that indicate our dependence upon the past as the source of our physical, mental, and moral nature. In every stage of evolution, from lower to higher conditions, the human mind and body have been correlated. The capacity to perceive the truth of an axiom, as well as the ability to walk
✕ erect, has been acquired. Does any one who holds to the theory of evolution suppose that man slowly learned to walk

erect, but from the first possessed intuitive powers by which he could perceive axiomatic and moral truths? The difficulty with the old psychologies is that they deal only with the mind of the adult and of the highly evolved individual, ignoring the fact that the natural equipment of the adult is slowly developed from the conditions of infancy, and that the higher faculties of civilized man have been evolved from savage and bestial conditions.

When Kant wrote, there was no science of psychology based upon evolution. In the light afforded by subsequent discoveries, he would probably see, were he now living, that his philosophy is inadequate to meet the requirements of today. With his great intellectual powers, he would doubtless clearly realize that our ideas of space and time and our rational and moral intuitions, although irreconcilable with the experience-philosophy which he opposed, are in harmony with the larger philosophy of evolution. This philosophy recognizes in the individual mind the a priori element for which Kant contended, but, instead of stopping there, finds that the element which is a priori to the individual has its origin and explanation in the experience of the race. This is as true of the intuitive powers of man as of the instincts of the lower forms of life. They are all spiritual in their nature.

If evolution be regarded as only a differentiation and development of organic structures, and the spiritual life which pervades the universe and embodies itself in these ascending forms be ignored, what is there to account for even the sensibility of the worm? The mind of man must have a spiritual basis, which in its essential nature we may believe is eternal, partaking of noumenal being. Evolution is the process by which man, inheriting the accumulated life-experiences of the race, has, in this order of being, reached his present condition.

"All experience past became
Consolidate in mind and frame."

For philosophic discussion, the word experience requires a wider meaning than ordinarily. They who have studied

supernormal phenomena know that there are means of acquiring knowledge in which the sensory channels are not employed; and such knowledge, gained by or through the subliminal consciousness, would seem to imply strata of consciousness beyond our ordinary conscious life, and experiences that transcend those of our present conscious plane of activity. The reincarnationists see in such facts indications of the doctrine of pre-existence. Metaphysical transcendentalists, as they come to recognize the facts, are likely to cite them as proofs of the weakness of the experiential theories of knowledge. Those who adhere to the terminology and associations of the experience-philosophy will see that, as it has been modified and enlarged to meet the demands of evolution, so it will need further enlargement to make it consistent with clairvoyance, telepathy, and other supernormal phenomena. As the word experience was widened to include not merely the experiences of the individual but those of the race, accumulated and transmitted as aptitudes, tendencies, and intuitions, so it must be further widened to include those psychical activities that are not registered as memories in the conscious mind.

THE KABBALA AND " BEING."

BY C. H. A. BJERREGAARD.

For our present purpose it is unnecessary to discuss the origin, authorship, etc., of the Kabbala. It is enough to say that the Kabbala is the esoteric sense of Judaism in its most philosophic aspect. It is the " received," traditional understanding of certain dogmas and rituals. It is a theosophic view of Being; not Theosophy in the modern sense, but the " wisdom of God " in the old sense, which presupposes a union of God and man. Theosophy is wisdom, not " from " God, but " of " God; i.e., it is God in man speaking, acting, doing, etc., not man speaking, acting, or doing in or by God. The old sense of the term is God revealing himself in man as in the Christ.

The Kabbala is a Theosophy that reveals Being in Nature rather than in man, though the great Being thus revealed is shown in the human form. In the Kabbala we see Being humanized in nature. We cannot begin to understand the Kabbala if we treat the books called by that name in the same manner as we ordinarily treat books. Its wisdom cannot be read by any intellectual process: it can only be attained by living it. We must be merged in the Beloved to understand the beauty of the Beloved. Love is the alchemic dissolvent. If we love, we stand on that dimensional plane immediately adjoining our present ones. I do not like to term it " fourth dimensional." I call it simply the fourth plane. Let me express my meaning by a diagram:

Matter is known as solid, fluent, gaseous, and under a fourth form;
Spirit is known as knowing, willing, loving, and under a fourth form;
Soul is known as vegetative, animal, human, and under a fourth form,

—which fourth form is that of Being: a form expressive of Wholeness, Divinity, etc. To the three existences, Matter, Spirit, and Soul, comes a fourth existence, which is likewise divided into four forms, not even the names of which are known to the present world.

To Matter, answers the Kabbalistic world Aziah, especially that unknown fourth form, spoken of above—the World of Action. To Spirit, answers the Kabbalistic world Yetzirah, especially the unknown fourth form—the World of Formation. To Soul, answers the Kabbalistic world Briah, especially the unknown fourth form—the World of Creation. To the fourth existence, said to be divided into four forms, answers the Kabbalistic world Atziloth, which is the Archetypical World. None of these worlds are first or last, above or below, inner or outer; they are both up and down, here and there. They move forward and backward and sideways at the same time. They are not conditioned by space and time. They do not exist apart, but only as a Whole, being the father, mother, and child of one another. They express the Kabbalistic idea of Being cosmologically.

The intellect is utterly incompetent to understand this mystery. As already stated, we must live into the fourth plane to understand it. Thus we get Kabbalistic theosophy, or the Kabbalistic philosophy of Being. I have elsewhere shown how this "living into" the fourth plane is accomplished. In former essays of this series, where I speak of Color and Numbers, the key has been given.

Besides this cosmological theosophy of Being, the Kabbala has a theological one—in its teachings about the Sephiroth. In the Kabbala, Being is called "En-Soph," or the Endless, the Boundless; and by this term is conveyed the idea of the Non-Existent, for that which intellect can neither grasp nor depict is in a sense not existing to us. The En-Soph has neither will, thought, nor action. By these characteristics we readily recognize Being; for, having no will, no thought,

and no action, It cannot be proved. Said the "Ancient Sage" :

"Thou canst not prove the Nameless;
For nothing worthy proving can be proven,
Nor yet disproven: wherefore Thou be wise,
Cleave ever to the sunnier side of doubt,
And cling to Faith beyond the forms of Faith!"

The medium by which the En-Soph is known in the world is the ten Sephiroth. These Sephiroth have been understood by various mystics to be substances, intelligences, powers, principles, entities, attributes, or organs of the Deity, all of which terms are equally correct and useful to the student who intellectually endeavors to grasp the fulness of the Sephirothic revelation. Under such terms, the Sephiroth are simply various forms of Being. They are not creations, but emanations. A creation implies diminution, whereas an emanation does not. The Sephiroth and the En-Soph form a unity, the former differing from the latter only as light differs from fire. On one side they are boundless, on the other finite. If we compare the world to a gigantic tree, and think of the root as being in the spiritual world of the Sephiroth—or as an immense sea fed by a spring everlastingly gushing forth—we have a good mental picture of the En-Soph and the Sephiroth and their relationship. In the Sephiroth, the En-Soph (Being) is blossoming and bearing fruit in the world. They are open within but closed without.

Retaining my picture, I call the branches, leaves, and fruit of the world-tree, the Sephiroth, or the elemental forces of the world, the "nature-spirits" of Jacob Bœhme, the "archetypes" of Plato, etc. Through these forces we are directly related to the En-Soph, or Being. The occultist will see the practical use of this. The healer will know where to place his patient, and the saint climbs readily "the golden stairs" to Union with God—the goal of all mysticism. We can command the Elementals. Though they are infinitely stronger than we, we hold sway over them in virtue of our humanity. Manfred calls:

"Ye spirits of the unbounded Universe!
* * * * *
Ye who do compass earth about, and dwell
In subtler essence, . . .
I call upon ye by the written charm
Which gives me power over you—Rise! Appear!"

The Seven Spirits answer:

"Earth, ocean, air, night, mountains, winds, thy star,
Are at thy beck and bidding, Child of Clay!
Before thee at thy quest their spirits are—
What wouldst thou with us, son of mortals—say?"

It is instructive to compare the nine orders of the three hierarchies of Dionysius with the Sephiroth. According to Dionysius—a name that stands for Western mysticism—immediately upon the Trinity, corresponding to Kether, come Seraphim, "all flaming and on fire," and Cherubim, "glorious beings of light, shining in nature." The first, called "wise lovers," correspond to Binah (Intelligence); the second, called "loving wisdoms," correspond to Chokhmah (Wisdom). Dionysius says we place ourselves in communion with the first by "our universal charity"; with the second by "divine wisdom." The Seraphim and the Cherubim unite in the Thrones (or Seats), the third order of the first hierarchy, who themselves also are wise, loving, and "kingly"; they correspond to Tiphereth (kingly beauty). We commune with them by "being just."

In the second hierarchy we note first Dominations, "an express image of the true and archetypal dominion in God;" they correspond to Geburah (strength). The next order is Virtues, in which are "zeal and care and energy, that all things in God may be strongly and manfully valiant in chaste and masculine virtue;" they correspond to Chesed (mercy). With the first we commune by self-control; with the second by compassion for suffering. These two, Dominations and Virtues, unite in the Powers, which "exhibit in themselves the Divine unity, simplicity, power, and authority." They,

too, correspond to Tiphereth (kingly beauty). We commune with the Powers by resisting temptations.

The third and last hierarchy consists of Princedoms, Archangels, and Angels. The first, "an image of the true and exalted principality in God," correspond to Hod (splendor). The second, "a certain supreme, wise, and virtuous power," correspond to Netzach (victory). The third order, Angels, are "tidings bringers," and the ultimate result of all the emanations, hence so beautifully corresponding to Yesod (foundation). As all the Sephiroth unite and coalesce in Malkuth (the kingdom), so the Hierarchies are a Unit. With the Princedoms we commune by humility; with the Archangels, by "the study of the Divine Law"; with the Angels, by obedience.

It seems strange that the world has not discovered these relationships before. No doubt many occultists know these secrets and keep them. But in this New World in which we live there is no reason for keeping such secrets for selfish use. Let all mankind know them and place itself in communion with the powers "sent to minister" unto us. Being is free to all. God is to be had for the asking.

In the Sephiroth we meet Being in tangible forms. They are the active energies of Being: the active principle—

" In all things, in all natures, in the stars
Of azure heaven, the unenduring clouds;
In flower and tree, in every pebbly stone
That paves the brooks; the stationary rocks,
The moving waters, and the invisible air."

Speak of Nature as much as you like when you enjoy the landscape, or study the "impenetrable cell of the silent heart," or look into the "gentleness of heaven"—

" The Being that is in the clouds and air,
That is in the green leaves among the groves,"

is the Sephirothic revelation. The Orphic song you hear vibrates with "high and passionate thoughts," or laws (if you

like so to call them), and they are "the soul of all the worlds." In your aspirations "the holy essence rolls;" in your ideal longings the "one God, the one Law, the one Element, the one far-off, divine event, to which the whole creation moves," reverberates. Your vision, song, aspiration, and longing are moved by one living soul—Being, in Sephirothic multiplicity.

Leibnitz's famous "Monadology" defined the Sephiroth as monads. From that work I translate the following: "The monad is a simple substance, entering into those which are compound: simple, that is, it is without parts." "Monads are the veritable atoms of nature; in one word, the elements of things." Atoms, to Leibnitz, are centres of force—"spiritual beings, whose very nature it is to act." They are not mere forces, as mechanics may define them, nor mathematical points; they are beings which, as Faraday has said, "extend, so to say, throughout the whole of the solar system, yet always retaining their own centre of force." * One Sufi poet said: "God made every atom in space a mirror, and fronteth each with his perfect face;" and another said: "Cleave an atom, and in it you will find a world."

Leibnitz's atoms, or elementary vital forces (or Sephirothic groups, as I call them), do not act mechanically, but from an internal principle—Being. They are incorporeal yet real units, inaccessible to all change from without, and subject only to internal movement. They are indestructible by any external force. They have no beginning or end; yet every beginning and end is in them. They have no limits or boundaries; yet they contain all limits. They are eternal; yet they exist in space and time. They are representative beings; yet they reflect one another, and are living mirrors of the universe within their own sphere.

Leibnitz further says: "The monads have qualities; otherwise they would not even be entities." The qualities attributed to them make them appear very much like living.

* Faraday: "Life and Letters." Ed. by B. Jones. Vol. ii., 278-9.

rational beings. To my mind they seem like those little beings represented by Raphael—a head upon a pair of wings, or pure intelligence without body. Leibnitz says we “ may give them the name of Perfection (entelechies), inasmuch as there is in them a certain Completeness (or Perfection). There is a sufficiency which makes them the sources of their own internal actions, and, as it were, incorporeal automata.” “ All simple substances, or monads, may be called souls.” This last remark reminds us of Philo’s “ logoi,” and Scaliger’s “ seeds of eternity.”

It is true that “ Being dwells in all things in fulness;” and what is the Universe but the “ fulness of Him that filleth all things with all things?” But it is also true—a fact especially emphasized by the mystic—that “ there is a world of creatures, of living things, of animals, of Perfection of souls, in the minutest portion of matter. Every particle of matter may be conceived as a garden of plants, or as a pond full of fishes—all swarming with life.” Let us not take these words as space definitions. In mysticism we know neither large nor small. In these words we hear two notes—one that leads us into the Vast, another that creates states of concentration: one that on the lines of intensity seeks the great Being. It is by the latter that we enter the realm of the Sephiroth. The note is the way; the means are given above.

“ Like seeks like ” is an invariable law. The powers of intensity are to be sought by intensity—concentration, in fire, in love: “ Love, creation’s final law.”

Thus far I have spoken of the Sephirothic forms of Being as objective; but they are not only “ outside ” patterns, or moulds: they are the very Ground of our individual existence. They are not only “ the world of Sephiroth,” or “ the world of Emanations:” they are “ the Primordial or Archetypal Man;” our own innermost Self; “ the Heavenly Man.” Kether (or the Crown) is the head; Chokhmah (Wisdom) is the brain; Binah (Intelligence) is the heart, or understanding. These three form “ the head.” Chesed (Mercy, or Love) is

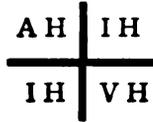
the right arm; Geburah (Strength) is the left arm; Tiphereth (Beauty) is the chest. These three form the second triad. Netzach (Firmness, Victory) is the right leg; Hod (Splendor) is the left leg; Yesod (Foundation) is the genital organs. These three form the third triad. All nine Sephiroth, or three triads, are harmonized in Malkhuth (the Kingdom). Ezekiel saw the Archetypal Man in the mysterious chariot, and thus saw the real man. Any one may now see that vision in his own hand, when outstretched toward the sun.

The reader who has attentively followed the train of thought in former essays of this series will notice the different expression given by Israel to Being. In the former we met almost everywhere only cosmic forms; in the Kabbala we get psychological forms, and these have become personifications of the theological attributes of Being. We also get naturalistic forms. The naturalistic form of Being in the Kabbala is that of Alehim (Elohim), "gods many and lords many," whom the heathens feared and worshipped. Alehim is derived from El, which signifies "strong," or "mighty." Of El I have spoken at length in former papers. Let me here in addition quote the new Bible, Oahspe, the most modern Kabbalistic work (p. 130):

"Man drew a circle and called it O, for it represented that which was without beginning or end, and which contained all within it. Then man drew a line cutting through the circle from east to west, to represent the light of the east travelling to the west. Then man drew a line from below upward, cutting the circle at right angles with the horizontal, to represent the one road of all things—from the bottom upward forever. The first line man called E, for it was the same that the wind speaketh in the leaves. But the second line he called Ih, for it represented that unseen shaft that cutteth all things in twain. And when man had completed the engraving, he called it E. O. Ih, which is now pronounced 'Jehovih.'"

The O is the Kingdom, Malkhuth—the Circle of Existence; the E is sound—longitudinal vibration; the Ih is the transverse or luminous ray. Thus Jehovah is a purely natural form of Being, according to Oahspe, and the Kabbala read with this key gives some very curious results. Both

I H V H (Jehovah) and A H I H (Eheieh) convey the idea of existence. Eheieh is "the glyph of existence." If we place the two names within the arms of a cross made by longitudinal and transverse vibrations, we obtain:



—an expression for Being, the same in the Old Testament, the Kabbala, and Oahspe. And who is the Eheieh—"I am that I am," the IS (Isis)—but the same as the Elohim, the Nature Spirit, the El of all mythologies and religions? The clairaudient scribe of Oahspe also heard in nature the word "Elohim" (pp. 366-7):

"As the wind whispereth E in the leaves, and uttereth O in the ocean's surge and in the thunder above, and Ih in the winter's shrill whistle, so came the name E. O. Ih, which hath become Jehovih, and Eloih, and Elohim, and Wenohim.

"Eawahtah said: I am Thy servant, O Great Spirit. What shall I call Thee, that the tribes of men be no longer distrustful? Then answered the Creator: Call Me after the wind, O Eawahtah!

"Eawahtah said: How after the wind? The Great Spirit said: Come with Me, My Son. Then Eawahtah walked along and came to a place where the wind blew in the leaves.

"The Creator said: Tell Me, My Son, what saith the wind in the leaves? And answered Eawahtah: E! Then the Creator took Eawahtah to the big sea water, and asked: What saith the wind in the water, My Son?

"And Eawahtah answered: Go! Then took the Creator Eawahtah to the high crags, the rocks above the clouds, piercing, where the wind whistled; and He said: What saith the wind, My Son? And Eawahtah answered: Quim!

"And the Great Spirit said: Call Me Egoquim, O My Son. I am three in One; the earth and all that is in the earth and on the earth, and all the stars and moon and sun; they are one of My members. And the air above the earth, the Atontea, is another member of My Person. And higher yet, in the high place above the air, is the ether, the great penetrator; and that is the third member of My Person. I am everywhere, far and near; all things thine eye seeth, all things thine ear heareth, are of Me and in Me."

To lovers of Nature, this naturalistic form of Being will easily commend itself, bringing them to the highest (theosophic) spirit of the Kabbala. Students of a theological trend of mind will indulge in a study of the Sephiroth as theological attributes of the Most High, and will see them not so much as powers as work-manifestations of a personal Creator and Providence. An historic examination of the Kabbalistic literature will readily prove the justice and correctness of my assertion that by far the greatest number of published studies on the Kabbala are theological. It is to be lamented that this is so; but we must hope that the naturalistic study of the Kabbala will soon find earnest devotees. The field is large and the soil is rich.

ANALYSIS OF ANGER.

BY AARON M. CRANE.

(*Part II.*)

Jesus teaches by parables drawn from subjects familiar to his hearers. It is proper to deduce from these illustrations the general principles they are intended to illustrate. Offering gifts on the altar of the temple at Jerusalem was as familiar to the people of Judea as going to church is now to the people of Europe and America. They all knew that, under the Mosaic law, the ceremonially impure or unclean person could not offer gifts upon the altar because it was held that his impurity made him unworthy. He must first cleanse himself, or be purified in the prescribed way. It is to this that Jesus alludes when he says:

“ If thou bring thy gift to the altar,
And there rememberest that thy brother hath aught against thee.”

Jesus taught mankind to call God Our Father; hence, with one Father all men are brothers, and this precept thus becomes universal in its application; yet, as he said on another occasion, it is “ to those who hear,” that is, those who understand. While it is addressed specially and directly to each one who hears, and, so far as that person is concerned, to no one else, yet it is just as specifically directed to every hearer.* It is for each individual; therefore, for all mankind. It may refer to that which no one but the hearer can know,

* The grammatical form of the language (second person singular of the personal pronoun) is conclusive on this point—as to the case immediately under discussion. If I am hearing, it is to me and to no one else, so far as I am concerned.

as well as to that which is widely known; yet it is for the hearer exclusively, without reference to any other.

The language is also comprehensive, containing neither modification nor exception. No question is raised about the magnitude of the difficulty. The language applies to the least as well as to the greatest things. There is nothing in the statement about the cause of the trouble; which one began it; which one was in the wrong; or which one should make the first advances toward settlement. These considerations have nothing to do with the case, as the Master presents it. The only question to be considered is whether the hearer recognizes that his brother has aught—the slightest thing—against him. Does he perceive that his brother is offended? If so, it follows that there must be somewhat of the same error in himself. If there were not he would not recognize that his brother had anything against him, because the separation between truth and error is so complete that neither recognizes the other. If he sees a mote in his brother's eye, then there is a beam in his own eye.* The presence of this recognition renders him unclean, not ceremonially but really—therefore unfit to offer on the altar his gift to the Lord. Only purity can come into the presence of God. This fact not only justifies the advice which follows, but makes any other advice impossible: "Leave there thy gift before the altar and go thy way." This is imperative in both points—leave, and go. But the condition may be changed, and thus the difficulty removed; otherwise Jesus would not have directed that it should be done. He never asks any one to do what is impossible. The remedy is included in the concluding words of the same sentence that declares the disability—so closely does he unite the remedy with the error:

" First be reconciled to thy brother,
And then come and offer thy gift." †

* This idea is expressed more at length in Matt. vii. 3-5, where it is clearly indicated that the one that would judge, seeing error in another, is in as much greater error as the beam exceeds in size the mote.

† As good scholastic authority as is to be found in Europe or America

Jesus does not say, Reconcile thy brother, but, "Be thyself reconciled to thy brother"—in total disregard of any question as to which may be wrong. Neither does the language admit of either a double or a doubtful meaning. Jesus does not say, Seek reconciliation. That would introduce another person, and it might also admit an excuse for the hearer, because there would be something depending on what the other might do. He says, "Be reconciled"; that is, remove from self this recognition of discord. The language is peculiarly exacting. It is only such self-reconciliation that is complete, because, so long as the hearer recognizes that his brother has aught against him, just so long will there be left in his own heart a trace of irreconciliation. Jesus requires such a cleansing of self as results in perfect purity.

This preliminary of reconciliation having been effected, the hearer is ready to participate in the act of worship, just as, under the ceremonial law then in force and in practice among the Jews, when the ceremony of purification had been completed the man could take part in the temple worship and offer gifts on the altar to the Lord. Says Jesus:

"Agree * with thine adversary † quickly,
Whiles thou art in the way with him."

defines the Greek verb, here rendered "be reconciled," by the phrase, "be changed throughout;" hence, when applied to the relationship of one toward another, where discord has come between, it means, "renew friendship with that one." The Master's precept becomes clear when the literal meaning of the word is introduced into the sentence, which then reads: "First be thou 'changed throughout' toward thy brother; then come and offer thy gift." If the change is "throughout," remembrance cannot be left in the heart. Under this teaching, even the recognition of anger in another must be cast away.

* The Greek word here translated "agree" is said by one excellent authority to mean, "be in good mind;" and another defines it with the phrase, "be of a peaceable disposition." The English word "agree" does not necessarily include in its meaning such a change of mind or disposition as is indicated by these definitions; but this mental change constitutes the essence of Jesus' precept in this illustration, the same as in the preceding one.

† The word "adversary" here stands for a Greek word that properly means, "opponent in law"; and the remainder of the sentence introduces the judge, the officer, and the prison, all in accord with this signification. With this rendering the sentence becomes: "Agree with thine opponent in law quickly, whilst thou art in the way with him." This translation does

Here is such a difference between two persons that each looks upon the other as an opponent. There is contention. As in all that has preceded, so here, Jesus introduces no question regarding the cause, character, magnitude, or any other circumstances connected with the affair, except the disagreement. Regardless of every modifying condition, he says: "Agree with thine adversary." This is imperative, and without exception. The requisite is "agreement," and this means a perfect cleansing of self from all feeling of animosity. Then a mutual adjustment of the misunderstanding, which is the object sought, will result easily and naturally. The words of Jesus are equally applicable to each of the contending parties; but they are also specifically addressed to the one who hears (understands). There is no excuse for the one who has heard to wait for the other to hear, because, having heard, the message is for him.

The time is as clearly set forth as the work itself. It is now, "whiles thou art in the way with him." There is to be no postponement to another occasion, which may or may not be more propitious. In neither the letter nor the spirit of the language is there any escape from doing this now. This peculiarity is only an illustration of a similar condition in all the precepts of Jesus. They are to be complied with at once.*

not change any of the requirements indicated by the declaration, which is in its nature illustrative, but which, if its spirit were observed, would result in the adjustment of all misunderstandings, including lawsuits.

* Paul's famous declaration, "Be ye angry and sin not" (Eph. iv. 26), is a curious mistranslation. In the fourth Psalm is an earnest appeal to the wicked to forsake their ways, and they are besought to "Stand in awe [of the Lord] and sin not." Two or three hundred years before Paul's time, the translators of the Septuagint rendered the Hebrew of this passage into appropriate Greek. Paul wrote in that language, and in his appeal to the Ephesians to lead better lives he quotes the expression of the Psalmist in the exact form in which it appears in the Septuagint. Finding that one of the words of Paul's Greek might mean, "to be angry," the translators of our Bible so rendered it without reference to the meaning in the place from which Paul took it. The true signification of the expression must be found in the Psalm, and there can be very little dispute about the meaning there. A reading of the Psalm will show that the writer could not have meant, "Be angry"; and the translation, "Stand in awe and sin not," harmonizes far better with the character of Paul's appeal to the Ephesians.

The words of Jesus may be searched in vain for anything contradicting or even modifying what he says in the Sermon. Other teachers may speak of anger with some degree of palliation, excuse, or toleration; they may even say that it is sometimes unavoidable, justifiable, necessary, or even praiseworthy. Jesus never does. No form of anger is admissible under his teaching.*

All this is in accord with the precepts, "Resist not evil," and "Love your enemies." Indeed, it constitutes the necessary preparation for compliance with these higher requirements, because men cannot love their enemies while they have the consciousness of enmity in their hearts.† This condition is a pre-requisite to the prayer from the cross: "Father, forgive them, for they know not what they do." All these are fulfilled by compliance with his new commandment: "That ye love one another; as I have loved you, that ye also love one another" (John xiii. 34); and he told them how he had loved them: "As the Father hath loved me, so have I loved

* At one time, when he was about to heal a man, the people objected because it was the sabbath. The King James Version reads (Mark iii. 5), "When he had looked round about on them with anger, being grieved for the hardness of their hearts," etc. Grimm and Thayer define the Greek word here rendered "anger" as "agitation of the soul; any violent emotion." If this meaning of the word be substituted here, the whole sentence comes into harmony with the declaration that he was grieved, and it then reads: "When he had looked round about on them with agitation of soul, being grieved for the hardness of their hearts," etc.

What Jesus says of the practices of the scribes and Pharisees, in the discourse found in Matt. xxiii., is thought by some to be an exhibition of anger, but he closed that address with the pathetic exclamation: "O, Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" This is not anger, but pathos; not rage, but grief. The whole address is in the same spirit—not a denunciation of the men, but a sorrowful statement of the things which will come to them in consequence of what they do. The Greek word translated "woe" in this chapter is properly an exclamation of sorrow or regret, and might just as well have been translated "alas for you," and this would bring the whole address into harmony with its pathetic termination.

† In every place where Jesus refers to indignation he speaks of it with disfavor. It was the disciples who were indignant in Matt. xx. 24, and the story shows that they were wrong. The same is true in Matt. xxvi. 8, which is repeated in Mark xiv. 4. It was the ruler of the synagogue who was indignant in Luke xiii. 14, and Jesus called him a hypocrite. These are the only places in the Gospels where Jesus uses the word.

you" (John xv. 9). This is the doctrine of love, which is the doctrine of Jesus Christ and the truth of our Father.

This position relative to anger may be considered by some to be an extreme one, but it is clearly the attitude of Jesus. The record of his words may be sought in vain for anything which in the least relaxes any of these requirements. It is also entirely consistent with his teaching on other subjects. His attitude and teaching in relation to every appearance of error rest upon the same basis, proceed in the same way by the same methods, and have the same objects; and compliance with his precepts will produce the same results. Every appearance and every recognition of anger or error of any kind are to be avoided in thought. The perfection which he teaches can be reached in no other way. Man does not spring at once into this place, but every time that he overcomes a little he is just so much nearer the ultimate goal. It is only for him to press forward, without doubt or fear, and success is sure.

Jesus says that "every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit," which is equivalent to the statement that evil is wholly evil and never results in good. But anger is evil. Then it is wholly evil, and no good can come from it. Consequently, there is no advantage in it, even in its slighter manifestations, but only disadvantage; it should, therefore, be abandoned. Again, if anger is wholly evil, the least appearance thereof is evil in the same proportion. This is the position of Jesus, and it is logically unassailable.

The faces of all the people in the world are turned to-day toward a heaven of some kind, all visions of which, even the most diverse, have one common thought—the condition of perfect harmony which results in perfect happiness. This precept of Jesus is one of the rules whereby we may attain this desired haven of rest, both here and hereafter.

Anger in any form or degree is a manifestation of discord. This is the opposite of the heavenly state, and, if entertained,

is immediately destructive of that harmonious condition which must necessarily exist in heaven. If a man who held the slightest discordant thought concerning one of his fellows should be transferred at once to heaven with that feeling unextinguished, the place would not be heaven to him; it would be its opposite to just the extent of his angry feelings. On the other hand, if on earth he destroys within himself all feeling of discord, even "righteous indignation," to that extent which Jesus requires, so that he is no more aware of its existence even in others, then he has done so much to make a heaven of this earth.

To abandon all anger now, as Jesus teaches, so far fits a man for that state of divine happiness which exists in heaven; moreover, it does just so much toward manifesting heavenly conditions on this earth, and bringing forth the fulfilment of the petition in the Lord's Prayer, "Thy will be done on earth as it is in heaven." It is within the power of every one to do this if he chooses; and, having done it within and for himself, he has done more for the world than is possible in any other way.

(Concluded.)

RELIGIOUS SCIENCE.

BY PAUL AVENEL.

The assumption that science and religion conflict arises from a misconception of truth. The error lies in confining religion within circumscribed theology. There is no discord between true religion and science; both are based on natural laws, and mutually illustrate the purpose of God. No schism can exist in the cosmic universe. Divine intelligence operates in parallels of harmony. Conflict is a fiction of human minds whose obliquity imperfectly discerns the truth.

A formulated religion has played its part in an age of trammelled thought; but, with the hieroglyphics and feuds of primitive eras, it is passing into obsoletism and leaving human intelligence free to compass the magnificent purposes of Infinite Wisdom. It is as illogical to suppose that a stereotyped faith can provide a universal panacea for souls, as it is to believe that a specific medicine can be an elixir for all ills. In vital religion, there is a simplicity that is quite different from the complex and elaborate theories of ecclesiasticism. A child may follow his religious impulse by frolicking in woods and fields; a maiden may dream of ideal perfection; or a man may penetrate the profound arcana of philosophy, and by this means educate the religious nature.

That innate power which elevates the soul to a recognition and appreciation of natural laws—which educates the true ego into a nobler self-appreciation and reveals its own sublime possibilities—is, in an unequivocal sense, religion. It is impossible for an individual to be so depraved as to lack entirely the religious principle. To the metaphysical mind it is the germ of soul-life: the subtle, basic element which,

combined with vital forces in given proportion, produces the energy known as "life." No creature, human or animal, and no plant or protoplasm, could survive an instant without it; and, radical as the assumption may appear, it is the only sure redemption of the planet on which we live.

The impulse by which nature responds to the sun and blooms forth in beauty and fruitfulness is a parallel to that impulse which elevates man into a more perfect accord with deific purpose; it is the nucleus, or magnet, which attracts growth, knowledge, wisdom, and all the progressive instincts of intelligence. Every soul, to be a soul, must be thus vitalized; and every germ so quickened is immortal. To assume that human souls perish is to say that God perishes piecemeal, and that it is only a question of time when utter desolation will reign! If one atom of divinely virilized human energy can be obliterated, then the entire deific mechanism of intelligence is ephemeral.

But the soul is not a bubble that will burst when its atomic life is spent. The same ether that conveys the fructifying sun-ray to earth brings the subtle essence of the All-soul. It is the pulse of sentient activity, the heart-beat of human existence. Infinite and eternal, it encompasses the planet and distils new vigor every hour.

The discovery of scientific laws is merely human intelligence expanding sufficiently to apprehend their existence. It is only by enlargement of the mental scope that the unknown becomes known. Religion is based upon divine equity and love; it is the gospel of living in conformity with natural laws; it is an exact science, which occupies in the realm of metaphysics the same place that medicine, as a science, occupies in the realm of physics. Its laws are directly analogous, and are classified by inscrutable wisdom, just as the laws of every kindred science are classified. Mental dietetics is a potent factor in establishing moral character. A salutary thought-regimen, by a process of mental digestion, will secure normal growth to the soul. Effete thought-substance is

eliminated and vital elements are assimilated. Excess produces exhaustion, and inertia results in atrophy.

We cannot impugn the love of God by supposing that he would ignore the higher faculties of his children when constructing a world for their habitation. We know by comparison of science with philosophy that the forces that guide nature in the cosmic universe and those that direct human intelligence are in harmony, and that a more accurate appreciation is yearly being reached. This fact alone is sufficient to sustain the theory of religion as a metaphysical science. In the laws that underlie religion, we find eternal principles and true conceptions of human need, from which there is no appeal and in which there is a providence for every conceivable demand of the soul.

Under a system of spiritual liberty, men and women would evolve to a status of sterling mental stability and symmetry of character. Time introduces new technicalities into the formulated laws of every known philosophy, and teaches, by the unfailing process of demand and supply, a universality of love and prescience which cannot fail to convince thinkers of God's benignity. The religion of science is a religion of health; it abolishes the system of conventional theories and institutes one of wholesome mental exercise. Metaphorically speaking, every individual is required to fit his own intellect and adjust his own ideas. True religion is progress; and it involves the noblest use of every function—pre-eminently the faculty of reason, which is the crown of intelligence.

THE SUBJECTIVE AND OBJECTIVE REALMS.

BY L. C. GRAHAM.

The relation of the subjective to the objective realm is that of cause to effect; of ideal to expression; of law to phenomenon; of motive to act; of the two extremes of the one arc in the vibration of consciousness swinging from within outward. The subjective realm of cause and reality seems to be hidden; and man's meagre realization of it, if expressed in terms of physical science, becomes confused and distorted by the fixedness of such iron-clad definition. Hence the Real is unknown to thought that dwells in materiality.

Victor Hugo says: "There are no occult forces; there are only luminous forces." Only souls who do not see the light will attempt that work of supererogation—the concealment of the occult realm. Those who catch adumbrations through the veiling eyelids of physical sense know that the quickening vibration of soul vision is dissipating darkness. We are growing toward the light. But meantime we have eyes and see not. We make sharp lines of distinction between the subjective and objective realms, as being separate and unknown to each other. Slowly, however, and with painstaking precision, physical science has been creeping toward the domain of thought-vibration—from physical sensation through perception to reason and understanding. Since the sixteenth century, "Reverence has opened her eyes" to recognize the divinity of Law—that unchanging principle of unity which makes homogeneous the expressions of diversity in the universe.

The twentieth century is ushered in with this statement

from Herbert Spencer: "Though we can never learn the ultimate nature of things, we are learning more and more their order of manifestation; and this order of manifestation we call Law." But even this—the highest intellectual conception science can at present evolve—supports a dividing wall between the intangible realm of causation and its results: the so-called realities which are weighed and measured by physical science. Yet the sappers and miners of scientific investigation are slowly but surely disintegrating this wall of division. Thought-vibration swings yet higher toward the causative principle which must always be the essence of the objective result, whether this effect appears in material forms or in the more attenuate realm known as occultism.

Without intellectual discipline or mathematical calculation, the individual with the "sixth sense" evolved into conscious use enters a realm concerning which the five other senses are wholly ignorant. The latent occult powers of the race, more fully developed in the psychic sensitive, reveal, as by a flash-light, the identity of color and sound as reducible to one law of vibration, focalized in touch. Light becomes music, and colors reveal quality of thought. Such experiences have heretofore been either ignored or denied by scientific authorities, or docketed as illusions.

Now, however, as the result of four centuries of investigation of physical phenomena, we have in America twenty or more laboratories scientifically engaged in weighing and measuring the activities of human thought, recording mental processes with mathematical exactness, and proving that the world of mental phenomena is one of Law. They can register the consciousness of color vibrations when interrupted by auditory vibrations, and reveal in the result the related activity of thought in such a process. The psycho-physicist today is leading the physical scientist in the discovery that will disclose the process by which the psychic sensitive hears music in the various colors and sees color in musical tones.

That unseen realm (intangible to the physical senses) in

which these mental activities are exploited is proved by mathematical analysis and deduction to be the realm of the fourth dimension. Shorn of the uncanny sorceries of ghost or witchcraft, psychic discoverers are giving us another New World, as the legitimate outcome of the same spirit of faithful and courageous investigation as that which led Columbus and Galileo. The word courageous is chosen advisedly. It is not very long ago that, to entertain serious ideas concerning the "will-o'-the-wisp" of psychic sight and sound, meant to surrender one's standing as a trustworthy scholar and logical thinker. But to-day there is no such compromise. The shadow of a thought is skiagraphed; the clairvoyant faculty, which finds no bar in solid walls and no limit in distances, is externalized by physical science in the telectroscope; and still later comes a veritable thinking machine, which registers the silent thought of the one sitting near but wholly unconnected by material touch.

However, as all these scientific investigations deal only with results in material things, the finite must be translated backward from the symbol to the reality symbolized, in order to learn the truth of the subject through its expression in the object. For as mind is to thought, so is the inseparable unity of the subjective realm to the objective realm, working always harmoniously as precedent and consequent. Even the materialist in pathology recognizes reciprocal action of thought and physical conditions; and psychological relations are studied in medical colleges. But they continue to read the riddle backward. While they do not cut open the cheek to find the cause of a smile in the contraction of facial muscles, yet they hold that certain organic conditions are the adequate explanation of mental states; for instance, that a disordered liver gives one the right to show all kinds of bad temper and "fits of the blues." These conclusions are, after all, encouraging signs. The fact of mutual interaction being so far recognized must lead to a full understanding of the true relation of cause and effect. The mental condition that sees only

friction and inharmony in life, and manifests bad temper and melancholy, will surely write the record in a disordered liver.

Man's conscious thought has dwelt almost wholly in the material realm; he has cognized only the manifestation we call "matter." He has considered the axe the cause that felled the tree; the fire the cause of the combustion of fuel; and food cooked by this combustion as the cause of bodily strength; finally, he considers his body as himself, granting it supreme authority over mental, moral, and even spiritual conditions. Man makes himself the slave of his body. These are primitive lines of argument, and logical deductions from the evidence of the physical nature. But higher intellectual development has gained consciousness of forces unseen in the physical world—heat, light, electricity, and attraction—causative forces, with power in direct ratio to their imponderability; causes too subtle to be weighed or measured in themselves; forces whose reality is manifest in results. These are some of the steps that have translated the finite and concrete into the abstract and metaphysical, thus approaching the realm of the unchanging Real.

Human thought has vibrated on the returning arc inward and upward, from perception to reason, getting understanding of the relativity of an unseen cause whose results are the visible object. But these terms are purely relative till we have reached the subjective Ultimate, posited as Supreme Causative Principle, toward which human thought is steadily tending. The race has outlived its childhood, when proximate material things were accepted as adequate causes for visible effects. The proficiency attained through investigation has so quickened thought-vibration that to-day there is a growing recognition of an essence of Life in the universe as a whole, and in each soul as an individual, which is the subjective realm to all that we classify as material or visible.

From the crude and experimental hypotheses of mesmerism, magnetism, and hypnotism, there awakens the knowledge that Thought is the motor that gives direction to these

subtile currents and vital processes. Without any recognition of the supernatural, it is claimed by verified experiment that thought has dynamic force. This is proved by the same argument that established the principle of gravitation. If thought gives impulse and direction to the imponderable nerve-currents, to vitalize and to polarize minute atoms which in consequence become molecules of tissue in flesh, bone, sinew, blood, brain, spinal cord, and nervous system, then man by controlling thought can recreate his physical body according to his ideal or subjective model. The results confirm the hypothesis as conclusively as the long-sought planet Neptune, when found in its expected place, accounted for the aberrations in the orbit of Uranus.

This discovery of dynamic power in the mental realm gives thought-vibration a longer arc, swinging higher and higher in the circumference of the great circle of consciousness. Thought seems to be classed as causative agent. Even as the pendulum in its upward swing gives vibration to the molecules of atmosphere beyond itself, and the return swing draws after it the atmospheric currents following by the law of equilibrium, so, as the arc of thought-vibration moves higher in the circle, it reaches beyond the limit of physical consciousness into the realm of the supersensuous, drawing to itself the returning, fructifying touch of spiritual realities. We may not trace the process, but we know the result in a quickened apprehension and larger understanding. As the negative pole of man's thought reaches onward and upward, it completes the circuit with the positive pole of spiritual consciousness, and awakens to the fact that thought is not the causative principle itself, but the vehicle through which the principle of essential cause is exploited and made manifest. The true subjective realm, through the quickening essence of Life, is proceeding by ceaseless activity from plane to plane of manifestation; till it reaches the Infinite Intelligence, the Substance of all mind, whose highest activity is Light, "the true Light that lighteth every man that cometh into the

world." This awakening or new birth of thought into another realm of consciousness (the spiritual) reveals thought as the wire through which is conveyed the divine message.

In response to this message, the intellectual consciousness is polarized into knowing that it commands a hitherto unknown realm, and its crowning discovery is Telepathy. Telegraphy has taken the second place, because a more intangible process sends messages from soul to soul by means measured only by the resulting phenomena. By the interaction of positive and negative thought-currents, the whole realm of mind is discovered to be a common storehouse of supply, open to him who can bring letters of credit from his own recognition of the power and ability to use it. In the subjective realm there are no counterfeits. Each soul knows and creates for itself. In the freedom of individual consciousness, it uses only that which its own development can know; hence, no seeming, and no imitation.

Man's glimpses of the unknown through his occasional consciousness have seemed like opening doors; but, in the fuller knowledge from perception to understanding, he finds no wall or door, but open vision. The wall disintegrates and disappears in the recognized oneness of all thought and intelligence. Man, clothed in flesh, holds intercommunication at distances separated by matter. The revelation that thought is wholly untrammelled by the machinery of materialism proves that the physical body is not necessary in the recognition of love and intelligence, and sweeps away the human sense of separation when those we love have laid aside the raiment of flesh. It proves that the physical body is but the instrument of the soul, and that it responds with glad obedience in harmony of health when the informing will holds supremacy of peace and love.

Each soul, by its divine inheritance in spirit, sends thought-vibrations through the magnetic, electric, and nervous roadways of the physical body, positively changing the polarity of atoms, setting up new vibrations in tissue, and

rebuilding the organism through intuition; for intuition is to the soul what perception is to the intellectual manifestation. The transmitting medium, by whatever name it may be called, receives its impulse from thought, and in corresponding vibrations carries its message of peace, love, and security throughout the physical nature. The result is health and harmony in all organs and functions. Even as the electric current penetrates the solid (or, rather, being latent in the solid), which responds by activity in the completed circuit, so does the more potent (because more subtle) thought penetrate the material tissues of its physical body and complete with its subjective positive power the circuit of negativity manifested in seemingly inert helplessness. Thus to awaken the body to harmonious activity is not a far-away, intangible dream, but an every-day fact. It is the legitimate deduction from all the scientific steps that have led from the coarser phases of materialism through the forces of the ever-expanding and more intangible realm of causation. It is the manifestation of Law, which is the voice of the Supreme from the realm of the subjective Absolute, and thoroughly in harmony with Law manifested on the material plane that is cognized by our five physical senses.

The soul, being negative to Spirit, receives through the spiritual essence uninterrupted and never-ceasing involution of Spirit. Being positive to the body, the soul conveys this energy to the physical structure through thought-vibrations, polarizing atom by atom, and ever re-forming it with the divine informing Intelligence. Thus are we nourished and strengthened, as Jesus taught when he answered the disciples who pressed him to eat: "I have meat to eat that ye know not of." And again, when teaching them of the bread of Life which came down from heaven, he said: "The words that I speak unto you, they are Spirit, and they are Life. But there are some of you that believe not."

In the unfolding of the Christ-consciousness in every soul, man comes finally to know there is no wall of partition any-

where in his threefold nature of spirit, soul, and body; but that there is one continuous chain of unity and reciprocity in which he finds himself the glad responding objective manifestation to the supreme subjective Principle known to us as the loving Fatherhood of Spirit in which we live, move, and have our being. It is this "mind of Christ" that gives every soul the freedom to choose such thought-imagery as shall create intelligent health and fuller control of an orderly body responsive to our highest will.

" I climb that was a clod;
I run whose step was slow;
I reap the very wheat of God,
Who once had none to sow."

CHURCH, SCIENCE, AND NATURAL HEALING METHODS.

BY "RAYON." *

The accepted fact of to-day may have been a dense mystery yesterday.

The fact-hunters, comprising the main body of modern material scientists, remind me very much of dear old Spoopendyke, who built a chicken-coop from the inside and forgot to make a door. They have walled themselves in and fixed their own narrow limitations. Science has been known to make the most positive assertions and to ridicule empirical counter-claims, when the latter, though denounced as chimerical, are subsequently proved to be facts of the highest importance.

Obstinate opposition to new ideas frequently springs from ignorance and sometimes from the fear of overthrowing pet theories. The most violent opposition offered to progress has come from the very institutions upon which the people have been taught to depend for enlightenment. The Church and medical schools are the best examples of such bigotry. Both are inclined to shrug the shoulder and ridicule innovations. And if, in spite of their opposition, a great truth is clearly demonstrated, they yield patronizingly and then endeavor to monopolize the new measure.

Every forward step has been inaugurated by empirics, and every one of the great free lances who attacked the strongly entrenched powers has had to fight his way over thorny paths. Galileo, Newton, Harvey, Galvani, Gall, Hahnemann, Beach, Sweet, and Thompson—all are pioneers whose useful discoveries met with violent opposition from the established schools, and yet are now the very core and foundation of the teachings

* Instructor of "Elfa," the psychic.

of those who most strenuously opposed and persecuted the originators.* We are, however, at last brought face to face with natural phenomena that can never again be ignored or suppressed. Mind and psychic power will hereafter compel recognition as most important and profitable subjects of study.

All who have fairly entered upon an investigation of the higher human attributes are confronted by the power of the mind and a still more subtle and limitless force having its root in the universal force principle. These powers are the basis of all the mysteries. Christ instructed his disciples in their use, making no restrictions whatever. But this knowledge became a menace to organizations whose principal aim was, and still is, to exercise a dominant power so extensive that it could not be created and maintained by physical means alone. There was but one way to insure the absolute obedience of the masses to the will of the few, and that was by fettering the mind of the multitude and suppressing every assertion of a higher energy that threatened emancipation from this mental bondage. History teems with accounts of atrocities committed by the Church to efface all signs of this higher human power. The loftier aspirations of mankind, which, if permitted to develop independently, would have revolted against the usurpation of the higher individual self, was first coerced and then persistently trained to yield to an audaciously assumed guardianship.

With the organization of medical schools came another autocratic power. Man should, by nature, be free and sound in mind and wholesome in body. The obvious purpose of these institutions has always been to force the world to believe that they are the source of all spiritual and physical well-being; that man cannot be healthy without the help of

* It is proper to note here that Camille Flammarion has incurred the enmity of some of his contemporaries. Why? Is it because he so bravely investigates any phenomenon that promises useful results, and does not dismiss, as unworthy of his attention, every subject that fails to conform to known laws? Is it because he does not condemn as impossible everything beyond the range of his previous understanding?

science; and that there is no hope for him hereafter unless his affairs with God be arranged through an ecclesiastical agency. That the soul-fire has not been completely extinguished may be regarded as a proof that there is a definite purpose in creation, which may be retarded but cannot be defeated.

Herbert Spencer said: "That knowledge which treats of the preservation of health, yields in importance to no other whatever." No one will gainsay this truth; but this terse wisdom has a Janus aspect. It may be construed to mean knowledge of artificial methods, or be turned to mean a comprehension of natural laws. Admitting the correctness of this statement, and assuming its meaning to be that any knowledge that will preserve health is of paramount importance, it should be our dominant purpose to find the surest and quickest way to remedy physical ailments.

The claims of science are first to be considered, because science has become so assertive in its imposing strength that the legislatures of forty of the States of this Union have been coerced into passing laws depriving citizens of the right to choose whomsoever they wish to attend to their bodily welfare. I do not propose to discuss either constitutional rights or the injustice of such laws. I will confine myself strictly to observations within the reach of every reader of publications that include news of the world.

Scarcely a day passes that fails to note an increase of the vast total fund contributed to medical science—now an aggregate sum of so many millions that it has distanced all rivals in wealth except the Church. The greater part of this tremendous concentrated capital comes in the form of donations and bequests made for the purpose of encouraging studies to free mankind from physical and mental ailments. Graves without number have been robbed by students of anatomy; the bodies of tens of thousands of the friendless dead have been dismembered and apportioned on the dissecting-table, for which the professed necessities of science have

been accepted as a valid excuse. An endless number of human lives have been sacrificed in exploiting new remedial methods, and millions of animals have been subjected to the most atrocious tortures in vivisection. Yet the list of human ailments increases from day to day, and the older and better known disorders have become so complicated as to necessitate subdivisions, re-classification, and numberless additions to the technical dictionary.

The indiscriminate prescribing of certain drugs as remedies has engendered more than a hundred specific physical and mental diseases. Thus, instead of diminishing the list of mortal ills, science has materially augmented it. New hospitals and insane asylums are continually building to meet the ever-increasing requirements of the suffering poor, and sanitariums or health resorts of greater capacity for the invalid rich. Yet men of wealth, with all the vast resources of this science at their beck and call—who could and would give millions to regain or insure health—are stricken down like the veriest beggar, learning thereby that Nature is neither to be cajoled nor coerced by artificial expedients when the limit of transgression is reached.

Students that have verified the first and simplest of the higher laws wonder at this strange condition of the human mind. Every age furnishes irrefutable evidence that there *is* a healing power—undeniably the same natural psycho-remedial agent employed by Jesus Christ and his followers. Among the many healers known to have performed so-called miraculous cures, and whose works are authenticated, are Greatrakes, of Ireland, and the Suabian ex-priest Gassner, of Ratisbon. Mesmer, who made his appearance in France about the same time that Father Gassner wandered through Germany (1773), at first operated with a huge tub, metallic conductors, and magnets. After seeing Gassner manipulate with the hand alone, he discarded baquets and magnets, but used the eye as well as the hand.*

* The eye has been ignored by many writers, but it, as well as the breath, is a potent factor in healing.

Mesmerism created intense excitement. Societies were organized throughout France for the purpose of inquiry, development, and treatment, and in the course of time some of Mesmer's pupils excelled him by discovering sequent phases of mesmerism. It was one of these pupils, the Marquis de Puysegur, who produced (or, rather, rediscovered) the condition known as "artificial somnambulism," with its attendant feature, clairvoyance, in which patients correctly diagnosed their own and other diseases and prescribed remedies, which, though often at variance with the positive assertions of science, never failed to effect cures. The Church howled its anathemas against such practice, denouncing it as the work of the devil. Physicians proclaimed mesmerism, magnetism, and all kindred subjects as humbug, and those engaged therein as frauds and charlatans.

The next time that this irrepressible power forced its way into recognition was also in France; and, as its exploiters were men of influence, the Academy of Sciences was compelled to give the pleaders a hearing. The outcome of these investigations was as follows:

"When, in the year 1831, the professional Commission, which had been engaged in its investigations since its appointment several years before, caused its report, confirming all the substantial phenomena attributed to somnambulism, to be read in the Medical Academy of Paris, the deep silence of the assembly betrayed the disturbance of their minds. And when, as usual, it was proposed that this report should be printed, an academician, Castel, rose and protested against the printing of it—because, if the facts reported were true, half of our physiological science would be destroyed!"

About the year 1840, the Church of Rome found it expedient to investigate the subject of magnetism. The Holy Curia, the Pope's authority, after admitting magnetism to be a well established fact, prohibited its practice by a decree of the Inquisition (April 21, 1841), as being conducive to infidelity and immorality. This was the attitude of science and the Church half a century ago.

Why should there not be a knowledge of the higher self,

and the sequent possibilities of such understanding? When a more complete comprehension of our higher nature is reached the truth becomes plain that there are human faculties and forces which make the individual independent of all vampires. The public reminds me of the dancing bears exhibited by nomadic Savoyards at European fairs. A little, shrivelled old man jerks the chain fastened in Bruin's nose, and the huge beast—that could slay a horse with one stroke of his paw—is cowed into clownishness! What more can we expect of people who have not even the courage to resist the dictates of either shoemaker or tailor? They actually seem to enjoy an occasional jerk by their respective Savoyards—it prevents the necessity of thinking; and, as the trained bell-sheep leads droves of his kind into the shambles, so the symbolical dancing Colossus is led on by individuals.

In my old home across the sea, I have seen both men and cattle healed by the laying on of hands—by a grand old man with but a single purpose: to do good to all living things. Because of the free bestowal of his help, however, he was feared, hated, persecuted, and impoverished; yet this venerable person was the only one upon whom the ignorant wretches could depend in an emergency. He would take his staff in hand at any hour of the night and brave the roughest mountain weather at the first call for help. Such people, at the instigation of clerical and scientific tyrants, have been ducked in horse-ponds, whipped, and burned at the stake!

You say that this was long ago? Let us see. First, settle upon a comparative portion of time—say since the beginning of civilization; or, to make the calculation still easier, let us take our proportionate part from the beginning of the Christian era, as it is only after the advent of the Christ that people were tortured and killed for trying to help their fellows through their own higher faculties, as Jesus had taught them to do. All who know anything of history realize that the only change is a modification of the method of persecution, with no variation in purpose.

About a quarter of a century ago, that bright, progressive savant, Camille Flammarion, made a series of experiments in mesmerism, the results of which convinced him that the human race could be greatly benefited by an earnest endeavor to discover the best uses for its application. He presented his notations to the Academy of Sciences, and waited—indeed, he continued to wait until he became almost as good a waiter as he is an astronomer. When he asked for a hearing the professors laughed at him. But suddenly France went mad over hypnotism, and the schools in Paris and Nancy became centres of attraction for the whole scientific world. Some of the very men who had accorded Flammarion such scornful treatment were now most enthusiastic leaders in the new movement. One day he met some of these and took them to task about the matter. They looked at each other; then one, with a shrug of the shoulders, said: “Oh, then it was mesmerism! now it is hypnotism, and—it is we who are exploiting it.” But hypnotism is *not* mesmerism. Notwithstanding all that may be said to the contrary, the effects are widely different.

The pure truth is just this: There is a marvellous human power by means of which wonderful things can be and are accomplished. The knowledge that this power is no myth is coming to the masses, and they demand a full and satisfactory explanation of it from the institutions that profess to know and do all things calculated to enhance man’s spiritual and physical well-being, and that exact so large a share of the producers’ earnings.

Incompetent to give such explanations, and no longer able to silence the clamor of the public, whose appetite and more intelligent conceptions are aroused by a thousand writers who present more or less important fragments of the long hidden and forbidden truths—often interwoven in fascinating tales—science now takes the “bull by the horns” and attempts to dehorn him by piling up more theories; and the “great I’s,” with their alphabet of titles, once more make

the most positive assertions that they have succeeded in clearing up all there is of the mystery. But they have not done so, and they never will so long as their perceptive faculties cannot extend beyond the limitations of the ordinary objective senses.

The merest fledgling in psychic pursuits quickly discovers that he is wasting time by studying the text-books of material science, as no rule, law, or theory, from the hand of any one but a person in whom the psychic faculties of perception have been aroused and developed, can conceive any part of the vast possibilities that open when we step over that border before which material science comes to an abrupt halt. The book-market is flooded with publications whose authors profess to write authoritatively; and the still unenlightened public, ignorant of the latent forces within themselves, are content with the statement that science—through hypnotism, the law of suggestion, and the theory of the objective and subjective minds—has brought the whole great problem to a so-called common-sense solution. Of course, those that are content with all sorts of common things, including common sense, are fully satisfied, and (parrot-like) have adopted “objective sense” and “subjective sense” as infallible bombs by means of which all reasonings beyond their comprehension can be exploded.

It is curious to note how men swell with pride when credited with the possession of common sense. Everything else that is common may be abhorred, but to have common sense is a great distinction. It is delightful indeed to meet people with “uncommon” sense, and there is an astonishingly large and rapid growth of this variety. They do a great deal of their own thinking, and are therefore making quick and true progress in attaining to the courage of their own convictions.

Having scoffed at and denounced mesmerism, magnetism, and everything appertaining thereto, science has christened its bastard changeling “hypnotism,” and set it upon the

throne—for the public to renew their waning allegiance. The next thing we hear may be that science has achieved another great triumph, and that all the ills of the flesh will disappear under scientific suggestion! This audacious claim having apparently been confirmed by the aid of a lot of writers and publishers, who either do not know any better or are acting the part of the bell-sheep, there will be a manœuvre to secure a full and complete monopoly of all methods of healing hitherto ignored and derided by the orthodox schools.

To show how little people think, let me call attention to the medical laws enforced in nearly all the States of the Union. These laws are ostensibly enacted for the purpose of protecting the ignorant from imposition by the often-referred-to frauds and charlatans. But the real purpose of these laws, which the several legislatures have been inveigled into passing, is to prevent the sick who have failed to obtain relief through orthodox therapeutics from seeking the help of untitled healers, who so often cure the hopeless human wrecks abandoned by a science whose resources are soon exhausted in vain endeavors to regain a natural condition by artificial methods.

I desire to make an explanation here, to avoid the danger of being misunderstood. I am not arrayed against science, and I do not wish to give such an impression. I have stated irrefutable truths, which should be made known, and have expressed myself without prejudice. There are true scientists, and no one can esteem them more highly than I, or feel more grateful to the grand intellects of all ages whose observations and conscientious records have helped to bring order out of chaos. None of these are ever opposed to progress in any form; none ever sanctioned the making of laws that deprive a citizen of an opportunity to regain his health and strength because the method employed would be antagonistic to their self-interest or vanity.

But there are others, who thrust themselves forward and resort to any and every expedient to advance personal in-

terest, while the truly great men labor on in silence and comparative obscurity.

If science were what it claimed to be, it would not neglect any opportunities to discover the solution of vexing problems in regard to the physical betterment of mankind. In Francis Schlatter, the poor, ignorant Alsatian shoemaker, there was proof of a marvellous healing power. He had no knowledge of any laws by which this power is exercised; yet he undeniably healed many who had had a surfeit of science without obtaining relief from suffering. Why did the Church and doctors of medicine attack this man? No matter how fanatic or how ignorant, Schlatter had a wonderful power. An earnest effort should have been made to investigate the possibility that a higher force may be an unknown quality in the human organism, or the possibility that certain persons can attain to a condition in which they become transmitters of a higher and beneficent intelligence which, for some reason, remains unrevealed.

Another opportunity to obtain information of a value above all estimate was through "Elfa." When the "New York Herald" and other newspapers reported her discovery during the summer of 1894, and other publications copied and made comments upon it, letters were received from remote and almost unknown places, as well as from all the great centres, proving how widely the news was disseminated; but this phenomenon was treated only as a passing wonder, a sensation, and no really earnest effort was ever made to investigate the extent and utility of "Elfa's" rare psychic endowment—although the work done at the very outset of her development, which was not only correctly but conservatively reported, clearly indicated a line of research from which results of the greatest utility might be obtained.

For the benefit of those seeking information in regard to the higher human faculties in the direction here indicated, I will state that Carl du Prel, one of the most indefatigable investigators in the coterie of progressive savants in Germany,

devoted the best years of his life to the study of magnetism and its psychological bearings. He says: "Somnambulist clairvoyance, already known to Plato and Aristotle in the 'Temple Sleep,' and in the old mysteries, and in recent times established by a whole succession of experiments, is now a fact that must be reckoned with, and to which our systems [of diagnosis and treatment] must adapt themselves." Having proved by my work with "Elfa" that I know whereof I speak, I will say that Carl du Prel is a writer who thoroughly understands the subject of human magnetism and its limitless possibilities. His two-volume work, "The Philosophy of Mysticism," is a clear, true, and comprehensive text-book on the subject.

The day is not far distant when the public will know that hypnotism is but another makeshift of science under which it attempts to hide its ignorance of the higher human forces. And the same may be said of the "X-ray" effort, which is principally a clumsy attempt to accomplish, by mechanical means, what is done in the very rudiments of that psychic training in which induced somnambulism is the principal factor.

DEPARTMENT OF PSYCHIC EXPERIENCES.

[It is our purpose in this Department to give a medium of expression for the many experiences of a psychical nature that are more frequent in every individual life than is commonly supposed. We shall also give any scientific conclusions that may be deduced therefrom. Such experiences are usually given so little recognition as to check the development of a naturally occult mentality; or when recognized, they are too often converted to the use of cults that are fanatical perversions of the subjective spirituality. On the principle that *all spirit is one*, we may gain a higher comprehension of this question with the understanding of spirit in the abstract rather than spirits personified. In giving these phases of mind the recognition which is their due, the habit may be established by which they will tend to repeat themselves and indefinitely increase. We hope to secure perfect accuracy in these statements, by which alone it is possible to preserve their scientific value. On these lines and for this purpose we ask the honest co-operation of all possessing information of importance to the world, and we hope those who can will send us such material as possesses scientific value in a true development of the psychic faculties of mind.]

A PSYCHOLOGICAL STUDY OF DELIRIUM.

Ever since the psychological aspect of disease has been forced upon the attention of the medical world, phenomena accompanying the effect of toxic material (ptomaines) upon the brain and its appendices have challenged the interest of careful observers. Let us confess that this interest is of comparatively recent origin, a product of facts related by strong-willed persons whose trained minds were thrown into a turmoil of chaotic thoughts, created partially by outside influences but principally without any cause whatever. It was easy for our ancestors to regard these incohesive and sometimes violent manifestations of a so-called maniac as the work of "infernal spirits." The rationale of their theory led to the building of stakes, scaffolds, and cages.

We will omit here the consideration of mental afflictions, collectively called "insanity," and speak only of the temporary derangement of the correlation between body and soul (physis and

psyche)—Delirium. There are numerous causes of this disorder: alcohol, opium and its alkaloids, coffee, tea, Indian hemp, turpentine, atropine, chloroform, ether, cocaine, and finally the long series of coal-tar products, whose malignant, destructive properties are too superficially considered in the therapeutics of modern medicine. The reason why these drugs are able to produce such serious results cannot be reached by vivisection. Far simpler and more logical is it to assume a disintegration of the vital fluid, the blood, in the sense that our yet incomplete and faulty Pathology teaches, namely, the faculty of the blood-components to provide for antidotes (anti-toxins) for the purpose of neutralizing the poisonous qualities of ingested drugs.

This theory will land us on safe ground when we come to consider the effect of the acute ailments, in whose trend the most fearful manifestations of delirium occur. Typhoid fever, uræmia, pneumonia, and protracted cases of the infectious fevers may perhaps serve as examples; also, the severe attacks of influenza reported in recent years. Here Nature, with enormous energy and unparalleled strategy, contends against chemical poisons produced by diseased metabolism; and as the peaceful farmer, when threatened by enemies, turns his plough into a sword, so our economy works out weapons as poisonous as those of the aggressor. After the battle is over they remain like bands of marauders coursing through the blood-paths, overwhelming all organs, and producing changes according to their functions: albuminuria (kidneys), jaundice (liver), or delirium (in the brain).

Now begins the metaphysical part of the drama. From the moment that the poison (auto-toxic or anti-toxic) conquers the brain, the home of the spirit, this superior being begins to secede, to absolve its relations with physis; it does not leave at once, but forms as it were a provisional seat, producing a state of sub-consciousness. While the body, prostrate and nearly vanquished, lying dead-like upon the couch or writhing in convulsions; while every physical sense is being thrown into a wild delusion of unspeakable horrors; while outside influences still make impressions, however weak—there comes to the mind, nearly independent from its incarnation, a wonderful existence. To describe this, I will relate some of my own experiences, which may awaken in others reminiscences of like events under similar circumstances.

The examinations for the degree of M.D., as conducted in first-class universities, have a most disastrous effect upon the nervous system of the candidates. Such a strain, followed by the disappointments of a young practice, with its keen competition, prepared in my body a soil most fertile for disease. Thus, in the depth of winter, after futile attempts to do professional work, while high fever held sway over my system, a severe attack of rheumatism and influenza threw me upon a sick-bed. Morphine for pain, chloral for sleep, salicylic acid for rheumatism—thus I drugged myself according to orthodox prescriptions, until a calmer spirit prevailed and sent me to the hospital—an excellent institution, conducted by a Catholic order of nuns.

Whether or not the physician-in-charge recognized my disease, I do not know, although I believe he did; however, my mind suddenly became alarmed. A demon of the brain persuaded me that the good nurses were trying to convert me to Catholicism, and I, formerly a most liberal and tolerant Christian, became violently bigoted. Everywhere around me the smoke of incense arose; deep choral music sounded in my ears, and a voice within urged me to break away and gain my liberty. Despite the nurses' resistance, I dressed quickly; and a few minutes later, led by a wonderful instinct (?), I found a small door in the basement. It was open—I flew as if pursued by Gorgo and her hosts of furies. Fresh winter air entered my lungs, and I began to reason. There was still before me the yellow smoke, and the same music was in my ears, here and there changing into a cheerful marching tune. A colleague kept me out of reach of the officers detailed to catch me, preventing perhaps the usual proceedings of a court, asylum, and death.

My diagnosis was made: uræmia; forty-eight hours without action of the bladder; a uriniferous breath and taste; yellow light and crystals before the retina; uric acid scales covering the skin. Alas! I had told the brother physician that I had used morphine and chloral; hence, in the other hospital, where charitable friends procured a private place for me, but little was done to eliminate the large quantity of poison circulating in the body. A terrible delirium took possession of my mental faculties. Beautiful visions appeared in colors so wondrous and rich as to surpass description. Music, instrumental (but from supernatural in-

struments) and vocal (but from angels' voices), filled my ears. I began to think of parents, sister, brothers, and patients—all the little incidents of my life surged upon my memory. Every thought was preceded by a bouquet of beautiful roses in green leaves, floating toward me and disappearing when new thoughts flashed out with lightning rapidity.

Suddenly a voice rose—strange, but benevolent. For a moment I reflected—whose could it be? Laughter and chatter were all about me. Then appeared a glass filled with foaming beer. “Do not touch it!” spoke the voice, commandingly. A deck of cards followed. “Leave those alone!” cried the voice. My own image appeared, arguing, then worrying, and in despair. “What a disagreeable sight!” exclaimed the voice. Then a cigar was offered to me. “Only one!” said my invisible adviser. A bicycle appeared. “Use it often!” commanded the voice. Verily, a wonderful prescription from a great physician! I was silent and overcome with gratitude.

Then night came into my eyes; physical pain made me groan; my pulse was hard and very slow. If my heart would only hold out! Suddenly I beheld a striking picture—a chart, showing the anatomical relations of the body. The vessels were filled with yellowish-blue fluid; only the kidneys and large organs seemed full of healthy blood. I felt a magnetic staff stroking my skin in the direction of the kidneys, drawing fresh red blood to them, and in return abstracting a bluish-yellow fluid and throwing it into the lungs and the seemingly large and hammering heart. “Breathe! Quick, breathe!” exclaimed a voice. I did so, and all the waste material was thrown out.

Here the attending nurse registered the Cheyne-Stokes breathing phenomenon (the messenger of death). “Right, right; go on, go on!” I implored; and for many hours this process of purification continued—until the magnetic staff suddenly stopped at my heart. Very little waste was left coursing in the veins. “Now swear!” commanded the voice, sternly. “What for?” I asked. “To save your life,” was the reply. Presently a second voice recited a fearful oath, the very gospel of the Infernal. In utter despair I looked around. Hellish faces—of prostitutes and tyrants, of murderers and liars, a symposium of all evil—surrounded me. “Swear!” they screamed; “go with us; be rich

and powerful; sign our list, and live!" "No, no; leave me; I cannot; I shall never sign nor swear!"—so cried I, in deepest agony. The voice spoke, cynically: "Look upon this." "God be merciful!" I exclaimed, when I perceived a long list of signatures—of writings I knew so well. "Are you ready?" And now he stood before me—a cruel butcher, sharpening and pointing a long knife. Here this incident closed, and a long pause ensued, during which the mind seemed perfectly blank and inert.

A wonderful allegory followed.* A male figure, with serene and intellectual features, appeared leading a beautiful girl. In his left hand he carried a staff around which a serpent was coiled. Bowing, he said:

"Salve, collega! I am Æsculapius, the Olympic physician. Pity befell me with suffering humanity. Over fields and meadows, to the balmy woods, I went, to gather powerful medicines; and wherever this magic staff, drawn by invisible forces, inclined toward the soil, I dug for healing roots and herbs. Laden with precious material, I returned to my laboratory; in a golden kettle I steamed and boiled them with many conjurations and prayers to the all-powerful Jupiter. Then, suddenly, a crash; a bluish flame leaped up; thick, fragrant smoke filled the space, and, slowly rising, showed me this fair creature. Her name is 'Vis Medicatrix Naturæ'—all-healing Nature. With her in close communion, speaking your formulas and prudently using the magic staff Baccus—of which a sprout called 'bacillus' is ever ready to serve as an explanation for curious patients—you'll be a great, highly praised and paid physician."

Smilingly I watched the fair picture fading away; knowingly I indulged in optimistic views of my future; the great secret was mine at last!

For three days and nights this state of my sickness lasted; then a deep coma followed. Of course, as in every case of delirium, the apparitions were of the most horrifying character, now and then changing to supernaturally beautiful visions. Chaotic and kaleidoscopic as these pictures appeared, they all contained wonderful lessons. Interferences from without, as

* During the whole delirium, forms and costumes of the kaleidoscopic visions were almost like the figures of classic statuary and paintings, perhaps as a result of my extensive mythological studies in former times.

when the good nurse endeavored to make me take food or medicine, changed the most magnificent panorama into a hideous nightmare. Alcohol, for instance, cast a blur upon all my senses.

Remarkable is the possibility of double hearing and seeing. The so-called "sixth sense" of gauging the space becomes lost, the body appearing to undulate, the bed to turn, etc. Carphologia (picking at bed-clothes) is very common, expressing all kinds of actions—of hands as well as of feet. Coma vigil (the unconscious, deep sleep with open eyes) very likely corresponds to the moments when life is virtually extinct, subconsciousness alone keeping the spark of life aglow.

Rapid breathing, with a long intermittence of the lungs' action (Cheyne-Stokes breathing), receives a wonderful explanation of its origin in this case. Men of figures, quick to believe in the antics of arbitrarily constructed apparatus, will repudiate such evidence. Looking at the physical part of our being as the nucleus for its existence, they will declare the hallucinations of delirium to be delusions—products of a complex, disordered, material machine. No doubt everybody is apt to undergo similar experiences; in fact evidence of the loosened co-existence of mind and body, as exhibited in the subconscious state, should be abundant. Many cases, however—probably the most valuable—perish through physical death or insanity.

Accepting the fact that by physical necessity the mind "in extremis" may uphold a loose connection with its habitat, it is self-evident that a chronic state of such affairs could exist, even so far as to allow the individual to enter this state at will. Thus the innumerable instances recorded in history and theology, and especially—horribile dictu!—in insane asylums, cannot be overlooked with scepticism. Powerful indeed would be the influence of persons endowed with this faculty. Mohammed's reign, the Crusaders' woe, the Mosaic laws, Swedenborg's grand dispensation, Jeanne d'Arc's heroism, Wallenstein's victories—perhaps all those events that have shaken and changed this little world may be traced back to their conception, when the immortal soul, loosened from its weary incarnation, unfolded its wonderful faculties for good or evil.

FREDERICK A. PAULIG, A.M., M.D.

DEPARTMENT OF HEALING PHILOSOPHY.

[We invite contributions to this Department from workers and thinkers in every part of the world, together with information from those familiar with Eastern works containing similar teachings which would be valuable for reference. Well-written articles of moderate length will be used, together with terse sayings, phrases, and quotations adapted to arouse comprehension of those principles of wholeness and harmony on which the health of a race depends. The wisdom of the sages and philosophers of all periods and climes, as well as the most advanced expression of modern thought in these lines, will find a welcome in these pages. Co-operation of earnest friends in so brotherly a cause as this will result in a mighty influence for permanent good, physically, mentally, morally, and spiritually. Let us, therefore, in this attempt join hands, minds, and hearts, for a permanent healing of the nations by developing that degree of knowledge which shall make health their common possession.]

POWER OF THE IMAGINATION.

The imaging faculty of the human mind brings on disease or restores health, envelops with gloom or radiates sunshine, according as to whether it is rightly or wrongly used. Many experiments have been made to note the effects of imagination, but most examples are developed unconsciously.

The metaphysician, in examining mental causation for abnormal conditions, makes some singular discoveries. Here is the case of a gentleman who went to a mental healer in Boston and complained of a pain in his right side, above the hip. It had troubled him for years and was often very severe. He had tried many physicians and remedies, but found no permanent relief. The conditions puzzled the physicians because the blood seemed to go unduly to that spot, but returned very sluggishly. Questioning into the life experiences of his patient, the metaphysician found that some years before the gentleman, when driving a

spirited horse, was thrown from his carriage, landing on his feet between the wheels in such a position that he expected the next moment, when the horse might spring forward, to be knocked over by one of the hind wheels. However, he had kept a tight grip on the reins, and, without sustaining any real bodily injury, brought the horse under control. But in imagination he was struck on his side by the wheel, just as he feared he would be while in that perilous situation; and some later occasion developed the impression thus made on the sensitive plate of the mind.

As a matter of fact, not merely as a figure of speech, the mind is a faithful camera which records life experiences. In the above case, the diagnosis was verified by the permanent relief of the patient after one or two treatments on this line. The suggestion, of course, was a subconscious one, and from the individual himself. In the following instance, however, related by a missionary friend, the suggestion was innocently given by another person.

A newly arrived missionary in Burmah was walking behind a native who expectorated a mouthful of what appeared to be blood. A few moments later the same thing recurred, and at the third or fourth repetition the new arrival was so greatly alarmed at these indications of hemorrhage that he hurried the poor native to his hut, put him carefully to bed, and then went to seek the assistance of a fellow missionary. When the two reached the pallet of the Karen, he was groaning in apparent agony, having been thoroughly frightened by his white brother, for whose superior knowledge he had great reverence. When the symptoms were detailed, the senior missionary laughed heartily, and after assuring the poor sufferer that there was nothing the matter, explained that betel-nut chewing was a common practice of the natives, and that it always gave a blood-red color to the saliva.

Even death may claim its victims through the power of the imagination. As an instance, an English medical journal records the death of a young lady at Hackney who was bent upon suicide. Under the impression that it was a deadly poison, she swallowed a quantity of a certain insect powder known to be entirely harmless to human beings. But her expectation, allied with her desire, accomplished her purpose just as effectively as if she had swallowed strychnine.

Surgical operations have often been counterfeited in order to

relieve difficulties that were merely idiosyncrasies of the mind. I am permitted to relate the following incident of a lady who had a pin fixed in her imagination so firmly that only strategy could remove it. She had conceived the idea that a pin had found lodgment in her ear, and was causing frequent pain and uneasiness. She went to several specialists in succession, and each of them, after a careful examination, failed to discover any such difficulty. Finally she heard of a celebrated artist in a distant city, and forthwith proceeded to visit him. He made an examination, and his verdict was the same as that of his fellow-practitioners. She was terribly disappointed, and bursting into tears exclaimed, hysterically:

“Why, Doctor, I have come five hundred miles feeling sure that you could relieve me of this suffering with my ear, and now you say there is no pin there and that nothing is the matter!”

Witnessing her genuine distress, the physician instantly came to the conclusion that the “pin” was in her mind, if not in her ear, and so he felt justified in employing a little artifice. After quieting her, he said that he would examine her ear more carefully, and with a different instrument. Going to his case, he selected an instrument into which he surreptitiously secreted an old and slightly bent pin. He again probed the ear, taking pains to hurt it a little, and then drew the instrument forth, exclaiming with satisfaction and assurance: “Madam, here is a pin, after all!”

The lady expressed instant relief as well as unbounded gratitude, and paid a fee of fifty dollars most willingly, which the doctor, of course, could not do otherwise than accept. A few months later she wrote again to express her thanks, saying that she had experienced no further discomfort. If she should chance to read this, let us hope that she has so grown in knowledge and wisdom that she can cheerfully pardon the publicity given to her former erroneous belief. Yet it was just as real and true as many of our own ailments; only our imagination may have taken more tangible forms, perhaps.

In line with the foregoing is another incident from real life that well illustrates the influence of preconceived thought, though utterly opposed to the facts in the case: A young lady hurriedly seized a teakettle from the range, and was about to carry it to the sink when she caught the sleeve of her dress in such a way as

to loosen her hold and tip the kettle sufficiently to pour a large stream of water upon one foot. In an agony of distress and pain, she exclaimed: "I'm awfully scalded! Come quick!" Her mother and sister ran to her relief, and by their aid, after much difficulty and writhing, the shoe and stocking were removed. To their amazement, however, there was no mark of injury upon the foot—the skin was not even reddened. The girl could scarcely believe the evidence of her eyes. She insisted that she had never before suffered such intense pain. The explanation of this case is simple enough to one who has studied the power of thought. In the young woman's mind there had been no doubt that the water in the kettle was boiling. She knew from personal examination that it had held boiling water about ten minutes previous, but she did not know that in the interim the servant had used the greater part of the contents and re-filled the kettle with cold water.

Although the foregoing illustrations are typical of the effect of the imagination, yet they are exceptional occurrences. But there is a class of invalids—dyspeptics—that are perpetually the victims of imaginary beliefs. A certain food agrees or does not agree with them, according to their thought concerning it; and this thought depends upon the opinion of their physician or the particular dietetic school to which they have sworn allegiance. They are always self-victimized and not infrequently victimized by others, either innocently or intentionally. An absurd instance occurred in the home of an acquaintance. The guest, a dyspeptic bachelor, expressed great satisfaction when he was about to taste "that nice, home-made bread" which agreed with him so well the previous summer. No one had the heart to spoil his appetite by telling him that the "home-made" bread came from a first-class bake-shop; and so, to cover the matter tactfully, the host quickly remarked, with a mischievous glance at a friend who sometimes lent a skilful hand in the culinary department:

"Well, we have some of Edith's best rolls this morning; they are warranted to be a sure cure for dyspepsia."

Though Edith had nothing to do with the rolls except to warm them, they agreed perfectly with the dyspeptic's delicate stomach; and during the week of his visit he never failed to sing the praises of "Edith's rolls," and to execrate in the same breath the "miserable baker's stuff" that always made him ill! If the stomach

possessed the intelligence so universally attributed to it, the fraud would have been instantly detected; but, just so long as the mind was satisfied with the food, the stomach offered no protest.

A dyspeptomaniac who openly avowed that a teaspoonful of sugar had more terrors for her than "men, women, and ghosts, the fury of the elements, and the powers of darkness combined," was very fond of baked sweet apples. While fellow-boarders in the country, we were served for several days with baked apples of a peculiarly delicious flavor, upon which she commented, asking the variety, etc. I knew that they were judiciously sweetened, but held my peace until one fateful morning when a few grains of sugar were visible on the apples; then I made bold to avow that all the others had been slightly sweetened, and that, as she ate them without inconvenience, she might just as well continue. She took one reluctantly, and acknowledged that, had she known they contained sugar, nothing would have induced her to eat them. I am happy to add that this lady, through metaphysics, has since come out of her bondage into a glorious freedom.

HELEN L. MANNING.

"Every once in a while I hear of somebody, man or woman, who has turned the century milestone and is trudging along toward a hundred and a quarter. Then I wonder if it wouldn't be possible for all of us to take a longer stretch of life instead of being bowled over at forty or fifty by gout or dyspepsia or paralysis. Here, for instance, is Miss Betty Webster, who has just died at one hundred and seven, and who only died then in consequence of an accident. She was a steady smoker all her life, so they say; but that is nothing against her. Nearly all men smoke, and women have as good a right to do this as they. By the way, I have heard that a diet of nuts (all kinds) and bananas will enable you to live pretty nearly forever. But we are carnivorous animals, the only difference between us and the tiger being that he likes his meat raw and we like it rare. Did you ever think of that? There are other resemblances, but I don't care to refer to them at this writing."

—*Exchange.*

IS FAITH OMNIPOTENT ?

If thou canst believe, all things are possible to him that believeth.—
Mark ix. 23.

The incident referred to is not merely remarkable but startling, for it sets us to thinking along unusual lines. We very naturally ask whether Jesus meant all he said, or whether the expression used, "All things are possible to him that believeth," was merely rhetorical and intended as a severe rebuke of the scepticism which prevailed among the higher classes and was reflected in the lower. It is evident that the little audience which had gathered on the occasion were astounded at the utterance, and still more astounded at the complete cure which immediately followed it.

The same incredulity has prevailed during the last nineteen centuries, and it is certain that if the Lord should reappear and repeat his words and his miracle we should be torn by bewildering doubts and declare that his statement was opposed to the scientific knowledge of our time. We could no more accept it as the revelation of a law higher than the physical laws with which we are acquainted than did the two or three learned Pharisees who looked askance at each other and said, in the language of a shrug, that Jesus was simply an honest enthusiast, ignorant of the inexorable forces which govern the material universe.

Suppose we spend a moment in asking what Jesus could have intended to convey to his hearers by the phrase, "all things are possible to him that believeth." It is clear that he used no figure of speech, but told what he regarded as a literal truth. He was either mistaken in judgment or we have done ourselves an injury in not accepting his statement and making it a factor in our lives. In the general opinion of our day, and it is a day of brilliant scientific achievement and wonderfully successful research, the body controls the mind far more than the mind controls the body. Jesus declared, however, that the mind is the imperator, and that even our physical functions, our health as well as the measure of happiness we enjoy, depend very largely on what we believe or do not believe; in other words, that a man is what his mind makes him rather than what his body makes him. A good thought, according to the revelation of the Lord, is better than a powerful drug. While not denying that the world is filled with

physical disorders and derangements, he intimates that we must seek for the cause of evil in the hearts of men, and allows us to infer that if our thinking were true and our feelings pure, or, to state the matter in a different way, if we lived closer to God and regarded him as an actual rather than a theological Father, we should have better bodies as well as more wholesome souls. Diseases are the consequence of conditions of mind, and when the mistakes of the mind are rectified the ailments of the body will be cured.

At first we turn aside from such a theory as irrational and unpractical. Science arches its eyebrows and wonders how long mere dreamers will impose on the populace. Religious folk attempt to explain the words of Jesus in some odd fashion that is unsatisfactory to themselves and to everybody else. But there stands the statement—firm, inflexible, and imperative.

On second thought, we get a faint glimpse of something that makes us tremulous. It is true, after all, that some maladies have been cured by the remedial agency of faith. We can no longer sneer, for the facts are not to be denied. Even the family of Thomas has examined them and been forced to admit them. A poor creature hobbles on his crutches to the shrine that contains a sacred relic and in a few moments leaves the crutches behind and goes home whole. Was the cure effected by a miracle; was the relic the prime cause of it? Not at all. He simply had the miracle-working power within himself, and the relic roused it into activity. He believed, and that unusual condition of his mind started the hitherto dormant forces of his body and he became a well man. It was the thought in his mind, the feeling in his heart, that ministered unto him; and he suddenly discovered, as suddenly as though the heavens had opened and an angel had descended to make the announcement, that Jesus did not indulge in hyperbole, but stated the simple, unvarnished truth that "all things are possible to him that believeth."

The best parts of a man are his brain and his heart. If these are wrong the whole man is wrong, and if these are right the whole man is in a position to acquire health and to keep it. Diseases, many of them, are the consequence of mental conditions, and curative medication is to be found in nobler thoughts and feelings rather than in opiates and stimulants.

If we turn from body to soul, what a magnificent prospect

opens before us! Faith is the food that furnishes strength; doubt is the chronic indigestion that makes us weak and despondent. There is no despair when we can see the face of God by looking heavenward. Give us the globe for a footstool and a constellation for a chariot, satisfy every craving of physical appetite and every mental aspiration, but deny us any measure of faith and the sun shines in vain, for the cloud within darkens the whole landscape of life. Better faith with nothing than doubt with everything. By him who believes, the mountains are removed, the valleys are filled up, the crooked ways are made straight. He travels heavenward with a grateful heart, accompanied by a "cloud of witnesses" who guard him night and day.—*Rev. George H. Hepworth, in the New York Sunday Herald.*

HE HAD NO APPENDIX.

Ex-Congressman Augustus W. Cutler, of Morristown, N. J., is enjoying rather a grim joke at the expense of the medical fraternity. For three weeks Cutler has been confined to his home, suffering from what the physicians declared to be appendicitis. He had experienced a similar attack some years ago and felt no uneasiness. However, as the present attack proved to be too much for the remedies applied, Mr. Cutler finally consented to undergo an operation. Dr. McBurney, the New York specialist, performed the operation. Mr. Cutler was placed under the influence of anæsthetics, and the surgeon made an incision at the proper point. But he didn't find the vermiform appendix. Mr. Cutler didn't have any. So the incision was sewn together, and nature is now finishing the job. Mr. Cutler is recovering from the effects of the operation, and will soon be around again. He now chuckles when appendicitis is mentioned. "I read of a Boston man," he says, "who took a precautionary step which I think I shall follow. He wears a card pinned to his undershirt which bears this inscription: 'My appendix has been cut out.' He says he does this to keep the doctors from operating on him for appendicitis in case he is picked up in a fainting condition on the street some day. I think I'll do the same."—*The World, N. Y.*

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

FREEDOM IN PROGRESS.

During the confirmation of the Right Rev. Frederick Temple, D.D., the new Archbishop of Canterbury, at Bow Church, London, recently, a mild sensation was caused by the chaplain of the late Bishop of Bath, who made a formal protest against the proceedings. He asserted that Dr. Temple was a self-confessed believer in the Darwinian theory of evolution, and insisted that, as "this doctrine is incompatible with the Book of Common Prayer and the Articles of Religion," the Royal Commissioners should refuse to confirm the appointee. The protestant, however, was curtly refused a hearing.

The Church, in all past ages, has accepted the conclusions of science with great reluctance, and only after they had become the common belief of all outside the pale of orthodoxy. Indeed, the Established Church of Great Britain has been regarded as scarcely less unyielding than Romanism itself, while the British people, as a whole, are notoriously averse to innovations of any kind; yet, before the end of the nineteenth century, this radical, anti-biblical proposition concerning man's origin seems to have gained the indorsement of England's chief ecclesiastical dignitary! This significantly illustrates the progress of freedom in both scientific and religious channels in the most conservative of nations.

* * *

Knowledge, truth, love, beauty, goodness, and faith alone give vitality to the mechanism of existence. The laugh of mirth that vibrates through the heart, the tears that freshen the dry wastes within, the music that brings childhood back, the prayer that calls the future near, the doubt that makes us meditate, the death that startles us with mystery, the hardship that forces us to struggle, the anxiety that ends in trust—these are the true nourishment of our natural being.—*James Martineau.*

A SOLILOQUY.

When I feel restless at night and cannot sleep, what do I do? I lie and think—not on every-day classic subjects, nor about anything on this plane of life. I think of high planes—of spiritual life. I close my eyes and see beautiful pictures. I hear beautiful sounds. Now it lightens up over there, and I see Christ surrounded by beautiful clouds. I also see a Christmas tree, beautifully decorated. A Christmas tree is associated with Christmas. Christmas is Christ's birthday, and anything associated with Christ means happiness and gladness; so a Christmas tree is inclosed in happiness and gladness. I place it with the picture that I see of Christ. No! I push the tree—the material part—away, leaving the happiness and gladness with the picture of Christ. So I send the material part down to the earth-plane of life, where it belongs. Soon the picture begins to fade, and at last vanishes from view altogether—with a smile. E. F.

[The above soliloquy is by a New York lad of eleven years, who left his bed one night after retiring, for the purpose of putting his thought on paper while it was fresh in mind. His mother, who is interested in metaphysical philosophy, found the paper in his handwriting, questioned him, and learned that it was no uncommon thing for him to lie awake thinking in similar lines while the rest of the household slept. The original manuscript, in the lad's own handwriting, was brought to us by the mother. The parties are all well known to the editors, and the facts are authentic.—ED.]

* * *

THE OUTER WORLD.

“Knowledge of the natural world is gained by the use of sound physical and mental organs, and is tested by common experience. To a man of defective vision, objects assume appearances other than those they present to one whose eyesight is normal. It is, of course, true that where a ‘Peter Bell’ sees only ‘a yellow primrose,’ the lover of nature, or the botanist, sees much more; but this power possessed by the artist or the scientist of ‘seeing more’ is one he shares with all those whose intellectual gifts and cultivation resemble his own. None the less, it is true that all knowledge of external forces is limited to the impressions the mind is capable of receiving. When, however, any such impression is common to all, and becomes so either from universal experience of its truth—so far, that is, as the truth implied concerns the relation of the force to the individual, or because of the testimony of those whose experience has verified it (which may be said to constitute for the world at large experience by proxy)—it passes into the sphere of practical knowledge; knowledge, if not of the ‘thing-in-itself,’ at least of the thing as it presents itself to the human understanding.”—From “*A Defence of Agnosticism*,” in *The Literary Digest*.

SIGHTS AND SOUNDS OF PAST AGES.

People are now familiar with the idea of storing up sound for future use so that a man's voice can be heard long years after he is dead. It has been recently suggested that somewhere in the storehouse of nature the sight of all that has taken place is stored up, and that Moses got his account of the creation from a kind of kinoscope which was disclosed to him as he stood in the cleft of the rock and saw the picture of the procession of events pass by. As Dr. Johnson said, we have seen so much that we are prepared to believe more. When people in New York City can hear the roar of Niagara, when machinery can be driven by a water-wheel five hundred miles distant, when we can see through boards and take photographs of a fat man's bones and the money in his pockets, when we can talk with our friends a thousand miles away and recognize the tones of their voices, when we can warm the baby's milk at night by touching a button, we must be obstinate, indeed, if we refuse to believe anything. There is nothing in the "Arabian Nights" as marvellous as the things we see in the electrical exposition in New York. And yet, if we apply the logic of David Hume in his essays on the miracles to these things, we should refuse to believe that a photograph of a living man's skeleton may be taken. Hume refused to credit the miracles because they are contrary to all human experience, and nearly all the phenomena at the electrical show are contrary to human experience. It is a matter of curious speculation: Have we reached the limit of knowledge of electricity, or are we upon the threshold of scientific revelations? Will we in time discover that apartment of nature's storehouse where she keeps the sights and sounds of past ages?—*Baltimore Sun.*

* * *

The Rev. Thomas Cole, pastor of a Methodist Episcopal Church at Houston, Texas, is the victim of a very peculiar freak of nature, and from being a black man by birth is rapidly turning white. He says the change began to manifest itself in 1883, when he was working for the late Dr. McClanahan, of New York. It first appeared in a little white spot on his wrist. Since then the white surface has begun to enlarge and spread all over his body in spots of various dimensions, from seven inches in length to three and four inches in width down to spots not larger than the circumference of a large-size bird-shot. He says his body is striped like a zebra. His hands are nearer white than black, and his face is beginning to turn, making him a very conspicuous object. He being naturally very black in color, the contrast is all the more striking. As he is attracting a good deal of public attention, and being avoided as a leper, he called at a newspaper office to ask that the statement be made that his physical peculiarity is the result of a freak of nature, and not caused by any disease. He has always been perfectly healthy and has never suffered the least physical inconvenience in consequence of this peculiar trick that nature is playing upon him.—*Evening Telegram, N. Y.*

EDISON AND HIS INVENTIONS.

Mr. Thomas A. Edison has told the reporters in Paris that the ordinary phonograph employed in commerce does not begin to compare with the latest machines that he uses in his private experiments. "With the latter," he says, "I can obtain a sound powerful enough to reproduce phrases of a speech that can be heard perfectly by a large audience. My last ameliorations were with the aspirate sounds, which are the weak point of the graphophone." An instance of the terrible labor necessary to success in the perfection of an invention is given by Edison in the following simple phrase: "For seven months I worked from eighteen to twenty hours per day upon the single sound 'specia.'" Edison would patiently and persistently say to the instrument, "specia," and the instrument, like a child learning to talk, would with equal persistence answer him with "pecia." He says that it was enough to make him crazy, but he stuck to it until he succeeded. "Now," he remarked, "you may read a thousand words of a newspaper at the rate of 150 words a minute and the instrument will repeat them to you without an omission."

With what delight will generations to come linger over this charming story of the young inventor, sitting day after day, through the long hours, in the seclusion of his laboratory, teaching the mechanical child of his brain to talk plainly! "You can imagine," he explained to his Parisian interlocutor, "the difficulty of the task that I accomplished when I tell you that the impressions made upon the cylinder are no more than a millionth part of an inch in depth, and are completely invisible, even with the aid of a microscope."

Mr. Edison confirmed the report that he has nearly perfected an invention which will allow a man in Wall street, New York, for instance, to telephone to a friend in Central Park, and to see the friend at the same time. He has already succeeded in reproducing images at a distance of a thousand feet. It would, he thought, be ridiculous to dream of seeing any one between New York and Paris. "The round form of the earth, if there were no other difficulty in the way, would make the thing impossible." Mr. Edison says he has given a great deal of thought to the problem of aerial navigation, and he adds that the chief development of electricity will come only when we have found a more economical manner of producing it.—*Exchange.*

* * *

We have been taught for ages that if we believe in God, in Jesus, in the Bible, in the church, in this and that fetich, outside of ourselves, we will be saved; but no one can reach the goal of his eternal joy and welfare until he believes in himself—his inmost self—and cultivates purity of heart and cleanliness of mind; then he shall "see God," which is his own perfected being, made so by his own good labors.—*Universal Republic.*

TESLA AND HIS WORK.

Another of the ideas that Nikola Tesla is working out is that of the transmission of intelligence, and perhaps of power, across wide spaces without the use of any connecting wire. This, of course, is not the experiment of trying to "do something by means of nothing." It is entirely scientific. It is an effort to utilize the earth itself as an electric conductor. It is an attempt to get at the law of those earth-currents of electrical force in a way to devise some method of getting the mastery of them, and of bringing parallel currents, though widely separated in space, into "resonating" relations with each other, the one electrical current being turned to the other. As Mr. Tesla himself has said:

"In connection with resonance effects and the problem of transmission of energy over a single conductor, I would say a few words on a problem which constantly fills my thoughts, and which concerns the welfare of all. I mean the transmission of intelligible signals, or, perhaps, even power, to any distance without the use of wires. I am daily becoming more and more convinced of the practicability of the scheme; and, though I know full well that the majority of scientific men will not believe that such results can be practically and immediately realized, yet I think that all consider the developments of recent years by a number of workers to have been such as to encourage thought and experiment in this direction. My conviction has grown so strong that I no longer look upon this plan of energy or intelligence transmission as a mere theoretical possibility, but as a serious problem in electrical engineering which must be carried out some day. The idea of transmitting intelligence without wire is the natural outcome of the most recent results of electrical investigation."

Some enthusiasts, he says, have expressed their belief that telephoning to any distance by induction through air is possible; for himself, he cannot stretch his imagination so far, but he declares his firm belief that it is practicable to disturb by means of powerful machines the electrostatic condition of the earth, and thus transmit intelligible signals, and perhaps power. We need not be frightened, he says, by the idea of distance. To the weary wanderer counting the mile-posts the earth may appear very large; to the astronomer it appears very small. So, Tesla thinks, it may seem to the electrician. The "big earth," as we call it, contains a certain capacity of electricity. Let the electricians of the world find out how to measure that capacity, and then, reasoning solidly from one point to another, find out how to convert the "art and mystery" into the art and mastery of it, for the world's every-day uses.—*Chicago Herald.*

* * *

A son of a Yankee Congregational minister, and a classmate at school and college of the late Henry Ward Beecher, writes to the *New York Evening Post*:

“As children we were often overshadowed by the assemblages of the ‘Suffolk and Norfolk County Associations,’ and I do not believe that any of those men were hypocrites. Dr. Storrs, of Braintree, father of the present Dr. Storrs, of Brooklyn, was one of them. He often came to Dorchester on an exchange. He was a fearfully eloquent preacher. In his excitement he would pound the Bible and thrash the cushion with a vehemence that was as terrible as the doctrines he enforced. He would picture the danger of the unregenerate soul, the death-bed of the sinner, the day of judgment, and the writhing of the damned in the lake of fire and brimstone, with all the power of his oratory, with shouting voice and glaring eyes. Had he not been preaching against the devil, we would have supposed that the devil himself was in the pulpit. When Dr. Storrs, Dr. Beecher, Dr. Finney, or any of these terrible men came home to dine, and cracked their jokes at the table, what wonder was it that we poor little children who had just been frightened by them nearly to death wondered ‘how they could’? That was indeed a mystery.”

* * *

STARS AT CLOSE RANGE.

The study of the stars is likely to be revolutionized by a new discovery. Before long telescopes will be provided with lenses not of glass, but of oxygen gas. They can be made of almost unlimited size, so that the heavenly bodies may be inspected at comparatively short range. The moon will be brought within a few miles, so that every topographical feature of the side which it turns toward the earth may be explored and mapped. The problem of the so-called canals of Mars will be solved, and, if that planet has any inhabitants, the fact will be ascertained. In short, astronomical science will leap into a new era.

Such are the claims made for an invention which is the achievement of Professor Elmer Gates. The beginning of it was simply a short piece of iron tubing, in the ends of which pieces of glass were set. The little cylindrical box thus made was filled with oxygen gas. Now, it has been ascertained by Professor Dewar that oxygen is magnetic. He found that in a liquid condition it could be picked up by a magnet like iron filings. Professor Gates turned this fact to account by converting the iron tube into a magnet, winding it round and round with fine wire.

A gas, of course, is composed of particles of matter flying about and exercising toward each other a mutual repulsion. Thus it will be understood that the molecules of oxygen in the little box were attracted toward the magnetized iron ring, so that the density of the gas was less in the middle than near the ring. Professor Gates used the box in place of a glass lens, and made photographs with it. Here, then, was the discovery—namely, that oxygen gas would serve instead of glass as a material for lenses. Professor Gates says that he can build a lens fifty feet in diameter,

which will photograph the moon on such a scale and with such accuracy of detail that the surface of our satellite may be studied to an advantage never dreamed of hitherto.

But this is by no means all. The lens of oxygen gas is necessarily far more perfect than any glass lens can be made, inasmuch as the particles of oxygen under such conditions as those described arrange themselves in accordance with mathematical law. Again, it is an accepted truth that lenses of glass have their limitations. In other words, their usefulness in telescopic work does not increase indefinitely with bigness. The lenses made for the Lick and Yerkes observatories represent the limit of size in glass lenses. Bigger ones could not be rendered available for practical purposes. With oxygen lenses it is quite otherwise. Professor Gates believes that there is practically no limit to the size of the oxygen lens. His discovery will bring the whole stellar field into comparatively near view, and the astronomy of the near future will be a science enormously more far-reaching and comprehensive than at present. Think of a telescope with a lens fifty feet in diameter! What might not this gigantic eye search out in the realms of space as yet unexplored? The topography of Mars and the other planets which attend the sun will become familiar. If there are any people on the Martian orb some means may be found to communicate with them. Even far-off Jupiter may be watched as it cools off and gets ready to support the population which eventually doubtless will be evolved and furnish inhabitants for that huge world, many times the diameter of the earth.—*Washington Post.*

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WHAT IS FORCE ?

Force is divinity in action. It has been described as inseparable from matter and for that reason dependent upon it. But the fact was overlooked that matter itself was but force in its dynamic and receptive character, the feminine and maternal side of things. Reichenbach discovered an imponderable universal energy allied to heat, light, electricity, and magnetism, yet discrete, which permeated everywhere the most solid substances. This is named the "Od." Then Crookes learned of a matter transcending that which comes within the purview of our common sensibility, purer than light and more potent than electricity, if not the ether itself. This he names radiant matter. Roentgen has now explored further and brought the occult actinic ray into open demonstration, as penetrating substances regarded as opaque and revealing shapes that had been hidden from our eyes. Every step brings us toward the Infinite Energy, and the demonstration that there is nothing hid that shall not be revealed. The Apocrypha of spiritual and superior physical knowledge, that have been so much misunderstood and ignored, are fast becoming Apocalypse, and the energy which is everywhere endowing men with ability to know superior

truth and to exercise miraculous powers. Force, so far from being blind and fortuitous, is manifestly intelligent, and operative to the best ends.—*Alexander Wilder, M.D.*

* * *

BRAINS OF PLANTS.

The manner in which the mimosa closes its stalks and leaves at the approach of darkness is very interesting. As the gloaming gently falls the leaves move upward toward each other till they touch; the secondary leaf-stalks slowly droop till they are nearly parallel with the main leaf-stalks, which in their turn fall till they point to the ground. Thus it folds itself at the close of day, and there is no doubt, if it were not allowed to sleep, it would, like ourselves, soon die. This is not only an example of the necessity of sleep for the repairing of nervous energy and recuperation of brain power, but a proof of the existence of the same in the vegetable kingdom.

Then there are the carnivorous plants, the Venus fly-trap (*Deonœa*), for instance, which will digest raw beef as readily as its insect prey. From glands with which its leaf is provided fluids are poured out which resemble the gastric juice of the animal stomach in its digestive properties. The matter of the insect body or meat is thus absorbed into the substance and tissues of the plant just as the food taken into the animal stomach is digested and becomes part of the animal fabric. In the animal, digestion can only be commenced by the brain force acting by means of a nerve upon the gastric gland. We may, therefore, concede that it is the action of the same power in the plant that produces the same effect.

There is no structure in plants, so far as its functions are concerned, more wonderful than the tip of the radicle. The course pursued by the radicle in penetrating the ground must be determined by the tip. Darwin wrote: "It is hardly an exaggeration to say that the tip of the radicle, endowed as it is with such diverse kinds of sensitiveness, acts like the brain of animals. The brain, being seated within the extreme end of the body, receiving impressions from the sense organs, directs the several movements." I do not quite agree with this, but I believe it to be another example of that brain power which is the cause of all plant movement. In the commencement of plant life we find, in the case of the pea or bean, for example, that the radicle emerges at one end of the seed and the plumule at the other. What causes the radicle to descend and the other to ascend? If the seed is so placed that the radicle comes out at the top the result is the same, for the radicle immediately turns round and grows downward. It cannot be gravitation, although Darwin thought it was, because that would have the same effect upon the plumule. There can only be one reason, and that is the existence of a directing force or brain power.—*The National Review.*

THE WELL OF TRUTH.

On Christmas eve, within the stately church,
Gleam myriad candles, countless as the stars
Which deck Night's sable robe; and curling wreaths
Of perfumed incense softly rise and float,
In ever-changing circles, as the organ's voice
Swells forth rejoicing in triumphant strain.

Grave priests, with saintly mien and vestments rare,
Embroidered o'er with symbols of the cross
And crown, in threads of gold, most intricate,
Chant now their mournful dirge, then rising high,
Proclaim the triumph of the Son of God,
And spread his message to the sons of men.

Without the church the snowflakes gently fall,
And garb old Mother Earth in robes of white.
Two pilgrims, resting from their daily toil,
Had laid them down, seeking a respite brief,
Footsore and weary; one a beardless youth,
One bent and hoary with his many years.

Thus spake the youth: " My father, I have toiled,
Followed the narrow path, and bowed my head
Each night and morning to the will of God;
Obeyed each mandate of the Holy Book,
Nor broken bread on days decreed to fast.
Thy age gives wisdom—do I seek the Right?"

Then spake the elder pilgrim, as he laid
His hand upon the youth, with gentle touch,
Yet with a troubled mien: " Thou seekest Truth,
My son, and in that search take as thy guide
The dictates of the heart; thy riper years
Shall lead thy footsteps to the Well of Truth.

" Thou art within the fold, and in thy path
Lie beacon lights to guide thy wand'ring steps.
Why should I turn thee from thy chosen course,
Unless, forsooth, a purer light be mine?
List to the tale of truants from the fold,
Then go thy way, or follow as thou wilt.

" The Blessed sleep. Without the fold night falls,
The air grows chill; within the Blessed sleep.
Yet, brother, as we lie here in the dark,
And woo in vain the drowsy goddess Sleep,
A word may cheer us in our lonely watch,
And help dispel the shadows of the night.

" Once we were dwellers in yon happy fold,
Content to browse within its verdant fields;

Nor sought more distant pastures day by day.
 Faith's crystal waters quenched our childish thirst.
 Why should we question whence the fair stream flowed?
 What cared we for its source? We drank our fill.

"But some there are, within each fold, who doubt
 And claim the water purer at its natal spring;
 Yet, as they ventured forth, in pastures new,
 Seeking the Well of Truth, pure, undefiled,
 In vain we waited tidings of their search,
 For they who leave the fold can ne'er return.

"Then, older grown, we broke the barriers down,
 And, free to wander, sought the Well of Truth,
 Delved deep in musty tomes, where lay enshrined
 The sacred cults of nations long forgot;
 Papyri pregnant with their mystic lore,
 And faded parchments writ by sages old.

"Strange records rudely cut in bricks of clay,
 Chiseled on pylons vast or granite sphinx;
 The law of countless millions 'neath the rod
 Of Egypt's rulers, in those days long past,
 Now half effaced and meaningless to man.
 Thus hath the idol oft outlived its god.

"Then sought the fountain-heads of living faiths,
 To quench our thirst at each eternal spring;
 Deep draughts of crystal wisdom, gladly drawn,
 From Koran, Talmud, and far Eastern books;
 Sage counsels of Confucius, the All Wise,
 And loving precepts from fair Buddha's law.

"Yet each pure source seemed but a turbid spring,
 Whence Truth and Falsehood, strangely mingled, flowed;
 Where grew rank weeds of creed and dogma old,
 By baneful superstitions daily fed.
 Why further seek, then, in the written scroll?
 Creeds die and nations e'en but mortal are.

"Look not for Truth, in childish hopes and fears,
 In vain beliefs of ages, quick or dead.
 Each but an alloy is, wherein 'tis found
 The baser metal oft outweighs the gold.
 Seek in thyself, deep hidden in each heart—
 There, and there only, lies the Well of Truth."

The old man ceased, and stood awhile in thought,
 Then, from the belfry high, the glad bells rang
 Their tidings to the world, with joyful voice—

"Peace, peace on earth; good will, good will to men!"
 The youth looked up and smiled, then bowed his head.
 And thus they parted, each to seek the Truth.

—G. W. J. Angell, in the *New York Herald*.

BOOK REVIEWS.

WHAT IT COSTS TO BE VACCINATED. By Joseph Collinson. 46 pp. Cloth, one shilling. The Humanitarian League, publishers, London, E. C., England.

The centennial anniversary of Jenner's famous surgical operation, which resulted in the wide-spread but barbarous practice of vaccination, was recently celebrated in several European capitals. And now that the adoption of this so-called "preventive" of disease is made obligatory in some quarters by legal enactment, Mr. Collinson's vigorous and timely protest should be welcomed by every one of humanitarian impulses. The book has a preface by Earnest Bell, M.A., that challenges the attention of medical men throughout the world. The author of this work is plainly not a fanatic, but a thoughtful, dispassionate, scientific reasoner. He examines the subject from every stand-point, presents official statistics to prove that vaccination has increased the death-rate of infants, and concludes with an appeal for the rescinding of all statutes that render compulsory what Professor Newman has called "an unendurable usurpation that creates the right of resistance."

TRUTH IN SONG. By Clara H. Scott. 79 Gospel Hymns. Boards, 25 cents. Published by the author, Chicago. [For sale by the Metaphysical Publishing Company.]

This work contains the words and music of a most delightful collection of spiritual poems. It fills a need long felt by those who find the ordinary Christian hymn-book unsatisfying on account of its sectarian narrowness. The restrictions of orthodoxy (in the usual sense) are agreeably absent from these inspiring pages, which manifest a degree of true religious feeling and spiritual insight that is at once instructive and melodious. Indeed, the music is alone worth the low price asked for the book, most of it being of the author's own composition. The work is designed for "lovers of truth everywhere," which accounts in part for its wide circulation among friends of the new thought.

DIVINE SCIENCE. By Mrs. Fannie B. James. 126 pp. Paper, 75c.; cloth, \$1.00. Published by the author, Denver, Col.

The sub-title of this book is "New Light Upon Old Truths," which is often found of more value than the converse of the proposition. The work contains a series of lessons on the science of right living, the point of

view being generally biblical. The author's ideas are mainly in line with the metaphysics of to-day, and an impartial study of her book cannot fail to aid in an inner awakening that will result in those conditions of harmony and wholeness called "good health." Beginners in the new philosophy of life could scarcely be presented with a more important stepping-stone to the higher truths of being that are now rapidly making their way among all classes.

BORN OF FLAME. By Margaret B. Peeke. 299 pp. Paper, 50 cents. Authors' Publishing Company, publishers, Chicago.

A novel that inculcates metaphysical principles in a dignified and worthy manner claims the attention and merits the approbation of all earnest thinkers. This is the second edition of Mrs. Peeke's book—a fact that demonstrates the popularity of anything that savors of Oriental mysticism, even when, as in the present work, the material seems to have been drawn from the hobgoblin tales and fairy-land traditions of the most dreamy and obscure sections of the East. If the author were better acquainted with the profound spiritual philosophies and sciences that have been evolved through centuries of Oriental investigation, her skill as a novelist might have been employed in one of the most fruitful and suggestive fields afforded by civilization in any age. But the pictures of life and conduct presented in this book almost outdo the nightmare conceptions of a Marryat. As a tale it is interesting, but its educational value is extremely doubtful.

THE MASTERY OF FATE. By Professor P. Braun. 97 pp. Paper, 50 cents. Published by the author, Beloit, Ks.

This is a compilation of articles that have been published under various headings in "The New Man," a monthly journal published by the author. They make an attractive book that will prove helpful to many who are in conflict with the illusions of their lower selves. Although many of the truths are familiar to readers of this class of literature, yet they are of a character that merit repetition. "By keeping the divine ideal in mind, we transform outer defects into harmony with the ideal cherished." This statement is characteristic of the general contents.

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OTHER NEW PUBLICATIONS.

SOUL HELP FOR INVALIDS. By Mary E. Robbins. Fifth edition. 44 pp. Paper, 25 cents. Published by the author, Watkins, N. Y.

ESOTERIC VIBRATIONS. By W. P. Phelon, M.D. 35 pp. Paper, 25 cents. Hermetic Publishing Co., publishers, Chicago.

THE MEANING OF SUFFERING. By Horatio W. Dresser. Paper, 10 cents. (Chapter V. of "The Power of Silence.") Philosophical Publishing Co., publishers, Boston, Mass.

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ASTOR, LENOX AND
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THE DIVINE PARADOX

BY HUDOR GENONE.

A few years ago nearly all the world was practically agreed that there was an irrepressible conflict between science and religion; but now what a marvellous change has come! Like a little cloud, full of the possibilities of refreshment, there has arisen upon faith's horizon a hope that after all science may be an ally instead of an enemy.

As before it was all conflict, so now it is all reconciliation. Formerly the modern ministers felt bound by virtue of their calling to contend hotly for their opinions, but now they seem only eager to find excuse for liberality. Ministers, priests and laymen, philosophers, scientists, and thinkers of all shades and varieties of thought, are all, like the adventurous followers of Columbus, bound upon voyages in quest of the holy grail of truth—the reconciliation of science and religion.

For those who hold that religion consists of doctrines that are the commandments of men, and for those who do not understand that science is truth not surmised but known, of course every attempt to follow Saint Paul's advice and "prove all things" must be futile. But those who know the truth in their hearts, who have felt the divine influence in their lives, who realize that as God is one so Truth is one—these are they who have come out of great tribulation,

for whom doubt is forever ended, because they know there are not, never have been, never can be, and never will be two kinds of truth. Multitudinous in manifestation, a unit in principle, versatile in variety, eternal in purpose—such is Truth, whose body is Nature and whose soul is God.

There are not two Truths, but there are two ways of approaching truth; and it is because of this fact of the divergent approaches of earnest and honest men that the conflict began, and because of it that reconciliation is now sought. With the infidels, whose world-conception is a negation; with the bigots, to whom faith is synonymous with credulity, and with the so-called agnostics, the true believer has nothing in common. Truth is truth, whether reached by emotion or understanding, heart or brain, taste or test, sentiment or science, revelation or reason.

The two paths at points of widest apparent divergence may be illustrated by the emotion of love—in its purity seemingly independent of intellect—and the logic of a problem's solution, which seems completely destitute of emotion. The philosophy of religion is the science of love; a science that knows, not by reason nor by discarding reason, but because the knowledge has been reached by a path independent of reason. This path is derided by those who have not pursued it. This way is always opposed, not by science, but by pseudo-science.

A certain captain was sent to post the videttes of an army. He assigned the troopers one by one to their stations in a long cordon round the outposts of the camp. At midnight, as was his duty, he went forth on the grand rounds and found one of his sentries, off guard, reclining at the foot of a tree in sound slumber. The captain waked the sleeping sentinel and led him back to headquarters in dire disgrace.

The army was in bivouac for only a night. Early dawn saw a court-martial hastily convened, the sentry arraigned, tried, and condemned to die. The punishment for sleeping on post was death. There was no escape. The general knew

it; the trial officers knew it; the judge advocate (whose duty it was to see plain justice done) knew it; the captain who found the sleeping sentinel knew it; the culprit knew it. All admitted it; none denied it. And yet, when the condemned man came before the file that was equipped for his execution with ball cartridge, he turned savagely upon his captain and said: "I lay my death to you! You are responsible; you are my murderer; for, inasmuch as you were in command at the outpost, you might, had you chosen, refrained from charging me with my fault. You might have wakened me and restored to me my arm and left me, and none save us two would ever have been the worse for it." With these words and imprecations against the captain, the sentinel was led forth, eyes blindfolded and arms bandaged, and the word was given: "Ready! Aim! Fire!"

The fatal error in the sentinel's philosophy is visible in the very telling; but when that same story is differently told, how the crude, misshapen thoughts of semi-scientific moralists spring up like weeds to choke the truth! Justice is a function of the army's fate; but to condone evil in the individual is not merciful. It is a mockery of mercy; for that only is really merciful that is purely just, and in their last analysis justice and mercy are one. If we sleeping, unduteous sentries knew more of justice we would beg less for mercy; if we understood more of science we would prate less of pardon, and even be glad if through our own example the safety of the camp were better secured.

This, then, is man's supreme duty: to "recognize the solidarity of his own fate with the destiny of mankind," for so only shall he feel the "dignity of his divinity"—his divine responsibility. This realization is the end of all progress, the aim of all endeavor. It is the true incarnation—"the Light that lighteth every man that cometh into the world."

Only God makes generals; but even God cannot make colonels. The strategist is born, not made; but colonels, captains, corporals, and the file, front and rear, make and

shape themselves, or armies are overthrown and nature baffled in its purpose of advance. Give order in the mass, that genius may find something to use fitly. The young soldier, when beginning to learn the duties of his calling, is always awkward, sometimes indifferent, and generally stupid. He shuffles and shambles, is careless or shy, and if allowed would acquire the drill, tactics, manual of arms, deportment, and all that goes with a military training like a blundering calf. Following his own notions, a raw conscript would develop, even after years of service, into nothing better or more satisfactory than a slack-jointed, lazy, worthless sort of soldier, and so remain to the end of his enlistment. For all loose training there are no veterans.

Now comes the drill sergeant, who takes in hand the recruit. His first command—the first with all teachers in every branch of learning—is, “Attention!” This is what brings the amorphous faculties to a crystal and the eye to a focus; sets the ears hearkening—not to discords, but to rhythm; not to outward things, not to individual thoughts, but at first to the one word and after that the further words of instruction. This attention is not only desirable but necessary; it is the scientist’s devotion—the theologian’s faith. If the recruit did not believe in the drill-master, he would hardly be fit to follow his guidance. Belief is the beginning of knowledge. Faith and attention are one.

There is a science of crystallography; but does this consist alone in a catalogue of the empiric shapes assumed by various substances? Is not the very power that shapes the solvent Precipitator? Is not this solid-former an existent though inscrutable Power? Has the octahedron a choice that it has eight faces, or the hexagon faith that it prays for six? Is there morality in four or diabolism in a multiplicity of sides or angles? The Power that forms dominates the crystal. The crystal did not cause the Power, but was and is because of it. That Power is the crystal’s god.

It is the same with the eye, whose deity is not a larger-

sized eye, but a truly all-seeing Eye. Optics is the god of seeing, and the optician is his prophet. Acoustics is the ear's god. And so of all sense, all perception, and all conception.

Law (so called) is the method of manifestation of the Infinite; and the Infinite is Spirit—Principle. Law is not the translator, or lexicon, or mediator between principle and fact. He who *knows* is the mediator. Rules of conduct may be discussed; evolutionary ethics may be theorized; but the manhood of a true man shivers such arguments to fragments. The person illuminates the principle; the man transcends the means. In the presence of a practical personality, good becomes efficient and God incarnate.

It is this truth that was in the beginning with man, and that has made him deify stick, stone, natural phenomenon, or anything which according to his conception has entyped the perfection of his own feeble motive. It was this that erected the writhing serpent in Egypt; that hewed out and set up the marvellous enigmas of Palenque, Uxmal, and Copan; that turned the spinning prayer-wheels in the East and winked the eyes of Saint Januarius; that brings throngs of idolaters yearly to the shrine of Marie of Lourdes. It was this that made Jesus not only possible but actual, and brought infidelity itself to sue for pardon of the Infinite Intellect, crying: "I, too, believe; I am a pantheist!"

Now, to-day there are some who think (if thought alloyed with indifference, ignorance, or contempt may rightly be considered thought) that they who profess monism and call themselves monists are disciples of pantheism. But the monist is as far from being a pantheist as he is from being a Methodist; further, indeed, for Methodism is not far astray as a living faith, and real as a beautiful fable. As for the other, what is it? A finality? No; it is at best a misconception. As man is in his fingers, God is in the touch of forces. As man is in his limbs, veins, arteries, viscera, bones, muscles, and articulations, God is in the processes we call natural—in the harvest and the hail, the ripe red fruit and

the autumn rain. As man has disease, God has pestilence, earthquake, and famine.

But are you your mechanism? Are you only bone and blood, lime and lymph? Are you only legs to walk, arms to gesticulate, eyes to see, ears to hear, and finger-tips to touch? Are you not more? Truly, yes; vastly more. You are not only the process but the purpose back of the process, howsoever much may lie intermediate and however that purpose may have been formed, even through an infinite number of processes from the Infinite Purpose. It comes from God. He is Principle personified in the universe: as in you is a spark of him egoized, and as in the atom is the promise of him, the upwardness of him (the movement of it Godward)—that is God too.

God is kind to the kind and cruel to the cruel. He is a devil to the devilish, and God only to the godly. Whatever your path may be, he beckons, pulls, or pushes; he is your constant companion. As your material body, whether tending upward or downward, is followed and pressed upon by gravity, so, O man, your soul yields itself, willy nilly, to the dominant Moral of the universe!

There are those who, in utter ignorance of the significance of personality, talk and write about "a personal God." At least I compliment them by saying "in ignorance," for if I said (as perhaps I might) in indifference, that would be uncivil; and if I said that, knowing better, they still talked of a "person," that would be insulting, as in such a case the evidence of hypocrisy would be complete. A person! What is a person? Would they really want their God to be a being such as that word implies? Do they really think (if they do think) that even in their own great sacred book—a volume that I, too, hold sacred—such a being is set forth as God? No, indeed. The early books liken Him to a person. The later discard fully and effectually that idea and the paganism of the ancient past. To be a person is to be more or less the sport of caprice; or to be merely a resultant of forces—a

blind servant of the subconscious law that drives the piston, whirls the wheels, and fits the cogs of existence. Sometimes it is only when a cog snaps that the person wakes to realize that he *is*, and learns what it means to be conscious—what it is to be alive.

Who would not ardently desire that all men be brought into the household of faith and out of the house of bondage to credulity? The first step is to know what it is we ourselves believe. That step I am sure we have already taken; we have marched that far in cadenced step together. The second naturally follows—to understand each other; to use a language not susceptible of misconstruction by ourselves; to reduce our thoughts and facts (considered as fractions) to a common denominator. When we have done this effectually, then shall we be able to disclose all to others. Let us pattern by Nature. Nature does not manufacture; she manifests. Nature does not explain; she exhibits. All reality is founded upon experience. Experience neither creates nor destroys; it proves or disproves.

The third step lies before us. Shall we take it together? I say yes, for the time has come when we must give over our futile contentions concerning terms; when we must advance, not shambling and shuffling out of time, but ever to the cadence of the fife and drum in the great music of nature—realizing that, while the very self of music is not music unless mathematical, it is also not musical unless emotional. Others feel as we feel: let us cause them to know as we know. How? Not by exciting animosity at the very beginning; not by attacks; not by gibes and slurs; not by mockery; not by an assumption of mental superiority. If we know (as we certainly do know) what the word "God" means, do not let us deny that there *is* God; for by so doing we at once estrange and offend our feebler brethren. "If meat make my brother to offend, I will eat no flesh while the world standeth." It is a clear case of milk for babes.

In true philosophy, the question is not the immortality

of the individual soul. It has reference to what we mean by an individual. Define "soul," tell the idea inverbalized in the word "life." I ask myself no longer: Am I immortal? Has the race immortality? But, rather, Into what forms are transmuted the meaning of the I—of the atom and of the race—the molecule of "spirit"? Into what efficient shapes of being shall the spent and worn energies of mankind be changed "in a moment, in the twinkling of an eye," or through the lapse of long ages; when the

" Stars are old
And the sun grows cold; "

when the arctic regions, age by age, encroach, mile after mile, upon the fertile fields; when the temperate becomes frigid, and the tropic temperate; when the zone of warmth and fertility narrows to a band of life that becomes scant and more tenuous with succeeding centuries until, diminished to only a tiny vein among the sheltered nooks along the equator, seed-time and harvest give reluctant sustenance to our expiring race?

It is in vain we dream of great advances in intellect; in vain we picture in imagination stupendous results of the coming man's contrivance—of old forces utilized and nearly perfected by machinery, and new forces discovered and in their turn perfected. It is in vain we conceive of phalansteries domed with lenses concentrating the feeble rays of sunbeams. The sun, long rocking the cradle of the earth back and forth in its orbit, at last, like a weary mother, falls drowsy at the task of love. The light of the luminary's eye grows dim. The purpose of beneficence and affection falters. Nature asserts her power. Inertia (greater than energy) at last demands repose. The solar nerves refuse their former office; the hand relaxes, and the last remnant of mankind waits in a frozen solitude its inevitable dissolution. Then—

" When the sun grows cold,
Shall the leaves of the Judgment book unfold? "

Where? When? How?

People are plenty whose idea of the fatherhood of God consists in a mental picture of a benevolent, bearded, elderly personage, seated upon a gilt throne in the midst of clouds, issuing edicts at his own sportive pleasure in much the same fashion that the darts in the ancient amphitheatre signified the choice of life or death. These excellent people believe that God thus decides about annihilation or immortality. It is with God only a question of "thumbs up or thumbs down." The fact is that the materialistic deity has no choice; and, curiously enough, at the other extreme the atom has none. Practically, it is only at the fulcrum of nature—in the spirit of a thinking, conscious, attentive man—that such a thing as choice is known at all.

When life ends, what becomes of the individual life? When the day ends, what becomes of the day? What is the day? Is it an entity, a substance, incorporeal, ideal, to be plucked in some mysterious fashion and cherished apart from other days? Is the day a boat upon Time's ocean, carrying on to Eternity's port the events it holds? No. The day is not a boat: it is a wave; the hours are ripples and the moments fleeting foam. Each in turn heaves up out of the vast deep, peers over the shoulders of its fellows—curious, incredulous, or hopeful—asking, "What island or mainland the sea shall disclose?" Then, wearied with the futile question, it sinks back into the hollow of the cavernous ocean.

While man continues to infatuate himself with the fancy that he is of a different order of being from his environment, just so long will he continue to doubt his fate, to fear fortune, and to be the dupe of the consolations of guesscraft. Life is a trial. We are summoned to the bar of Nature to answer to an indictment framed by our ancestors from the remotest generation. We may not think that we plead, but nevertheless we do. Every act and every thought is a juryman. And yet how few plead guilty! It is always "Not guilty," or else we stand mute and call ourselves agnostics. The crimes of

which man may be guilty are innumerable, and every one punishable by death. It may not be a crime (as we understand the word) to be ninety years old; but Nature's criminal court tries us for it, passes the final, fatal sentence, and remorselessly executes it.

Life is a banquet. But who invited us, and who furnished the viands, none can tell. We partake of the repast; and at its close, Death steps forward and announces: "Sir, your carriage waits." Some guests go reluctantly, confident that they shall never take bite or sup again. And perhaps not—with the same host; but surely, if we are not too surly or indifferent to the usages of good society in the universe, we shall be bidden elsewhere. Some guests go willingly, telling us that the meal they have partaken of shall be reproduced at some last "great day," and an experience not unlike this one festivity, only vastly glorified, shall be theirs in perpetuity. Others go, dogged and silent, not (as they say) knowing what their fate shall be—whether to return to an endless banquet or to go hungry for evermore.

Poor fools all! Poor fools every one—infidels, credulous, and agnostics! Life is indeed a banquet. The viands and the wines, the courses one by one—these are only of avail as they are assimilated into the system. Life is not a set of sensations and experiences: these are the courses of the feast. For the finished repast there is no renewal; for the day that is ended no recurrence; for dead experiences no resurrection. But if we retain the good and reject the evil—hold fast and partake of all nutrients, letting go the fibrin and all that will not or cannot nourish—we shall inevitably build up an immaterial body of character that cannot fail to be good, produce good, and continue good. The day ends finally; but inevitably the events that have been within it go each to its own place, forming a factor in the eternal fact—an atom of time in the universe of eternity. So it is with what we call mortality.

An audience is addressed by an orator. He may be an

indifferent speaker, and yet his subject so interesting that he becomes of necessity entertaining. Why? Because he himself is so infatuated with the verity he represents and expounds that he cannot avoid being lucid. Some may say that any one of the audience may at will get up and leave the lecture-room at any moment of the discourse. But is this so, ordinarily? Is it not a fact that no one *could* go, unless summoned from without by an overpowering influence—as a call of duty, a dying relative, or (in another shape) his own sudden illness? The call must be strong enough to down the temptation to remain for pleasure. It is as mathematical as an equation—as mechanical as a balance.

Assuming that none were impelled to leave by any such compulsion, what then? Manifestly that our friend the orator is the one in whom we must look (if anywhere) for freedom. But is he free? Can he, of his own choice, be so dull as to make some first yawn and, then leave? No one is ever that. If he is a sage, it is because the elements of sagacity were mingled in him by the flood of former years. If he is a fool, it is because of the inheritance either of folly, the capacity to evolve it, or the incapacity to overcome it. And yet, in spite of all these facts—quite self-evident to him who thinks along the lines of logic—each for himself and not for another, in moments of complete self-possession, recognizes beyond question the certainty of a will-power either to act or to refrain from action: a freedom felt, but not by any force of subtle science explainable. Mathematically he cannot do what certainly he can do.

What is spirit? In the case of the day it is the effect of the events and the place they have in the year, that in the century, that again in the age, and these in that larger time whose boundaries are beyond the scope of thought. The spirit of the trial is in the verdict, and the spirit of a life is that resultant character consequent upon the two components—motive and action. As the spirit of time spent in the body is evolved from physical conditions, so the spirit of the

condition of "soul" is evolved from mental states. As electricity lies latent in fuel, so life is found in "matter," as a "promise and potency." But as the hard, unanswering coal requires as a condition of conversion into electric force the intervention of the organizing and disorganizing fire, so the soul demands the agency of mentality to produce its higher and nobler activity. Soul is of a different order from "mind," as mind is of a different order from "matter."

Wholly to drop the dualistic conception, and to see clearly the triune, calls into being at once a vista explaining, solidifying, and certifying truth, and enabling the seer to say of himself, "O King, live forever!"

THE SPHINX AND "BEING."

BY C. H. A. BJERREGAARD.

In more than one sense the words are true that vox populi is vox dei. Instinctively man expresses universal truths that he cannot explain nor fully understand. How can we account for the justice of the remark that an enigmatical and mysterious person, whose character, words, or acts are hard to interpret and to comprehend, is a "Sphinx" because his expressions may mean everything and anything? Such a person might be called something else; a name for him might be drawn from almost any form in Nature. The night, the moon, the ocean—all are mysterious, and their names might as well be used; but we do not use them, and if we do, it is done with a lengthy circumscription. We prefer the word "Sphinx," because there is something intensely personal in it; it gives us a sense of family likeness. The Sphinx belongs, somehow, to the plane of our earth life, which is enlarged and deepened by it. We are almost enthralled by the far-away look of the Sphinx—by its "comeliness, not of this world"; and yet—it is a beast.

I am speaking now of the Great Sphinx, the *androsphinx*, at Gizeh, known for the "expression of sovereign strength and greatness. The eyes gaze out afar with a look of intense and profound thoughtfulness; the mouth still wears a smile; the whole countenance is informed with power and repose."* It is older than the Great Pyramid, and Maspero thinks we may ascribe it to generations before Mena. Well may we say that this Sphinx is the oldest religious

* G. Maspero: "Manual of Egyptian Archæology," tr. by Amelia B. Edwards. London, 1895.

monument in the world. If this is so, it stands as an eloquent speaker among us, proclaiming the universal ideas of primitive ages, which had a living conception of Being and were not, like the present generation, lost in material pursuits. The Sphinx stands as a representative of an age whose ear could catch the sounds that came across the abyss of existence; could understand by immediate perception the colors of vibration, which indicated the nature of the Divine influx, and could build the soul's temple out of the ethereal forms that filled the air. It was an age when the faculty of internally feeling the essence of life was common property; when men were carried into Being by the "dance of life," and the divine drama ended naturally by absorption into the Divine.

Such was man's real life. His external existence, however, was passed in chaos, an existence which the imagery of Berossus, the old Chaldean, may help us to comprehend. Everything was darkness and confusion; in the great ocean lived creatures of enormous size that were, like the Sphinx, half human and half beast. Men had wings and many heads, like the Hindu gods, and more than two kinds of sex; some had rams' heads, and others the head and legs of a horse; oxen had human heads, and dogs had fish tails. In the old temple of Bel were many pictures of such mixed beings, the memory of which tradition has preserved. The Sphinx is such a Bel—a double-sexed deity, sensual to the uttermost and reckless in the pursuit of self-satisfaction. The Sphinx stands on the confines of two worlds and is double throughout.

In the Egyptian hieroglyphics the Sphinx bears the name of Neb (Lord) and Akar (Intelligence), which, Clemens says, mean Intellect and Force. I shall not be surprised if it be proved that, for the same reason, the Arabs call the Sphinx "father of terror." The word comes from the Coptic and signifies a person who carries his heart, or intelligence, in his eyes; who, in other words, is "the watchful." Those that

have visited the Sphinx, especially at full moon, will understand this. No silence can be deeper and no terror strikes the human heart with more force or greater sadness than the desolation of the desert; there one realizes the vanity of things so overwhelmingly that the heart sickens. Only the pyramids and the Sphinx have survived the wreck of the human life once prevalent in those regions. Mysteries themselves, they look wondering upon "a mad world," and that enormous head seems to call men to their senses—to the realization that Being is the only reality.

The word "Sphinx" is Greek, and is said to come from a verb meaning "to draw tight." Indeed, the night-feeling in the desert about the Sphinx draws the cords tightly around the human heart. The Sphinx is therefore called also the Squeezer, or Strangler. Its overwhelming influence is akin to that which comes to us when we look back over the road of history and stand aghast at the "martyrdom of man," seeing that Being alone remains and stands mute, offering us, like the Sphinx, only a smile, but not of this earth; yet a smile that is dreadfully passionate and sarcastic. Do not these two words express the life of ancient Egypt? Passionate and sarcastic—I combine them in one thought and say *demonic*. The Sphinx is demonic.*

Let the Sphinx stand for a supernatural intelligence, good or bad; an emblem of a subtle or intellectual power; or let us ascribe to it a supernatural influence—in whatever way regarded, the word *daimon* (god, or ghost) will prove the true key to its mystery. A visit to the Sphinx can give no other solution of that wonder. It is the god in disguise, "the One in whose presence the earth and the heavens are but as a morning cloud"—Being. The Sphinx is only the god in disguise: the Becoming, not Being. "Ra," the sun, is Being, and the Sphinx "uprears its head in the west in order to be the first to catch sight of his father, Ra, the

* The reader must not understand this word to mean anything "evil," as that word is commonly understood.

rising sun, across the valley." The Becoming is the child and transformation of Being.

The Sphinx at Gizeh is a god, and is called "hu," an emblem of Hor-em-akhu, Hamarchus, "Horns of the horizon." Brugsch-Bey, in speaking of the god Hamarchus, says: "The great bearded Sphinx of the pyramids of Gizeh is its symbol." Renan, in speaking about the Sphinx-temple, asks himself to whom it was dedicated, and answers: "Without doubt to the Sphinx, or, rather, to the divinity represented by the Sphinx, Horem-hou, or Armachis." Renan also thinks that "this great 'hu,' or Sphinx, appears thus to be the most ancient ideal in the world." This Sphinx-temple is itself a most complete and wonderful type of Being. The archæologists have not yet seen the meaning of its simplicity because they are not metaphysicians. It is rectilinear; it has no inscriptions, no symbols, and no ornaments. Its very simplicity is a symbol of Being, which in its universality cannot be defined by inscriptions nor expressed by ornamental design. The square expresses fundamentals as well as does the circle. A square man is as good as an "all-around" one. The circle and number One express self-centredness; the square and number Two (including its duplication, Four) express self-duplication. The Pythagoreans rightly called the tetrad (4) "the greatest miracle," for it expresses "the temple," which is Man, Being's living manifestation.* The Sphinx-temple and the Sphinx were both sculptured by a people that lived in Unity, in Wholeness, in Being. By the simple Square they expressed Being under the form of the Man-Temple, the Temple-Man, the Solar-Hero, or the ideal man.

It is more than probable, as Cooper said, that the Sphinx worship is but a variety of solar-worship, and intimately connected with king-worship. It is in this aspect of solar-worship, as an emblem of the Solar-Hero, that the Sphinx has

* See my article, "'Being' and Number," in *The Metaphysical Magazine* for June, 1896.

a special interest to us. Horus is the "unbegotten god," and yet "the mystic child" of Ra* (Being, as creator); and as a solar-hero he is a most remarkable and interesting manifestation of Being, for he is a clear personification of our own ideal man. If we believe Plutarch—who thought that the Egyptians did not know the meaning of the Sphinx, except that it stood for a divine mystery—and Clemens Alexandrinus, who said that the intention of the Sphinx was "to declare that the doctrine concerning God is enigmatical," a study of the Sphinx may lead us directly to a conception of Being. In our investigation we may also notice the old story that comes from the Greeks—that the Sphinx typifies the attractiveness of vice in the smiling female face and the vengeance that follows a pursuit of it. There is, however, this objection to the story—that excavations have proved the great Sphinx to be masculine. Only one female Sphinx is known. It represents the female Horus.

Horus, or (which is the same) the emblematic Sphinx, is, as already said, a personification of our own ideal man. Like him, we turn to Ra (Being) for the life of the rising sun. Like Horus, we have both a celestial and a mundane history; the latter is the personal and ephemeral, while the former is the real and everlasting. Our earthly life is similar to that of one side of Horus, and is, like him, to be called "feeble-footed"—from the Harpocrates side of his character, being feeble and untimely of birth. Our divine life is equal to "Horus, the Powerful," the beloved of Ra, the subjugator of the world. This life in its birth is one of the greatest mysteries of religion and philosophy; it is the "unbegotten god." "As Horus-Ra, his first and most abstruse character, Horus is identified with the Supreme Being itself." Is not our regenerate life, expressed in biblical language, the same—Christ, Lord? All mystics say so. The Hindu points to himself, when asked where God is, and says: "Here you

* Concerning Ra, see my article, "Mythology and 'Being'," in *The Metaphysical Magazine* for November, 1895.

see God." Bustamy declared: "I am the sea that is bottomless and shoreless." When asked if he were God, by a Mohammedan who was not a Sufi, Bustamy answered: "I am Abraham, Moses, Jesus, and all the archangels; because whatsoever has attained unto the true essence is absorbed in God, and therefore is God." Very similar language is used by the German mystics of the Middle Ages.

Horus-Sneb is the Redeemer, the Lord of Life, and the Eternal One. Is not "the soul in union with God" the savior? Like Horus, the soul is the hero of battle and known by lion emblems. It throws to the ground the serpent-nature of our propensities, and stands triumphantly upon it, as Horus, with the trophies of victory in the hand, stands upon the Typhonic hippopotamus. As Horus-Generator, Horus represents the resurrection, or the new birth of the soul, which again is represented by the rising sun. From another point of view he is himself "the risen savior." In this sense he also represents the new-born soul—the soul rising out of materiality into spiritual life. The most emphatic sign of the identity of Horus and the soul is their similarity in virtue. Neither of them has any amours. They only come into the lower world as judges, to pursue evil doers. But, though terrible in executive justice, they are kind. Horus in this aspect is represented as a lion with a virgin's face. Is not the soul as gentle and personally unwilling to slay as that virgin so beautifully depicted in Edwin Arnold's poem, "The Birth of Death"?

The following hymn is to Horus, but might as well be addressed to the soul in its celestial aspect; for it expresses Being as centred in both: "By him the world is judged in that which it contains. Heaven and earth are under his immediate presence. He rules all human beings. The sun goes round according to his purpose. He brings forth abundance, and dispenses it to all the earth. Every one adores his beauty. Sweet is his love in us." In other words, he is that Principle in whom "all things" stand together. (See

Col. i. 17.) Of the many love-terms that might be chosen with which to define that Principle, I will use "Sympathy." What is sympathy but that active principle which binds all the worlds together and which cements all their parts? In sympathy they find their affinity. Sympathy is a perfect and delicate appreciation of us and an adjustment to the vibration of each detail and condition of life; it partakes of all our life-experiences, be they good, bad, or indifferent. Sympathy must be something very practical, for the existence that calls for it is merged in life; and life is dreadfully practical. Sympathy gives largely, but also receives largely. Therefore, it is not one-sided. The giver is the receiver; the receiver is the giver. It is therefore perfect balance. Some have thought that such an ideal is beyond human realization; but it is not. Sympathy is progressive, and reaches through eternity. It means sameness of disposition, and is a bottomless well of satisfaction. Transcribe the above hymn into such a definition of sympathy, and you have the nature of Being as manifested in the soul, in Horus, and in the Sphinx.

There is another aspect of that Principle (Being) which appears in the Sphinx—itsself a god and the emblem of Horus and of the soul as well. I refer to its majestic muteness. Sovereign strength and greatness, not unlike the Stoic ataraxia, are the main characteristics of that colossal head. It rises above the sand of the desert, the quicksand of the phenomenal world, like the soul above the cloudland of emotions and imaginations. Wonderfully blended with power, there is also in that face a mocking smile—not of scorn, not of derision, not of contempt, but of eloquent mimicry, which tells us to beware lest we misunderstand the Sphinx and thereby Horus. Even the shifting sands have some permanence, for they remain, though their appearance and shape are ever varying. The clouds assume definite formations and obey certain laws. The Sphinx itself has a relative permanence, built as it is out of solid rock, which has stood so long that men almost forget that its end must come. But

the Becoming has no such permanence; it has not even Beginning, nor End; it has Now, but that Now is (like Horus) always in generation, and continuing, through endless mutations, ever young. If that is the character of the Becoming, the child of Ra (Being), what shall we say of Being? Horus was begotten—so the Greeks say—by Isis and Osiris, when they were in the bosom of their mother. Who was their mother? The Unknown. No wonder, then, that Horus is one of the earliest divinities of Egypt. It is interesting to note that Horus was a deity of the people, and that conception carries us to a period beyond the rise of priestcraft, back to those primitive ages to which I have so often referred. All this we see in the Sphinx. Well did Dean Stanley say that the Sphinx was “the best welcome and the best farewell to the history and religion of Egypt.”

In looking upon the face of the great Sphinx, it seems to me, we can see, as it were, a soul for the first time coming into earthly existence. We observe a human head looking out from an animal body, apparently emerging from a primeval deep—a blind form of the Great All. It is still half below the ground; it has not reached full freedom. The countenance bears the sedate and placid character of the immovable world, left so recently; it is rounded into an expression of restfulness and content—characteristics to be found only in Being. The eyes look with an intensity of deep thought as if they still remembered the vision of the universal spheres, their original home. Around the lips plays a smile that harmonizes well with the wide and fully opened eyes. Does the soul of the Sphinx smile as a greeting to us, or does it wonder at the restlessness of the Indo-European? In this presence we feel Being: “thy form, stupendous, here the gods have placed.”

Nowhere in history, philosophy, or religion, do we find anything so directly and so personally impressing us with the idea of Being as the great Sphinx, which has mounted guard over these wastes since the time of Horus. The per-

fect silence and solitude of the desert, and this mute witness to the ruin of empires and the general vanity of things, proclaim the interminable monotony of Being—so overwhelming to the faint heart and untrue mind, but so rich and fruitful to the soul that has been regenerated and lives the universal life. The great Sphinx, then, is really not a riddle, but a solution. It is an affirmation. Doubt did not chisel it. It is truly a "binder," a link connecting this world with that yonder, just as soul binds matter and spirit—two poles of Being. It is on account of this manifoldness that the Sphinx seems at once a riddle and a contradiction.

Not only can we read our own history as Solar-heroes in Horus and his emblem, the Sphinx, as said above; and not only does it typify for us the face of a full-grown soul, which we imagine for the first time to be entering upon earth-life; but we may see in the Sphinx much of our own lower or even lowest nature. The general idea of the "demonic" is expressed by the Sphinx too strongly to be denied. But what is the nature of that demonic genius? It is not bad, or evil. It is akin to the giants of the various mythologies, to the nature-spirits of Jacob Boehme, and to "the mothers" of Goethe's "Faust;" it is therefore also akin to the wild and ungovernable in man, and to the voluptuous and ferocious in woman.

"Ernst ist das Leben" (life is earnest), said that man of insight, Schiller. Carlyle's instinct quickly saw the correctness of this phrase as a motto for his "Past and Present," in which is printed his essay on "The Sphinx." Carlyle's view of the Sphinx is the Greek one, and expresses admirably that which I want to say on this other side of the Sphinx-character. Carlyle wrote:

"How true is that old fable of the Sphinx, who sat by the wayside, propounding her riddle to the passengers, whom, if they could not answer, she destroyed! Such a Sphinx is this Life of ours—to all men and societies of men. Nature, like the Sphinx, is of womanly, celestial loveliness and tenderness; the face and bosom of a goddess, but ending in claws and

the body of a lioness. There is in her a celestial beauty, which means celestial order, pliancy to wisdom; but there is also a darkness, a ferocity, a fatality, which are infernal. She is a goddess, but one not yet disimprisoned; one still half-imprisoned—the articular, lovely, still encased in the inarticulate, chaotic! How true! And does she not propound her riddles to us? Of each man she asks daily, in mild voice, yet with terrible significance: ‘Knowest thou the meaning of this Day? What thou canst do to-day, wisely attempt to do.’ Nature, Universe, Destiny, Existence, howsoever we name this grand unnameable Fact in the midst of which we live and struggle, is as a heavenly bride and conquest to the wise and brave to them who can discern her behests and do them: a destroying fiend to them who cannot. Answer her riddle, it is well with thee. Answer it not, pass on regarding it not, it will answer itself; the solution for thee is a thing of teeth and claws. Nature is a dumb lioness, deaf to thy pleadings, fiercely devouring. Thou art not now her victorious bridegroom; thou art her mangled victim, scattered on the precipices, as a slave found treacherous, or recreant, ought to be and must.”

We all know that Carlyle cannot be accused of gyneolatry, and many of us suspect that this picture of woman is false. But Carlyle has given a correct definition of one side of the female character, and has well defined one side of Nature. I only wish that he had given us, in this connection, as forcible a delineation of a corresponding side of the masculine character. Who has not faced the ferocity of one side of the female heart and mind? He that has not faced it knows not yet what life is, nor what Being hides in the abysmal recesses. He that has not tried to fill that bottomless chasm, the feminine soul, has not experienced the hopelessness that comes over him that has tried it. No matter how much or how often you sacrifice upon that altar, nothing comes back—no returning life, no response of word; everything seems lost. Nature is omnivorous and voracious in her female manifestation. Like the Sphinx, she demands your life and takes it. As Nature has another side, so the Sphinx has another character. The female, ferocious one was seen in Greece, and became the subject of fable and legend. The masculine, reckless side of nature and of the emblem, Sphinx, was seen and understood in Egypt.

An animal in rage is certainly wild and ungovernable.

We have seen the lion and the elephant, but our fancy fails to comprehend their power when at large; yet, terrible as they are, they are not comparable to the rage of a man. As a superior being, man is capable of putting his force and intelligence in the service of Hades, and nothing can stand against his persistency. Utterly without mercy, he can throw an infant into the jaws of death; regardless of sacred ties, he can violate his own mother and bid defiance to the Almighty.

In our day, in these forms of character, the man and the woman represent the early chaos that was once the external existence; the ungoverned; want of order; ferment; vortex and disturbance—states of Being, to be sure, but states far below those moral and spiritual forms of Being we are now looking for. This side, therefore, of the Sphinx and human life comprises states of Being—now overcome or reduced to order—which serve only to show what development is. But the other (far-away) look described above is eternal, and for our example.

WHAT SURVIVES IN MAN ?

BY A. L. MEARKLE.

The mind gladly accepts any explanation of things that puts one cause in place of two; therefore, the explanation of mind itself as sprung from matter has been received as valid, although this involved parting with cherished beliefs. Matter we know; force we know. Mind, so far as explored by physical science, appears to be an effect of force and matter. What, then, becomes of the superiority of mind over matter? What becomes of the immortality of the soul?

“To assume mind prior to matter would be to place the effect before the cause. Matter would still be required to account for mind, since, before there was any matter to move, there could be no motion and no mind.” Such is the conclusion of the lay intelligence from scientific premises. Again, we are told that mind is historically a product of evolution. At its origin the human intellect does not show qualities differing from those of the lower animals; it does not look divine or eternal. It began as near as possible to zero, developed by contact with the objective world under the operation of natural law into a wonderful mechanism, but never left the domain of natural causation and never became independent of the material organism. Mind, i.e., the mind known to physical science, is both physiologically and historically an effect. Its cause is said to be outside of itself, and, as all that is not mind is matter, its cause is matter. As an effect, when its cause ceases to operate it must cease to exist. If any part of the mind, then, is not dependent on matter and can survive matter, it must have a cause outside of matter: that is, in mind; so becoming a self-existent

thing—its own cause. An immortal soul, if there be one, is such a part; but the existence of such a part implies a cause outside of matter—Mind; but of course not the mind that is an effect of matter (to keep up the fictitious analysis). It must have another cause—an immortal mind, not an effect of but independent of matter, and hence a quite different thing from the mind known to science.

Belief in the immortality of the soul, then, instead of flatly contradicting the conclusion of physical science and physiological psychology—that the mind cannot survive the body—is really belief in the existence of something which is neither mind nor matter, but transcends both. The problem is not to prove that a mode of motion can go on independently of its cause, or that mind can survive matter, but that there is in man an eternal spirit with which matter has nothing to do. A stream does not rise higher than its source; but the soul is another stream and has another Source.

Nine-tenths of the believers in immortality, if asked what survives the body, would not be able to give a better definition than that it is “the mind; consciousness; that which renders man superior to animals; the moral nature.” But these cannot be immortal if the mind is a function of the brain, and consciousness and all the rest successive products of evolution. The fact that they are immaterial does not prove them immortal; rather, the contrary, for matter itself is indestructible, while mind and its products seem the sport of death and decay.

The trouble with our belief and the reason that it is so easily silenced are that we do not recognize any difference between mind and soul; we do not know what the immortal part of us is or wherein lies its title to immortality. The absence from Christian doctrines of any such psychology as forms the basis of Oriental religions has left us in this dilemma: we must flatly contradict the inference from science that consciousness is extinguished with the material organism to which it belongs, or else try to satisfy ourselves with

the hope that philosophy now holds out—of the persistence of a life-principle without personality or external consciousness. Most men believe in a future life; even if the intellect denies, the heart believes. They would like to find some evidence that would convince the intellect, but they cannot, because what they are looking for does not exist. Consciousness cannot penetrate the future, and death does not give up its prey. The mind has nothing to offer against the still unthinkable presumption of its own mortality. There has in fact never been any incontrovertible evidence that the consciousness known to normal life survives the body. If there is an immortal part, it is not that.

Now, the question is, When immortality is denied to the man known to physiological psychology, is it denied to the whole man? Are the "mind" of science and the "soul" of immemorial religious thought one and the same? Does science—the biological science that has demolished our ground of faith by showing that consciousness is dependent on the physical organism—explore the whole man? If soul is different from mind, in probing the latter for an eternal element science has been on a wrong tack; and the fact that the mind was unable to disclose one does not prove anything. Consciousness has given up to science most of its secrets; but it has not divulged the vital secret of all—the link between us and eternity. If this link were merely a biological one, it could not be so deeply buried in man's nature that science would not have discovered it.

Le Conte found in the spiritual a fourth plane—above the animal, as that is above the vegetable and the vegetable above the mineral—and taught that man has reached this plane by evolution in obedience to a law inherent in matter. This view, however, seems to involve belief in some sort of "atomic soul," and of that there is no such evidence as science demands. Failing that, if we find an eternal, spiritual nature associated with the earthly, physical, and intellectual nature of man, which science pronounces the product of or-

ganic evolution, we must seek its cause outside the pale of physical science; for nothing can appear in the effect which was not present in the cause.

Men know from experience that the senses are not to be trusted, and constantly call upon reason to correct the reports of the sight, hearing, touch, taste, and smell as to things in the external world. Normal consciousness is based on the senses and is not less fallible than they. If it does not admit its limitations it must be corrected by reason. It does not even know itself—does not know what it is, whether a self-existent thing or a mere property of matter; it cannot tell whence it is, when it began, or whether it will ever end. These are not the only points as to which science interrogates consciousness in vain. Our self-knowledge is incomplete. There is within us something which, unless it be ignored, must be recognized as transcending normal consciousness and the scope of the senses. The phenomena of double consciousness, somnambulism, and dreams indicate a department of man's nature unknown to ordinary day-time experience. Let this *terra incognita* be thoroughly explored before "finis" is written on our psychologies.

It may seem irrational to assert that this unknown subconscious (or superconscious) part of man is in fact nothing less than the eternal element which science has failed to find anywhere in the conscious region; but if there is anywhere an objective fact corresponding to our subjective intimations of immortality—if, in a word, there is such a thing as a soul—there should be somewhere objective evidence of such a fact. At any rate, that is what we have always been looking for. And what religious dogma did not profess to furnish; what materialistic science and quasi-scientific psychology gave up as a mere dream; what spiritualism, the protest of man's intuition against the doctrine of annihilation, has not been able to make credible—evidence of the actual existence of an immortal soul—seems to be attainable now that scientific methods are applied to psychic phenomena. But in order to

avoid arbitrarily identifying the "soul" of religious aspiration with this Great Unknown, which French medical science, German mysticism, and the English Psychical Research Society are studying, it is better that the Unknown should be specified—as by Du Prel, in his profound work, "The Philosophy of Mysticism," to designate precisely that part of man which (he holds) does survive the body—the "transcendental ego." *

But I have no doubt that, when these thinkers shall have fully explored the transcendental ego, they will have proved the existence and the immortality of the soul. Then, instead of a vague, impersonal persistence as part of the life-principle, we shall be entitled to believe in an actual, conscious, personal immortality; for the transcendental ego is as real and individual as anything in the universe. Instead of immortality being an attribute of the whole (vaguely defined) "immaterial" man, the immortal part is itself a principle of our being, an integral element—indeed, the ultimate element. This element, if immortal, is not the same thing as mind or consciousness. To be immortal it must transcend normal consciousness, which is dependent on the physical organism; therefore, if normal consciousness gives no evidence of its actual existence, that is no proof that it does not exist. Again, to be immortal it must be independent of matter. The material world is forever under the sway of natural law. If the transcendental ego, in its manifestations, seems to disregard natural laws, it is no "reductio ad absurdum" of the spiritual theory; it is evidence rather that we have in very deed come upon the something eternal, or noumenal, in the midst of the objective and transitory through which it manifests itself and in connection with which it has been developed.

Psychology, until it became the adopted child and heir

* The epithet "transcendental"—a word of fear, displeasing to the normal ear—merely defines the relation of this part of the ego to ordinary sense-consciousness. It does not remove it from the scope of possible knowledge.

of natural science, always leaned to the belief that the individual soul has a supramundane origin—is an off-shoot of divinity; is more or less independent of the body; is the organizing principle of physical life. Science has accounted materialistically for mind, but has ignored those standing mysteries of which the old theory of soul gave an explanation. So far as it goes, science is quite right—mind is the product of evolution. But, if mind and soul are not the same thing, we can give evolution all its due, admit that all man's conscious powers are dependent upon the material organism (and therefore mortal), and yet reject materialism and believe in the immortality of the soul. Now, if the soul were merely co-extensive with normal consciousness, it could not be independent of the body, because consciousness is dependent on the organic basis. If identical with the mind as known to science, it could be explored without transcending the scope of natural knowledge; and there is no evidence that anything in nature is capable of existing independently of a material organism. Hence, if any part of the human being survives the body, it must be the part not known to the normal mind and the consciousness based on the senses—in a word, the transcendental. Of this we shall treat in the succeeding number.

THE END, OR GOOD.

BY JOSEPHUS C. LIPES, B.S.

The most general acceptance of the word "good" is that which all seek; but it is said that that which all seek is pleasure, whether it tends to morality or immorality. According to Plato, there is no pleasure without a certain admixture of intelligence; for without intelligence there could be no memory or foresight, and hence no past or future pleasure. The philosopher distinguishes between true and false pleasures—mixed and pure.

John Stuart Mill reforms the utilitarian philosophy, which considers only quantity, by introducing the principle of quality into the estimation of pleasures. But two pleasures can differ only in quantity; and, since the quality of pleasure cannot be derived from the indulgence itself, but from the different causes which produce it, it follows that *good* must be that noble or refined element (emanating from quality) which places certain favored pleasures above all others.

The partisans of utilitarian pleasure maintain moral subjectivity. Kant teaches moral formalism, making morality consist exclusively of the form, not the matter, of the action—obedience to law through respect for law. But his theory borders upon an abstract formalism, which does not furnish a basis sufficiently firm for a moral science. He says an action is good because it is obligatory—arriving at this conclusion by maintaining that there is nothing absolutely good but a good will, i.e., the will to act for the sake of duty. Kant calls this motive its form, and the object of the action its matter. The key to his theory is that no intellectual objects can act upon our wills without first acting upon our feelings,

thus making the sole legitimate root of morality spring from the idea of law.

There are two kinds of good—natural and moral. An action is morally good when performed from a sense of duty, not from any selfish motive; it is the good use of natural goods. Natural goods are those anterior to the law of duty, being good in themselves, as kindness, moderation, modesty, sincerity, etc. Natural qualities are good, irrespective of the use that is made of them. On the other hand, a good will, considered in reference to the use made of it, is not always absolutely and unrestrictedly good. Kant's morality leads to an arbitrary law, which imposes itself upon the will regardless of reason. The German philosopher attempts to correct this absurdity by asserting, as a fundamental reason for the law of duty, the inviolability of the moral personality—"humanity as an end unto itself."

The moral value of an action depends upon the intention from which it results; hence, it is the will alone that is good or bad—good, on condition of obedience to the law of duty. But if the will should seek no other aim than the law, it cannot be employed as a means to an end; it is itself an end. Thus the subject of the action becomes its object. Will, or the power to act according to reason, which is the subject of the law, is not identical with the reasonable will, which is its object.

The utilitarians, in introducing the quality of pleasure, admit the superiority of certain faculties over others, or the dignity of human nature, which is really the same as Kant's "humanity as an end unto itself." These schools, in completing their formula, introduce the two principles, which in reality are one—the true principle of moral science, defined as the identity of perfection and happiness. Perfection is the character by which we recognize one thing as being better than another. It includes not only the idea of activity, but also those of order, harmony, and regular and proportionate relations.

The three stages in the scale of the soul's perfection are: (1) senses and passions; (2) affections and the higher attributes; and (3) thought and liberty, which constitute the moral personality. A person who reconciles diversity with unity augments the richness of his nature, at the same time subordinating it to that unity of direction which resides in thought.

Mind appears to be the most perfect thing in existence, because we suppose it to be gifted with a spontaneous activity which matter does not possess, and because we find therein the reason for the order which matter displays. Happiness is the joy that results from the possession of perfection. Good, then, must be composed of perfection and happiness. This is the point or harmony between theories of interest and those of duty. One cannot act with a view to an interest that is foreign to him.

We need a law that shall enjoin upon us our own good in spite of ourselves; and this law is imposed upon our feelings by our reason. This absolute element is the essence of humanity. It leads to a sort of rational "endamonism," since it makes happiness the highest good—not taking individual feeling for a criterion, but basing happiness upon the true nature of man, which can be recognized only by reason. The most perfect happiness is found in the highest perfection—the latter, in its turn, being found in the most exalted act of human nature, reconciling with one another the principles of Aristotle, Wolf, Kant, and Fichte, respectively.

For each man there is a good within himself, anterior to the common good; but by degrees there is formed within the human mind the scale of the good of others, which is merely an extension and generalization of individual good. Our reason can gradually free the idea of good from everything personal and subjective, and pass from our own good to the idea of human good in general; then to the good of the universe as a whole, and finally to Good itself—or God. True human perfection consists in forgetting one's self in

consideration for others. The good of another is my own good.

Humanity participates in the Absolute, but it is not the Absolute. Wollaston maintains the identity of the true and the good. Truth and good may each be understood in two ways—objectively and subjectively. Objectively, truth is Being itself; subjectively, it is conformity of the thought to its object. Objective good is the character; subjective good is conformity of the will to the law imposed by character. Truth in general comprises all kinds of objective relations; good concerns only relations of perfection. The true may and may not be good. Mathematics and logic contain truths; yet they cannot formulate a moral science.

Grecian philosophy makes the good and the beautiful identical; but it is plain that there is a certain point of view from which they may be distinguished. Good brings moral responsibility; the beautiful does not. In the beautiful, the sensuous element is primordial; in the good, it is secondary. The former is personal and exterior, while the latter is impersonal and interior. In the beautiful, the idea is the matter and the sensuous the form; in the good, the conception is reversed.

We have seen that moral science is not an industry, but an art, which distinguishes pleasures by both quantity and quality, thus transcending pleasure to the idea of Good itself. From the stand-point of physical laws, one phenomenon is worth as much as any other. But the true object of morality is to establish principles, through analysis of the metaphysical ideas that form its basis—reality, perfection, activity, absolute, end, etc. Morality, then, assumes, besides the physical order, a metaphysical one, leading to the Absolute Good by the conception of an ideal humanity.

Absolute Being is perfection itself. Moral perfection consists of successive steps (in the scale of human nature) toward the universal and sovereign Perfection. The higher up this scale we go, the more complete the idea of Being becomes, and the greater the degree of happiness reached.

AFFINITY OF SOULS.

BY MARIE LAHRMANN BIRD.

The fundamental, uncreated principle of Being is dual in its nature. Man—the idea, image, or likeness (which likeness consists in the soul qualities and attributes of the divine principle)—is a perfect reflection of the Divine Mind. In his essence, his essentials and potentialities, he partakes of all of God's attributes: being eternal, omnipotent, omniscient, and omnipresent. Consequently, man's real being must express the duality of the creative principle, for man is simply God expressed.

What grounds have we for making this assertion? In the objective (or effect) plane of man's being, we see the embodiment of the two principles—or, better, two sides of one principle—male and female. These must have their equivalents in the subjective (or cause) plane. Now, every human being is conscious of a desire for that true union that is not subject to time and change and can completely satisfy his whole being. If man is like unto the Principle of being, then this innate desire must also be in the Principle of being. But one cannot in reality speak of the Principle of being as having a desire, for desire and fulfilment are one and the same in Being. Principle is not dependent upon anything outside itself.

So, too, man is sufficient unto himself. With him, desire and fulfilment are also one; but man apparently lost this consciousness when the soul became cognizant of self, time, space, and limitation—in other words, sensuous thought. The ego, having been identified with matter, forgets its purity and divinity, and these it must regain before it can become

satisfied. In reality the soul knows no self; but in this dream-life, this consciousness of matter and its environments, this transient existence that is like a flower that passeth away in a day, the sense-mind has closed the door to the soul and its possibilities—ignorant of its powers, its capabilities, and its Source. Because of its incapacity to comprehend spiritual truth, this sense-mind cannot by any possibility become cognizant of the law of the Absolute.

Now, it is impossible to regain consciousness of one's counterpart through the attraction of the physical, which is based on sex, unless there was consciousness of sex in the spiritual union of the soul in the beginning. That this is a manifest impossibility none will deny. "They neither marry, nor are given in marriage; but are as the angels which are in heaven." Nothing can be reunited on the sense-plane of existence that was originally united on the spiritual plane. "What therefore God hath joined together, let not man put asunder." The torch of truth in the hand of spirit reveals that that which has been eternally united cannot be put asunder by any law of man. One might as well attempt to reverse the motion of the earth in its orbit, or to erase the Pleiades from the face of the sky; for there is a power that compels us to our own without our volition, and this power is mutual and eternal.

Camille Flammarion, in describing an ideal social state, speaks of this principle as the inviolable law of affinity. In the soul mind, sex becomes extinct. A being that lives the higher life will soon become conscious of the truth of this assertion. He no longer revolves round the physical pivot, but takes his stand on the subjective heights of being, and finds to his astonishment that all the lower planes swing into divine order and harmony. When this consciousness of the union of souls takes place, it abides unbroken by changes on the objective plane. Man's conscious mind must put itself into a receptive state through meditation and concentration; then the subconscious mind will impart to it its knowledge.

This subconscious (or soul) mind is in direct communication with the Divine Mind, perceiving, comprehending, and realizing all things. Within it there is no guess-work, no imagination, no faith, and no mere belief. It *knows*. All knowledge and facts pertaining to man's real being will come to his consciousness through the quickening of the spirit. They will be flashed into his soul with such glaring vividness and celestial illumination that it will be impossible to mistake their gravity or to doubt their divinity; and this, too, without premonition. They contain within themselves their own conviction and testimony. They come with a ring of truth foreign to the intellect.

Those who have received this knowledge, in direct communication with Infinite Wisdom, know whereof they affirm, because they have experienced its verity. No honest searcher after truth is satisfied with the conviction of another's experience. He wants to know for himself, which is the one thing essential. This knowledge is intransmissible and incommunicable. Each soul must gain this consciousness for itself. It is the happy culmination of the process of realizing one's true self. Each one must *live* the higher and purer life if he would be a recipient of divine wisdom. Emerson says, "We lie open on one side to all the attributes of God." Through this open side comes the influx of the Spirit to those who have realized their intrinsic oneness with the Oversoul. Those who doubt the possibility of these experiences—who deem them imaginary or illusive because incomprehensible to the understanding of the material man—should remember the poet's words:

"There are visions of wonders that earth has not chained—
Bright glimpses which show us the yet unattained."

As the accomplished musician has a capacity to perceive vibrations that are lost on the unskilled ear, and to apprehend the soul mysteries through harmonies of sound that would fall unheard on the ear of the uncultured, so the soul cannot

impart to others what God has written on the central tablet of its being.

“Thought is deeper than all speech,
Feeling deeper than all thought;
Souls to souls can never teach
What unto themselves was taught.”

The great effort made by man to regain consciousness of the lost unity of souls is manifest in all conditions of society and all phases of existence. It strongly emphasizes the truthfulness of his oneness in the beginning and his tendency again to become conscious of that which rightfully belongs to him by a law superior to all material limitations. The inexpressible longing of the heart for the response of a kindred soul is indicative of the original union. This longing of the soul for perfection is the undefined process in the course of evolution toward completeness. If all the attributes of the Divine Mind were consciously inherent in every human mind, this innate desire of all thinking beings to fill the aching void would not be present; for man has no true desire that is not in accord with the law of the Absolute. Every wish for happiness, peace, or rest, every desire to understand or to know, is indicative of his heirship to this kingdom. If this higher or spiritual self did not know and perceive, and did not experience joy, peace, and bliss, the lower self would not and could not express a desire to experience like conditions.

Every attribute of the Creator is involved in the creative principle of man, and will manifest itself to his consciousness sooner or later; for we must ever remember that “a thousand years are as a day to God and a day as a thousand years.” It requires patience, perseverance, courage, and fortitude to stand firmly on the rock, letting nothing shake our faith in the Infinite Teacher.

It is possible for the soul to realize its dual nature, and to recognize its affinity definitely while sojourning on earth—not necessarily in any personality, but in the highest and purest realm of thought. Only such natures as are capable

of a great love, in which jealousy and selfishness have no part, can hope to become conscious of their own and to perceive that which is authentic in the duality of souls. This pure and holy love transcends all other attachments that the human heart is capable of conceiving. It becomes at once a law and a revelation. Through this love, the intuitive faculty in process of development becomes authentic, and its revelation that of the Divine to the human. It is obvious, therefore, that the progressive, spiritual thinker will become the medium between the Divine and the human, revealing the law of the Supreme Being as it really is, not as it seemeth to be to the limited and discursive reasoning of the intellect.

If we would know we must become equipoised, polarized, centralized. We must live close to God and Nature. We must be able to embrace the whole creative world within the arms of our love, to stretch forth our hands to all conditions of men, and to draw them unto ourselves. Alone with God and Nature in the omnipotence of silence, the heart feels the charm, not of things earthly but of things divine; and the meditative soul expands in the divine presence of this influence. Then the eyes of the soul are akin to the X-rays, and they see what is written in the sanctuary of a great soul whose heart-strings vibrate on the same celestial plane as their own. We must put ourselves in touch with the divine harmonies of being, becoming, as it were, a transcendental violin, so delicately attuned to ethereal vibrations that the least touch of the fingers of the Oversoul will thrill the whole individuality into consciousness of the real. Thus, if we would be recipients of divine wisdom, we must remain constantly attuned to the highly sensitive, perfect pitch. When the moment of the highest realization of love takes place you strike your keynote, and it will vibrate into all immensity until it find its corresponding tone; for the soul is so finely constituted that it absorbs all the vibrations of the spiritual counterpart of the inmost self. Every one of us has a keynote, which, when it finds its corresponding tone, vibrates harmoniously.

A PIVOTAL PHILOSOPHY.

BY CHARLES B. NEWCOMB.

“The light that is within thee.”

The scientific world is just beginning to conjecture that light is an interior condition. The cat sees in an atmosphere that to the human eye is darkness. Among men there is an infinite variety of vision. An environment may be opaque to one and transparent to another.

The discovery of the X-rays has demonstrated the existence of a radiant energy that infolds us—a light within the light, and of a vibration so rapid that it is invisible until we have provided special conditions for its manifestation. Spectrum analysis has revealed more of the nature of light and color than we had ever dreamed possible to discover. The man with the seeing eye lives in a different world from that of the blind man. Let us study the correspondence of this truth in philosophy.

We hear much of the New Thought. What is “new,” as distinguished from the “old”? In the old thought we sought cause and consequence outside ourselves. We had an absent God in a far-off heaven. We had a Devil, who “went about as a roaring lion.” We had a Mediator, who “came down” from heaven as a sacrifice for sin and returned to make intercession for us. We had a Holy Spirit that must be implored to “descend” upon us. We dwelt upon Providence, Fate, and Destiny as governing powers. Heredity and Environment were influences which relieved us to a large degree of personal responsibility. Disease, poverty, and sin were from without, and were contagious, infectious, and epidemic.

Our motives were almost wholly in the external. "What will people think?" was constantly in our minds—implanted in the nursery and developed in society. "Henceforth remember that the eyes of the world are upon you" was solemnly enjoined upon the convert at the altar rail. We lived in fear of God, of the Devil, and of one another; as the old hymn so aptly expressed it: "Fightings without and fears within." This was considered the divinely appointed order of things, and we were taught that our salvation must be worked out "with fear and trembling." Man's hope of salvation was mostly from without, and his only dream of a real happiness lay in the misty realms of a remote paradise. So much for the old thought.

The New Thought may be truly called a Pivotal Philosophy. It changes all the old bearings of life and brings everything to a centre within the individual himself. It teaches him to think. It brings him to a poise—a pivot in himself. It withdraws his scattered thought-forces from the externals of life and shows him limitless results to be accomplished through concentration. It teaches absolute freedom, with absolute responsibility for all the past, present, and future.

God exists within; and, as a fountain cannot rise higher than its source, the only conception of God possible to each life is limited by its own experience of Divine impulses. Every human life is a magnet which, through the law of vibratory affinity, must draw to each man precisely what he elects—no more and no less. We owe neither our good fortune nor our so-called misfortune to one another. The supreme motive of life is the realization of Being.

The New Thought teaches that all heredity, environment, and interior conditions are controlled by the soul, and that man's life is not governed to the least degree by any outside circumstances. He simply responds to these as they touch the chords of sympathetic vibration within himself. The New Thought reveals to him the absolute equities of existence. It shows the objective life as plastic clay moulded at

will through the intelligent use of subjective consciousness. It increases activities by revealing powers and showing man how to keep his hand upon the lever. It places under control the marvellous forces of a Universal Energy. It radically alters all man's relations to God, to himself, and to his fellows. It teaches him to live at the centre rather than the circumference of life; to live in the now, rather than in the past or the hereafter. It reveals Man as the true Son of God, and as such having absolute control over destiny.

Finally, the new philosophy proclaims that the great solvent of all truth, the centre of all power, the source and ultimate of all being, are found in the harmonies of Love. Only through Love can man enter the realms of perfect peace. Fear is the only illusion. What, then, can Death add? Man has already found heaven by simply opening his eyes to the light within. His spiritual faculties have been sensitized and developed to a point of power heretofore ascribed to the supernatural and considered quite beyond the possibilities of human life. He need not postpone to the revelations of the future the things he desires to know to-day. He has sought, and he has found. He has knocked, and it has been opened unto him.

OUR PLACE IN LIFE.

BY L. KNEALE READ.

It would seem that, with reference to Labor, the world is in need of reform. Much needed labor is undone; much is overdone. Lawyers are in the places of merchants; merchants fill the positions of lawyers. A minister of the gospel, who should be all meekness and purity, is a scheming politician seeking for popularity and worldly possessions. Dress-makers fill places as teachers, and there are teachers who would make better cooks. Old maids are mothers, and many mothers have no children at all. Clearly something is wrong. Either God is making a mistake in his method of conducting the affairs of mankind, or mankind as a whole is making a most miserable failure in carrying out the Divine plan.

If we would gain a true perspective of any subject, we must get outside the mere material view; we must discard the individual idea and take the universal; we must transpose ourselves, so far as possible, from the finite into the infinite. This cannot be done by a mere act of reason. Our reasoning and perceptive faculties take observations and register conclusions; but, having done this, we must call into play the higher, divine quality of intuition, and therewith build on the information received by the ordinary mental faculties. We have been taking observations all our lives, and we will presume that we are ready at least to begin to deduce conclusions.

Milton's sublime verse makes it possible in mental vision to assume a position outside this earth—a distant point among the whirling planets. Such a point I call a universal one. From such a vision one would gain something of the

plan of the infinite Creator and Upholder of worlds. I cannot conceive of an infinite Mind, or a creative Force—great and accurate enough to make and hold in perfect harmony all the suns, with their circling systems of planets, and all the little grains of sand and atoms of living things on these worlds—committing the ridiculous mistake of making anything without its use, or making two things for one place. To me, the fact that I am born proves that I have a use in the world—a work to do; also, that that work belongs to me and to no one else. These are self-evident facts, which, once admitted and rightly applied, settle the whole problem of work for all nations.

I will assume that all agree that everything has its use, and pass directly to the second topic of consideration. What is my use, and what my neighbor's? Use means the position one fills—in simple language, work. I use the word "work" in its broadest, fullest sense. By this term I mean that great, grand use which the Universal Mind, in its conception of creation, saw as my special fitness; the one great use conceived and made possible by placing me in this particular spot, with a definite range of capacities. It is possible to know this work both positively and accurately. Apparently, however, we are a race of Marthas—so busy doing a little here and there, buzzing about with a finger in every one's business, that we have never really listened long enough to hear the Master's voice telling us our special place. Doubtless, if Martha had not been so occupied with "much serving," she also could have sat at the Master's feet, and, when the lesson was over, she and Mary would have prepared the simple meal more quickly together, and both would have been benefited by the lesson and the work.

There are two aspects into which we may divide work. The first is the great plan—that particular place in the universal field of labor which each person is to fill; the life mission; the ultimate destiny; the grand possibility of usefulness toward both God and humanity. The second is the individ-

ual's immediate position—his duty of to-day. The first is the life's orbit, the second its daily revolution.

Misunderstanding of our life-work causes much of the unrest and dissatisfaction from which humanity is suffering. God has his plan, and we have ours. His plan is drawing us one way, while we are struggling in another. Our inner, divine nature is ever calling us to fulfil the plan for which our whole being is adapted and vibrating in affinity. Our intellectual plans are in direct opposition; hence unrest, dissatisfaction, and failure. Our very being is divided against itself. For instance, John Smith has a brain formation adapted for the profession of lawyer. His thoughts naturally follow in that line. He, however, or his parents, decided that he should be a carpenter. As he is not mechanical, his work is a burden, and he has the consciousness that he is not a success. He lacks certain essential qualities. Here is one cause of unrest. But let us suppose he does not know that he is naturally a lawyer. He has a constant aspiration to be something different. With hammer in hand, he will argue eloquently, his thoughts ever running into higher and apparently useless fields. He appears to be an enthusiast and a dreamer; but the fact is that he has not found his right work. The place for which Nature fitted him is vacant. His unused faculties are continually seeking action. Had he but found his special place, his mind would have had its legitimate field of action, and he would have been in harmony with his work, developed by it, and enthusiastic in it.

So much for John Smith's side of the mistake; but what about the world, burdened with a second-rate carpenter instead of a brilliant lawyer? What of the universal order? Who shall say how extended the effect may be of even one man following his own or his friends' guesses instead of God's plan? Who shall say that in the music of the spheres there was not a discord by this one note being out of place?

It is quite possible in this age of enlightenment for each one to know his special fitness. Phrenology reveals itself as

a necessary science in determining the lines we will follow and the paths we will open for our children. Astrology settles each one's place in the world of activity; and, as if to aid and prove these, we have interior evidence—the voice of our own nature. If John Smith really knew what his flights of eloquence meant, he would stop boring his friends and turn that energy into a study of law.

If at all times, under various and diverging conditions, the same ideal of yourself presents itself, you may be sure that it is the voice of your inner nature telling you your work. If, however, it varies with different people and different surroundings, and if it differs to-day from what it was last year, then it is only a mental coloring reflected from the minds of others. But if it has always the same general tenor, then it is your unused faculties proclaiming their presence, demanding their rightful exercise, and outlining your true mission to the world—your life-work, your line of growth.

Our mental attitude toward daily duty and life's mission should be this: Having discovered our real aptitude, let us regard ourselves as actually engaged in the work on the mental plane. Let us regard it as the point toward which all circumstances are aiming, and believe confidently that because it is our work we have perfect fitness and ability to accomplish it; that because it is our work we shall surely do it; that because it is God's work for us, and he has given us the capacity for it, he will not fail. The particular work of to-day is but a stepping-stone toward the larger work of to-morrow.

If John Smith (to return to our illustration) discovers his real fitness and starts mentally on the path toward it, he will regard his carpenter work as a development of some particular faculty in which he is lacking. Perhaps he needs concentration of thought; then picking up the tools and handling them to advantage are a development—a real step toward pleading before the judges' bench. His dormant faculties no longer trouble him; for he knows, by the very

conception of his ultimate use, that they are only waiting until some deficient point is developed.

Perhaps one of the most helpful things toward finding our proper work would be to cut off everything except that which is clearly and decidedly our own. Work that is for us alone is undone because we are doing another's. Some one, for instance, is making demands upon our time, asking and expecting from us work that is properly his own. It may be only picking up a slipper or finding a handkerchief; yet we are weakening that other as well as robbing ourselves. We must be brave enough not only to do our own work but to insist that others shall do theirs. It is not easy to refuse a selfish demand. It takes real heroism to decline to give apparent favors. Perhaps, however, if we do not do another's work we may seem to have nothing to do. What then? Why, rest. Rest is work. It is quite as important to rest, in order to get ready to act, as to act. Rest is growth, while action is its manifestation—the result of rest. Rest, then, and act only as duty is revealed. It were better to leave our possible duty undone than to prevent another from having his opportunity. With rest and quiet faith in God's need for us and readiness to fill that need, growth will come in the right direction. Much Divine pruning is because we have wilfully grown the wrong way. We are pushed back, or cut off, and have to grow again.

Let us look for a moment at the world's work. Much is being poorly done and much is not being done at all. "There is always room at the top" is a familiar adage. All the usual fields of labor are full to overflowing. That "competition is the life of trade" is a prevalent opinion. It would seem that God had erred in making two things for one place—frequently a hundred. Where is the trouble? Clearly, in supposing that the moulds in which humanity is cast were too few, and in not knowing that many of us are too large for the places we are trying to fill.

Allow the unused faculties to expand, and many will find

a larger ability than they were conscious of. Follow the ideal closely, and broad, new fields of labor will open. The "room at the top" will have its workers. The summit will be as thickly filled as is the valley. And then, behold the valley! How comfortable and happy! No more jostling and rushing for one little spot; no more treading on one another's toes, pushing a brother down and even stepping on his prostrate form to gain a livelihood. Following the law of attraction revealed in the innermost self, each person is in his appointed place; a place designed for him by creative Mind, and accordingly reserved in the Divine plan of the universe; a place that he alone can truly fill; a place gladly yielded to him by all created things—because of his fitness.

We need more knowledge of self—a study of the physiology of our brains. This self-knowledge will enable humanity to plan in harmony with universal law. Harmony with universal law will give perfect assurance and perfect faith in ability to fill the appointed place. There will be no discouragement nor lack of strength. The promise of the fruit is in the seed.

THE GARDENER AND THE CORN:

AN ALLEGORY.

BY HENRY SEWARD HUBBARD.

A very wise gardener held in his hand a grain of corn, to which he began to talk. "What do you know, little grain?" he said. "Tell me what you know."

The seed lay in measureless content in the gardener's hand. Never in its recollection had such warm, rich currents of thrilling life flowed like music through every fibre of its being. Yet, as though unable to be surprised, it answered the gardener's question with simplicity and truth. "I know of life in the milk," it said. "With my mates, I lay in a silken cradle, ever swinging with a soft and gentle motion that I never can forget."

"What then?" said the gardener.

"Then I began to grow," replied the grain. "This glossy covering that incloses me was not so hard as it is now, and I could feel it expand to give me room. Larger and larger I grew, and stronger and firmer, until I became as you see me now—a full, round grain of corn."

"Is that all?" said the gardener.

"That is all," said the grain, not daring to speak of the thrill of delight which had come to it at the gardener's touch as he detached it from its resting-place.

"And is your life complete?" continued the gardener.

"I think so. I am not quite sure."

Then the gardener smiled and said: "My little friend, your own true life has not yet begun. That which has seemed to be yours, the activities that you have described, are the

fruit of another life poured upon and crystallized around you; but you yourself have not yet begun to live."

"How can that be?" inquired the grain; but the gardener made no answer. He was pouring some water on the ground. "What are you going to do?" cried the little seed, for a premonition of something dark and dreadful filled the sky.

"Trust me," said the gardener. "I cannot explain, but I can promise. Your own life is to be grand and glorious far beyond what you can possibly imagine."

"Is it a gift?" asked the grain. (It had always received everything in that way; yet something seemed to prompt it to inquire.)

"No; it will cost you everything you have."

"Then I do not want it."

"You think not, but you really know nothing about it. If you could imagine it beforehand, you would be inflamed with desire for its attainment."

"Then why do I feel this dread?"

The gardener looked long and kindly at the tiny object, and said: "Because you will cease to be a grain of corn, and because until the change has begun it is not in your power to understand, neither can I convey to you, what it is to leave the mortal state and to put on immortality."

"What do you mean by the mortal state?"

"You are now in the mortal state. Do you see that great bird on the tree? If you should fall into his power, you would not only lose all that you have, but your chance of immortality would be gone. And do you hear that rumbling sound? It is made by wheels in that great mill yonder. There daily millions of grains like you lose control of their own substance, which is scattered abroad as food for man and beast, their individual life thus being lost before immortality was attained."

"What do you mean by 'lost'? Would I become nothing if I went to the mill?"

“Something cannot become nothing. A sign or a symbol of a thing may be destroyed, but not the thing itself. Still, you would lose your substance, and could not recover it. To you it would no longer exist, while you yourself would return to a former state and become a floating unit of vitality in the ocean of space.”

The grain of corn had become so awakened to the possibilities inherent within it that it trembled at the thought of going back instead of forward, and prayed for further light.

“These changes which I have described,” continued the gardener, “although below your possibilities, would not be without compensation. Before they were completed their full meaning would flash upon and permeate your being, and you would realize that you had given up your life for the benefit of higher forms than your own. Self and selfishness alike departing in the process, a consciousness of your acceptance would sweeten your expiring hour, and you would part with outward life, happy in the thought that you had not lived in vain.”

“If I must die whether I will or not, I should like to die content.”

“But another fate than this might possibly befall you—a fate so dreadful that even the thought of it would make you shudder.”

“And what might that be?”

“You would not understand if I should tell you. Besides, I have chosen you for a glorious immortality; and the experiences which lie between you and the hour of revelation will open your understanding so that you can learn everything you wish to know.” And with his spade the gardener turned up the soil where he had poured the water.

“What are you going to do?” cried the little grain.

“Trust me. Canst thou trust me, little one?”

“Didst thou say all? Must I lose all to win the mystic prize?”

“All.”

“ And I shall be no more a grain of corn? ”

“ No more; for in the scale of being thou shalt rise and take on immortality.”

“ Since thou dost promise me so grand a future, I will help to make it true. I trust thee now, and will trust thee to the end.”

“ The blessing of the All-Highest rest upon thee,” said the gardener; and in the darkness of the warm, wet ground he laid the little seed and covered it from sight. Not from his thought, however, did he shut away the grain, nor from his listening ear. He attended, waiting patiently.

The sudden movement, the change of surroundings, the sense of loss felt by the grain as the thrilling life-current of the gardener's hand gave place to the deadening touch of the passive soil, roused again the premonitions of disaster experienced when the unfathomed mystery of the event (now become actual) loomed as a cloud upon its future. Faith wavered. A sense of utter helplessness fell upon the little grain. The currents of its life flowed back toward the centre, and a death-like stillness seemed to fall as from the hand of fate, and wrap itself, shroud-like, around its being. It was as if a gate had swung, in a moment, on all its past; and that past was seen now to be, not a lifetime, as it had been regarded, but one long, beautiful bright day, that had arisen somehow out of a night of mystery and then went down in another night of darkness that could be felt.

“ Can this be death? ” thought the grain. “ But no—how can it be? I never felt so wide awake before. It seems to me I shall never go to sleep again.” And it never did. It never felt the need of it; for the heavy weight of mystery hanging over its future roused the germ of life to strongest tension, while the dampness of the soil (never felt before) gradually softened the outer inclosing shell until the inner force felt a sudden yielding and in a moment had enveloped the form, and for the first time knew itself to be master of its own domain. A sense of exultation now took possession

despite the surrounding gloom; and, where it had been accusing the gardener of betraying it, now every word of kindness he had spoken and every tone of love flashed out new meaning.

“ I could not believe him,” it murmured, “ because I did not know. I pray he may forgive me;” and, soft as distant bells, his breath came in as a perfect answer to the prayer. A new consciousness had entered the grain, which was none the less its own, although differing in kind and even in nature from anything ever before experienced: in kind because it was one freed from the narrow limits of what was now seen to have been its prison, and in nature because it was not fixed as the bodily consciousness had come to be, but was expansive—each moment one of growth, attended with an exuberant sense of happiness. Powerful emotions, however, soon seek their level; and with the sense of liberation came a hunger for the light and a vastly keener sensitiveness to heat and cold. This was entirely new, and the continual excitement of the varying conditions so wrought upon the soul of the grain that it rested not by night or day, and scarcely knew the difference between them.

One influence alone possessed the power to still the violent throbbings of its expanding life—the gardener’s voice, now become audible once more. When the gardener bent his thought to where the little seed lay hidden, he could interpret every vibration of either its outer shell or its inner life, and read the meaning there. He could do more: he could send a current to that inner life—a current so powerful and sweet with promise that it would lose for the time all consciousness of the dissolving shell. And this at times was necessary, for the transmutation of the bodily form was attended by the giving out of a current of energy bearing upon it the pictured memories of its past, all draped in the gloom of a present hopelessness, profound and absolute, so that the spirit itself, through sympathy, would have weakened but for the gardener’s aid so given.

Strange, indeed, was this spirit-consciousness, till then unknown—a consciousness of immortality inherent, a possession present, and only lacking recognition in that higher world whose currents now poured in to prove its own reality in such fashion that henceforth it could not be questioned, even for a moment. Most wonderful was the power of this consciousness to thrill the soul with a bliss so great that even the throes of dissolution and the nerve-sundering agonies of physical destruction were powerless to arrest the smile with which in perfect calm the new-born spirit welcomed the dawn of immortality. For these two states of consciousness interblended, each acting as a balance to the other; and along the hanging bridge, suspended by the double cord of happiness and misery, the inner consciousness made its transit from a lower to a higher range of being.

When the grain was fairly germinated, but not yet released from its prison-house of earth, a chilling frost came that checked the progress of the change that was taking place. Its powers of comprehension had grown with its development. Its own dormant possibilities, the existence of which had been entirely unsuspected, were now in a measure revealed to consciousness; and at every hour of growth and change it came into magnetic communication with all kindred organisms at the same stage of expanding life. The wish to become acquainted with these—to study itself through them, as it were—had been continually hindered by the strenuous demands on its attention made by the vibrating changes going on within its organism. The sudden frost, therefore, which had arrested its growth without destroying it, proved a blessing in disguise, for it gave to the little grain the opportunity to look abroad with the mind's eye, undistracted by internal commotion.

First, the face of the gardener appeared, dimly, as in a mist, and went away again. Then his voice was heard in the stillness: "Be of good cheer, little one. All is well." And they talked together in messages of thought. The little

seed remembered all the gardener had said, and felt for the first time how true his words had been concerning the change from the mortal state to that of immortality. And with its recognition of the truthfulness of these words came a recollection of the picture of those other grains that are called to give their substance to other lives than theirs, attaining perfect happiness in consenting to the gift, yet missing, without ever knowing it, the grander experience of unfoldment such as now, in all the strain and stress of darkness and dissolution, had come upon the grain to lift it into air. Then also the mystery and shadow of the words that followed: "But another fate than this might possibly befall you—a fate so dreadful that even the thought of it would make you shudder!" What could be their meaning? Would the gardener explain them now?

"I will," replied the gardener. "The time has come when you can understand. I will show you in panorama." And in a moment the grain saw, as if painted on the darkness, a picture representing thousands of grains of corn in a large vessel nearly covered with water, which they all seemed to be happily drinking. "That must be nice," thought the little seed. They evidently thought so too, and soon all of them grew large and stout, like a man with a good digestion and plenty to eat.

Presently the picture changed, and now every grain was seen putting out a sprout which the light and air and water so stimulated in its growth that not one grain seemed to notice or to care that it was losing its former kind of existence with no certain assurance of a better one to take its place. "On! On! Out! We're growing!" they shouted. "We're in luck! This is life!" And if some of the soberer ones interrupted to inquire what it all meant, their voices were drowned in shouts of "Who cares? A short life and a merry one! We're all right!"

But events as depicted in the next scene showed that they were not all right. Some one had taken away all the

water, and their sobered and gasping condition seemed to suggest the inquiry, "Do you think anything *can* happen to us?" And now the power behind the scenes turned a current of hot air upon them, which checked their growth as suddenly and more disastrously than the frost had checked that of the lone little grain that was now reading the history of these other lives in the light of the experiences of its own. In a moment they began to shrink and wither before this stifling breath, until their germ-life was reduced to a mere spark, unable to manifest in any way. Then they were gathered up in heaps and poured into a hopper from which they fell between great rollers, which crushed them into a shapeless mass, where they lay in utter helplessness.

Once more the water was poured in; but this, which had formerly given them such pleasure, proved, in their changed condition, the active instrument of their final destruction. For the substance of their forms, having been changed in character, as always happens in germ-growth, had become soluble in water, and the crushing process laid them wide open to the devouring stream which absorbed their wealth almost in a moment. The currents of the germ-life, too, having been first stimulated, then arrested, and then shocked by the unnatural process of crushing the tiny seeds at the very hour of their germination, could no longer maintain their separate existence within and yet apart from the body, and therefore flowed with the water (and the sweet, helpless particles they could no longer control) down into a great vat, where by the silent process of fermentation the fateful change of a good, pure, and beneficent group of forces into a foul, dangerous, and even deadly one would be completed.

The little grain, before whose inner sight this drama of real life had been enacted, closed its eyes ere the final act was reached. "Oh, drop the curtain, please!" it prayed the gardener. "Better a thousand deaths such as I am now enduring than one such death as that!" And the gardener mercifully granted the request.

Now the chilling hour of frost had passed away. The warm sun shone again, and the little grain, made strong by the scenes so lately witnessed, reached up with powerful tension toward the light. The particles of earth gave way before it, and soon in speechless wonder it found itself emerging from the shadow-land and able to look into the eye of the great god of day, with a mingled consciousness of innocence and victory.

What need to trace its further growth? We of the superior life have so often watched its beautiful development—"first the blade, then the ear, then the full corn in the ear"—that we can appreciate its poetry and almost catch the silent music of its song through the days and nights of its glad up-springing into Nature's immortality. It is the lesson of its *hidden* life we are so slow to learn, aye, so unwilling almost that we deceive ourselves into believing that there is no immortality without a grave. We beg to be excused from looking into or attempting to look over that, as if the chasm into which the miserable malt is thrust to bury it from the sight of man necessarily lay between us and a conscious immortality; as if there were no difference between that chasm and the temporary shadow of the tomb, from which the soul springs forth to walk the ways of earth once more, new-born and hidden from the careless eye. With conversation reaching beyond the veil, death overcome, currents of un failing energy for heavenly toils on earth, and the music of the spheres for sweet companionship, the mystery of the resurrection becomes a solemn, silent joy—a transcendent fact of consciousness, which the starry heavens of a summer night but faintly typify.

Let no one speak of the final transition of the calm, white soul whose work is done, and who has long waited for the joyful hour, as *death* in any such sense as that pictured here. As well say that the severing of the ripened ear from the stalk is to be compared to a passage through the valley of the shadow; a passage decreed to all who, from among the

worthy, are selected as the seed from which a glorious future age shall rise, linked by these few to all that the present has attained. These are the chosen who are called to pass through fires which only the spirit of consecration enables them to bear, and to whom (for God is just) is given the special honor of "being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

DEPARTMENT OF PSYCHIC EXPERIENCES.

[It is our purpose in this Department to give a medium of expression for the many experiences of a psychical nature that are more frequent in every individual life than is commonly supposed. We shall also give any scientific conclusions that may be deduced therefrom. Such experiences are usually given so little recognition as to check the development of a naturally occult mentality; or when recognized, they are too often converted to the use of cults that are fanatical perversions of the subjective spirituality. On the principle that *all spirit is one*, we may gain a higher comprehension of this question with the understanding of spirit in the abstract rather than spirits personified. In giving these phases of mind the recognition which is their due, the habit may be established by which they will tend to repeat themselves and indefinitely increase. We hope to secure perfect accuracy in these statements, by which alone it is possible to preserve their scientific value. On these lines and for this purpose we ask the honest co-operation of all possessing information of importance to the world, and we hope those who can will send us such material as possesses scientific value in a true development of the psychic faculties of mind.]

DREAM-VISIONS—TRUE AND FALSE.

In the latter part of October, 1896, I took the train for Spokane, Wash., leaving Seattle at 9.40 p. m. I was accompanied to the station by my business associate. Our conversation was of the ordinary sort between partners. Nothing was said about the trip or of problematical dangers. I was delighted to find in the smoking-room of the Pullman sleeping-car some congenial friends, with whom I engaged in conversation about the approaching election. Our talk lasted until about 11 o'clock, when we all retired to our berths.

I had made several trips over the road, and knew its general condition to be first-class. I had no apprehensions; in fact, I was no sooner in my berth than I became drowsy, sinking into a deep slumber. I am somewhat of a profound sleeper, not usually predisposed to dreams which I can afterward recall in my waking

hours. However, I slept through the entire night, but was awakened suddenly in the morning by a most vivid dream. I had dreamed that I was on board a train, stowed comfortably away in a Pullman berth; that the cars were about to approach a bridge spanning a river, and that I was awake. It seemed to me that I was warned—from a source the exact nature of which I do not recall—of an impending danger, the only escape from which was by jumping from the train. I thought I refused to jump and laughed at the warning; that the train went slowly on, I noting all the scenes en route; and that we soon came to the approach of a bridge which spanned a large stream of water. I carefully examined the bridge, its approach, and many surrounding details. I thought that, as we neared its centre, a span broke and we were precipitated toward a deep whirling stream of blue water. From the time I was warned to jump, the train beginning to “slow,” the fences and trees along the right of way, the approach to the bridge, its “bents,” the water, and the disaster were all most wonderfully real—so real that I awakened with a cry, as I thought the bridge and train were sinking toward the water.

I found myself sitting in my berth shuddering with terror. I looked from my window. Everything at first was unfamiliar. The train was pursuing its regular course and all seemed well. Suddenly I saw a familiar object—a stump, with a log attached. In an instant other familiar objects came in view. At first I could not distinguish them, but in a moment the thought was forced on me that they were the scenes I had beheld in my dream. The engineer had reduced speed somewhat, and familiar scenes and localities became more distinct. At once I passed the place where I was warned to jump and had refused. I looked in amazement. I could then jump with safety, as the train was going slowly, but I did not attempt it. I was bewildered. We entered the approach of a bridge—the “bents” were the same, the train was moving the same, and the water was blue and deep, as in my dream. I was so frightened that I sat in my berth—holding firmly to the bar under the window—and waited for death. But the train passed safely over to the other side! There were no accidents on that or any subsequent trip.

The foregoing experience, from a mental stand-point, was most real. In my waking moments I had not thought of the

Columbia River—that we would be compelled to cross it—although I had crossed it frequently before, but had never given it any particular consideration. I am quite certain I did not think of it that night prior to my dream; yet all of my dream-vision was of this particular locality, most accurately portrayed.

Most contributors of psychic experiences to *The Metaphysical Magazine* have recorded “dreams fulfilled.” I herewith report one which, up to date at least, has failed in its climax.

W. R. GAY.

During the winter of 1880, we had with us a lady who (her mind having become unbalanced) threatened self-destruction. We were guarding, as far as possible, against such an act. She slept in a room so located that she could not get out of the house without passing through the apartment occupied by her husband and unfastening the door. One night I awoke from a vivid dream in which I heard her pass out of her room down through that of her husband, unfasten the door, and go out. I at once aroused my wife and told her of my dream. She went to our guest's room, but found her quietly sleeping.

Finding that 'twas only a dream, I attempted to sleep again, but could not. I heard the clock strike one, two, three, four, and five, and then I dozed for a few moments, when I was awakened by hearing our guest pass (as in my dream) down through her husband's room, unfasten the door, and go out of the house. At the same time I heard the gentleman rush to the door and call to his wife. We dressed hastily and started in search, finding her lifeless form at the bottom of a stock well some fifteen rods from our house.

I had previously nailed planks over the well, leaving only space enough for a bucket to pass through; yet this delicate, sensitive woman, on the darkest night imaginable, ran barefoot over the cold ground and crowded her form through that hole.

Now, if there was a power, or influence, to impress that dream upon my mind, which endeavored to keep me awake with a view of preventing this suicide, was there not another power, or influence, watching to take this little woman to her destruction the moment I chanced to go to sleep?

It may not be out of place, and may throw some light upon the

question, to state that several months prior to this occurrence the father of the woman, at Bloomington, Ill., sought to take the life of a younger son, this daughter, and himself—first shooting his son and daughter through the head, and then himself. His was the only fatal shot, as the son and daughter recovered; but later the woman committed suicide, as described above.

A. W. ST. JOHN.

[NOTE. — With reference to the vision that was not fulfilled, we would suggest that there was undoubtedly another mind of vivid imagination and apprehension with which, for some reason, Mr. Gay was “en rapport” during the dream described—perhaps a fond relative or friend of nervous temperament. Possibly the thought came from an anxious fellow-passenger, but most probably from some one sympathetic. The accuracy of detail in the dream may have been produced by the influencing mind, or, after having received the thought of an accident, Mr. Gay, as he admits being perfectly familiar with the route, may have himself supplied the “mise en scène” from unconscious memory. The gentleman probably noticed on previous journeys that it is customary for a train to “slow up” on approaching a bridge. The experience of Mr. St. John was undoubtedly of the same order. His dream was caused by the fixed purpose of his demented charge. The fact that, in one instance, the influence was merely apprehension and in the other determination, would not necessarily affect the dreamers.—ED.]

* * *

CLAIRVOYANCE OR TELEPATHY ?

In 1891, while the late Wiley S. Scribner was recorder of Cook County, Illinois, he had in his employ an old gentleman named Speare, who was taken ill and obliged to leave. Mrs. Scribner, who had charge of one department of the office, knew casually of the occurrence, but, as the illness proved a lingering one, the man's place was given to another. In an office of two or three hundred clerks, the matter soon passed out of mind.

Some months later, in the murky watches of a Chicago night, Speare suddenly appeared at Mrs. Scribner's bedside, and said,

placidly and distinctly: "You see, I am well at last, Mrs. Scribner; and I wanted to tell you that all along the doctors mistook my case and treated me for erysipelas, while the real trouble was blood-poisoning." With a spring, the startled woman, who was fully awake at the time, leaped to her feet, turned on the lights, and gazed wildly about for some trace or explanation of her mysterious caller. All was silent and unchanged in the familiar room, and no sign of any disturbing presence appeared. Then, as usual on such occasions, she looked at her watch to note the exact hour; and, rousing her husband, she told him excitedly what she had seen. "You dreamed it, of course," he said, sleepily; "but it's odd that the poor old gentleman should disturb your dreams." Then they talked of other things, and soon were fast asleep.

By nine o'clock the next morning, when Mrs. Scribner entered the court-house, all midnight visions were as far from her thought as garish day with its crowding calls could banish them. As she went down the dingy hall, however, the first person she met said, abruptly: "Mrs. Scribner, did you know that Mr. Speare, who used to work in your husband's office, died last night?" Startled and almost terrified as the night vision returned, she answered as briefly as possible, expressing her regret and surprise, and hastened on. But, before she had reached the recorder's rooms, a son of the dead man met her, and, repeating the statement, named the hour of death, which preceded by only a few moments the time of her night vision. Then the younger Mr. Speare added, sadly: "But the worst feature of it is that the physicians all along mistook father's case, and blunderingly treated him for erysipelas, never discovering till the last moment that his trouble was blood-poisoning!"

Mrs. Scribner, who had never had any occasion or desire to consider herself a "psychic," received this last announcement with an inward shudder. As rapidly as possible she escaped to her husband's office, to relieve her mind by laying the matter before him. She is unwilling to discuss or to relate the strange case, and it is only through the present narrator's desire for light that the incident is brought to the attention of the readers of *The Metaphysical Magazine*.

IRENE SAFFORD.

DEPARTMENT OF HEALING PHILOSOPHY.

[We invite contributions to this Department from workers and thinkers in every part of the world, together with information from those familiar with Eastern works containing similar teachings which would be valuable for reference. Well-written articles of moderate length will be used, together with terse sayings, phrases, and quotations adapted to arouse comprehension of those principles of wholeness and harmony on which the health of a race depends. The wisdom of the sages and philosophers of all periods and climes, as well as the most advanced expression of modern thought in these lines, will find a welcome in these pages. Co-operation of earnest friends in so brotherly a cause as this will result in a mighty influence for permanent good, physically, mentally, morally, and spiritually. Let us, therefore, in this attempt join hands, minds, and hearts, for a permanent healing of the nations by developing that degree of knowledge which shall make health their common possession.]

THE INSANITY OF FEAR.

Some years ago I was visiting in Virginia at the house of my father-in-law, who was justice of the peace. One evening a stranger was ushered into the sitting-room. He wanted to see "the 'squire," and was told to wait a few moments. The man seemed very much excited, glancing fearfully around, and keeping his right hand in his pocket. (We afterward learned that he carried a loaded pistol.) Every time a door opened he started nervously, and I noticed that perspiration stood out in great drops on his forehead, though the night was cool.

Presently there was a ring at the door-bell—the man sprang up, a picture of terror. "Ladies," he said, in a low, imploring voice, "I shall have to put myself under your protection." We looked at each other aghast. Were we harboring a murderer? "They're after me, to kill me!" continued the stranger, who broke down, sobbing like a child. "What have you done?" I asked.

“ Nothing, madam—nothing,” was the tremulous answer; “ but they’re after me, to murder me!” His terror was so piteous that, at his request, we locked the doors and assured him of his safety while under our roof. This seemed to quiet him, and in a few moments my father-in-law came in. Again the man told his story and begged for our protection.

Taking us aside, my father-in-law explained that the stranger was a lunatic, whose only hallucination was a fear of being murdered. In other respects he was sane and perfectly harmless. “ Just come with me and I’ll put you in a safe place for the night,” said the ’squire, kindly. Together they went down the moon-lit street, the poor lunatic clinging to the arm of the older man and cowering like a frightened child.

I have often thought since of the pathos of the scene. Without were the peace and beauty of a summer night; within, a quiet home circle, friendly faces, and kind words. There was nothing in all the universe to make the poor creature afraid; yet there he was, trembling at every sound, tortured to the verge of actual death, insane from fear, shrinking before the phantoms of his own imagination—while safety and peace were all around him! He spent the night in the station-house, and the next day was sent to the Marion Asylum for treatment.

Pitiable as his case was, this man was scarcely more insane than thousands of others whom we meet every day—persons whom no one would think of sending to a lunatic asylum. Frequently people are murdered; so we may allow some possible ground for the poor man’s terror. But why should a fear of murder be deemed a certain proof of insanity, when fear of sickness, fear of poverty, fear of misfortune, and many other fears are considered perfectly consistent with sanity?

A large proportion of the inmates of insane asylums are subject to hallucinations of fear. An utterly causeless fear is one of the earliest symptoms of certain cases of dementia. But one need not go to the wards of a lunatic asylum to find these wretched slaves of fear. We see them by scores on the street—hurrying nervously to business in the morning and rushing home at night, irritable, absent-minded, restless, despondent—their minds so thoroughly engrossed with some imaginary future ill that no amount of joy, comfort, or peace contained in the present moment

can find its way to their harassed souls. We see them at church, bending piously over prayer-books and Bibles, apparently worshipping a God who has promised to care for them just as he cares for the fowls of the air and the lilies of the field, but in reality doing homage to a self-created Devil of Care by taking thought for a morrow which will probably never come. We see them at concerts and theatres, trying the spells of Art to banish the demon that besets them—baseless fear.

Here is one whose income is just sufficient for the needs of his family. His home is comfortable, his wife and children are well clothed and well fed: if he would only live in the present moment all would be well with him. But his mind is continually projecting itself into the future. He wonders what he will do when Tom is old enough to go to college and Mollie makes her debut in society! And suppose he should have a long illness, or lose his position, or die, what would Mary and the children do with only the income from five or six thousand dollars to live on? And so he goes on, losing sleep, flesh, and strength, and becoming an old man before his time—not from poverty, but from the fear of it.

Another man whose father and mother lived to a green old age, whose children are healthy, and who is himself strong and vigorous, finds away back in the family history an ancestor who died of consumption or cancer, or who went insane and ended his days in an asylum. He summons back the ghost of this ancestor, eats with him, drinks with him, goes to bed with him and gets up with him, communes with him during the day, and dreams of him at night, until his friends begin to comment on his changed appearance and privately urge him to take a rest, or go to Colorado, or try Dr. So-and-so's Great Nerve Tonic. And all the time there is no disease in sight—only the fear of disease!

Here is another man who has no need to ask favors of fortune; his friends are true, his business is flourishing—but suppose a financial crisis should come next month, or that the price of wheat goes down to-morrow, or that Mr. Blank is unable to pay the note that falls due next week! He carves wrinkles all over his face, breaks down his digestion, and weakens his heart. It is not failure, but merely the fear of failure.

Where is the wise man who can point out the essential difference between the poor lunatic, who sat in the friendly home circle

and cowered before the imaginary murderer, and the healthy, prosperous, well-to-do man of sane (?) mind who cowers before an imaginary disease, imaginary poverty, or an imaginary misfortune?

We are so accustomed to the bondage of fear that we do not realize its true meaning. Absolute freedom from fear—or care, or worry, as you choose to call it—we consider a characteristic of children and fools. A man or woman without fear is inconceivable. Such a creature, we think, would be a sort of mental monstrosity. If we could only believe the actual truth in the matter, which is that all fear is a sign of mental unsoundness, we would be ready to revolt against the hateful thing and free ourselves.

There is not a situation in life that calls for the presence of fear. If poverty, misfortune, and sickness are not actually present, there is nothing to fear; but if poverty, misfortune, and sickness *do* come to us, are we then justified in fearing? A thousand times no! To fear when there is nothing to fear is certainly folly. To fear in the presence of the fearful thing is utter destruction. For instance, a mother who torments herself with the fear that her child may be burned to death is insanely foolish, but her fear in this case may hurt no one but herself. Suppose, however, that the child comes running to her mother almost enveloped in flames. Fear then means something more than folly: it means the destruction of the child, and perhaps of herself. Presence of mind, calmness, and courage are what she needs then; but fear robs her of them all, placing both the child and herself at the mercy of the flames.

There are but two sane attitudes of mind. When there is nothing to fear, happiness and tranquillity should possess us. When a fearful thing materializes, courage, hope, and resolution should be ours; and with these impulses in our hearts there is again nothing to fear, for no adverse condition can long stand before such valiant spirits.

Few realize the extent to which fear dominates the mind. Some time ago I asked a friend to keep a record of her fears for three weeks, and here it is in her own words:

“My sister was ill, and for two weeks I feared she would have typhoid fever or brain fever, and perhaps die. I lost much sleep

and flesh in consequence of this protracted worry. It was only a malarial attack, however, and she got well.

“ I had written to a friend, laying before her a plan and asking a small favor. The reply did not come as promptly as it might, and I feared my friend was offended (though there was absolutely no ground for such an apprehension) and that the favor would be denied. In course of time a cordial letter came, and she had done just what I asked her to do.

“ I wanted a certain kind of candy that could be purchased only in New York. I knew the name of the old firm, which had passed away a score of years ago, but I could not learn the name or address of the present firm. I wrote a postal card, addressing it to the deceased candy-maker, and sent it without street or number. I feared it would never reach its destination; but in a few days an answer came from the new firm, and I ordered my candy. Then I began to fear that it would not come in time; that it would spoil on the way; that it would not be the kind I wanted, and much more to the same effect. It came in an unusually brief time, and was highly satisfactory.

“ I ordered a reefer from New York for my little girl. I began to worry for fear it would not fit. When it came the child was not at home, and I fancied it was very much too large, and worried over the possibility of having to send it back and get another. It fitted her perfectly when she tried it on, and is very stylish and comfortable.

“ But why prolong this ridiculous confession? I found that every act of my life had its accompanying measure of worry. If I set my bread at night, I feared it would not rise. When I found it nicely risen in the morning and made it into loaves, I feared they would not rise. When I put it into the oven, I feared that I could not get the proper degree of heat and it would not be well baked. If I had a dress made I feared it would not fit. If I intended to walk or ride at a certain time, I feared it would rain. If any of the children coughed or sneezed, I feared influenza or bronchitis. In a word, I never did anything in a cheerful, hopeful, confident way, but seemed to be continually under the lash of fear. And the singular part of it is that experience teaches me nothing in this matter. I look back on the record of my unfulfilled fears,

laugh at them, and feel ashamed of my folly; but I am just as ready to fear again to-morrow, or, indeed, to-day."

This is not an exceptional experience, and I think my friend's concluding sentence is worth pondering. If, after realizing the folly and uselessness of fear, we keep on fearing, are we not really more off our mental balance than the man who feared the imaginary murderer? He was incapable of recognizing the groundlessness of his fears; but we, recognizing the groundlessness of ours, still cling to them and repeat the folly anew every hour!

My correspondent's record is a striking confirmation of Horace Fletcher's dictum: "Worry's prophecies never come true; or if they do, the fulfilment is caused by the worry itself." In a much older book than "Menticulture," I find these words: "Ye feared a sword; therefore a sword is sent unto you." Does this not mean that our fears are their own fulfilment; that when the "sword" of poverty, sickness, or misfortune comes, it is sent by either our own fears or those of others? If all our fears materialized in outward circumstances, we should be utterly destroyed. That this does not occur is because the Law of Good is more powerful than our fears. We are limited in our capacity to harm ourselves, but no other limit to our power is imposed.

Since environment is the product of a mental condition, it follows that the customary method of attacking adverse conditions is wrong. Instead of fighting disease, we should fight the fear of it; and this is equally true of poverty and failure. Only in this way can we strike at the root of all such negative conditions. This is not only good Mental Science: it is true Christianity. No orthodox Christian can consistently contradict the foregoing. The gospel of Christ is a message of perfect fearlessness. "Fear not," said the angel to the shepherds. "It is I; be not afraid." "Why are ye fearful?" "Fear ye not, therefore; are ye not of more value than many sparrows?" said Christ. "I will fear no evil," said David; and again: "Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday." The result of this perfect fearlessness is perfect safety. "There shall no evil befall thee; neither shall any plague come nigh thy dwelling." "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come

nigh thee." "They shall take up serpents, and if they drink any deadly thing it shall not hurt them."

There are Christians that would be horrified at the thought of taking on their lips the words of Thomas Paine or of Ingersoll; yet they do not hesitate to say, "I am so afraid," or "I am so worried," or "I dread this," or "I fear that." And if their lips are not actually framing these words, their wrinkled brows, anxious eyes, and clouded faces are telling the story of their dishonoring fears, every one of which is a denial of their profession of Christianity. The more nearly we approach an attitude of perfect fearlessness, the more nearly do we come into the condition of the "sons of God," for the perfectly fearless man is a god.

There is but one weapon with which to fight the phantom Fear. It is Hope.

Not long since a popular magazine published a story by Hall Caine, entitled "Unto the Third and Fourth Generation." It is a fine piece of Mental Science fiction, dealing among other things with hypnotism, which seems to be as necessary a feature of the modern novel as a heroine or a hero. The story is of a family that rested under a curse that made itself felt in every generation. In the fourth generation the heir to the curse is a beautiful young girl named Lucy, the heroine of the tale. Just before the time appointed for her marriage the curse again falls, and she is found to be an inebriate. The family of her betrothed urge him to break the engagement, warning him of the fearful results that, under the law of heredity, must befall the offspring of such a marriage. Her lover studies the case and investigates hypnotism as a possible remedy for the disease. He gives it a trial, and the experiment results successfully. But, fearing the weakening of Lucy's will-power under hypnotic treatment, he discharges the hypnotist and appeals to the girl herself to break the evil spell that seems to be over her. He tells her that the power of a curse lies in "our belief in its power," and he adjures her by her love to him to defy the curse and be herself once more. She yields to his argument, and the story has a happy ending. At the close are these striking words:

"Hope! It is the only true physician. There is no evil it may not conquer, for, where it cannot destroy the disease, it can destroy the fear that makes the disease fearful. It is the one prophecy that is always the

beginning of its own fulfilment. It is the one universal possession, and 'the miserable have no other medicine.' No man is utterly lost who has not lost hope. No ship is a derelict, though abandoned by her crew, while one living soul remains on board. Ideas are eternal and immortal, omnipresent and omnipotent, and Hope is the father of all ideas that have comforted and sustained and strengthened and governed us since the beginning of the world."

Our vicious pessimism has taught us to look upon hope as a misleading will-o'-the-wisp that brings us inevitably to the slough of disappointment. Mrs. Carlyle's witty beatitude, "Blessed are those who expect nothing, for they shall not be disappointed," is an expression of the almost universal distrust of hope. We follow our despairs and our fears, and our end is that of the miser who killed himself for fear of the poor-house, and whose dead body was found lying across his bags of silver and gold. In the midst of boundless opulence we die from the fear of poverty; in the midst of health-giving influences we feed our souls and bodies on the thought of disease till health cannot stay with us; in the midst of life that we might have "more abundantly" if we would only take it, we fix our minds steadfastly on death until we draw it to us, while under and over and around our dead bodies is the opulence of the universe. This wealth consists of life, health, and happiness—all that the soul of man could desire. Nothing but fear keeps us from these blessings, and hope alone can guide us to them.

ELIZA CALVERT HALL.

"PEACE; BE STILL!"

"The Infinite always is silent;
It is only the Finite speaks;
Our words are the idle wave-caps
On a deep that never breaks.
We question with wand of science—
Explain, decide, and discuss;
But only in meditation
The mystery speaks to us."

— James Boyle O'Reilly.

Solomon says that there is a time to speak and a time to be silent. In this busy, pushing, Western world, few know how to

dwell in the great Empire of Silence, and to draw therefrom the treasures held in store. Meditation and reverie are of practical use—a fact well understood by the philosophers of the Orient, but rarely realized by Western civilization. It seemed very strange to the Hindu Brahmins who visited us during the World's Fair, that our people were apparently unable to keep still. These Orientals, accustomed to sitting for hours without moving a muscle, and so wrapped in meditation as to be oblivious of the physical, were astonished at the restless movement and flutter in our churches, even during the short periods of prayer.

Nothing appeals to the Western mind that is not “ practical; ” and it is only from this stand-point that we speak regarding “ the silence. ” Its beauties, treasures, and mysteries are infinite, and once to enter this realm is to become a devotee forever. To enter is not easy, however, especially if one is a denizen of a noisy city, where the loud throb of life and industry never ceases; but by practice and concentration we can surely reach the silent realm, even from the midst of a busy mart.

More than ever before do we as a nation need this refuge. Nervous diseases are rapidly increasing. Neurasthenia (unknown to our grandparents) numbers its victims by the hundred. To get away from the noise and bustle in a second, and without moving the body, is a boon indeed. Does not the society woman, the financier, the humble toiler—all with nerves a-quiver from over-exertion—crave this great peace? And to all it is free! Enter, and in the shadow of the Infinite, where the great silence broods, there is absolute rest. There, close to the Eternal, toils and trials sink into insignificance. Burdens lighten and sword-thrusts become as the sting of insects. Mysteries that the tired brain refused to solve reveal themselves. Hitherto hidden paths lie open. Good and evil are clearly discerned, and we emerge with renewed force.

Our energies are spent for ourselves and others. The store must be replenished or we become depleted; Jesus himself set us the example. He often retired from the multitude to pray—to draw to himself new power from the Infinite Source of all life, strength, and knowledge. To all I would say: Stop the dead run, and your progress will be faster, whatever path you pursue. Seek for half an hour each day this silent kingdom. Draw from its

treasures, and you will say with Carlyle: "Silence! the great empire of silence! It alone is great; all else is small."

It is in thought, not deed, that force lies. Truly, "speech is silver but silence is golden." Let us withdraw from the tumult to rest and think. The great ones of the world are not all brawlers. There are silent ones who set in motion mightier forces than were ever stirred by the most persuasive eloquence. Enter, then, the holy temple, and keep silent before the Lord!

ADELAIDE E. REED.

R A B I A .

[*Written in 1845 by Richard Monckton Milnes.*]

I.

A pious friend one day of Rabia asked
 How she had learnt the truth of Allah wholly;
 By what instructions was her memory tasked—
 How was her heart estranged from this world's folly?

She answered: "Thou, who knowest God in parts,
 Thy spirit's moods and processes can tell;
 I only know that in my heart of hearts
 I have despised myself and loved Him well."

II.

Some evil upon Rabia fell;
 And one who loved and knew her well
 Murmured that God with pain undue
 Should strike a child so fond and true;
 But she replied: "Believe and trust
 That all I suffer is most just;
 I had in contemplation striven
 To realize the joys of heaven;
 I had extended fancy's flights
 Through all that region of delights—
 Had counted, till the numbers failed,
 The pleasures on the blest entailed—
 Had sounded the ecstatic rest
 I should enjoy on Allah's breast;
 And for those thoughts I now atone,
 That were something of my own,
 And were not thoughts of Him alone."

III.

When Rabia unto Mekkeh came,
She stood awhile apart—alone;
Nor joined the crowd, with hearts on flame,
Collected round the Sacred Stone.

She, like the rest, with toil had crossed
The waves of water, rock and sand;
And now, as one long tempest-tossed,
Beheld the Kaabeh's promised land.

Yet in her eyes no transport glistened;
She seemed with shame and sorrow bowed;
The shouts of prayer she hardly listened,
But beat her heart and cried aloud:

“O heart! weak follower of the weak,
That thou should'st traverse land and sea,
In this far place that God to seek
Who long ago had come to thee!”

IV.

Round holy Rabia's suffering bed
The wise men gathered gazing gravely;
“Daughter of God!” the younger said,
“Endure thy Father's chastening bravely.
They that have steeped their souls in prayer
Can every anguish calmly bear.”

She answered not, and turned aside,
Though not reproachfully nor sadly:
“Daughter of God!” the eldest cried,
“Sustain thy Father's chastening gladly.
They that have learned to pray aright,
From pain's dark well draw up delight.”

Then she spoke out: “Your words are fair;
But oh! the truth lies deeper still.
I know not, when absorbed in prayer,
Pleasure or pain, or good or ill:
They that God's face can understand
Feel not the motions of His hand.”

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

MUNICIPAL CONTROL OF CONSUMPTIVES.

The New York Board of Health has taken steps toward placing all victims of pulmonary tuberculosis, whether public or private cases, under official direction and regulation; that is, on the ground of the alleged infectiousness of consumption, its victims are to be segregated like those of leprosy and small-pox. This violation of personal liberty and attempted supervision of family doctors has called forth emphatic protests from many physicians of prominence, who hold that their judgment and advice are sufficient for the protection of their patients' relatives and friends from contagion. While subscribing to the "bacteriological" theory of its cause, they offer a variety of reasons for dissenting from the proposed legislation regarding this prevalent malady.

Continual experiments along orthodox lines, in the effort to discover a remedy in materia medica, have thus far failed to reduce the death-rate of consumptives below the annual mortality of thirteen thousand in New York State alone. Almost every year witnesses the invention of some new specific, which is invariably cast aside as public confidence begins to wane. Naturally this result is to be expected from a science that alters its facts and changes its conclusions every few years; but, if the "tubercle bacillus" is the sole cause of consumption and the vehicle of its transmission, the Board of Health is at least consistent in the desire to exercise police authority over its victims.

While we indorse the position of the protesting physicians, yet our motives differ widely from those already referred to. A liberal amount of official advertising is all that is necessary to render any disease epidemic. Arouse a proper degree of apprehension in the public mind concerning any form of sickness, and it at once becomes contagious. This loud-voiced recognition, on the part of official guardians of the public health—

coupled with minute descriptions of symptoms and gloomy forebodings of the results sure to follow every failure to observe elaborate precautions—always plants the seed of fear in ignorant minds. Such a mental state expresses itself on the body just as inevitably as joy, sorrow, anger, or any other emotion seeks outward manifestation. No malady ever assumes the form of a plague until *fright* dominates the populace—and municipal control almost invariably has this result.

The following utterances are quoted from a paper on this subject by Thomas C. Craig, M.D., read recently before the National Sanitary Association in Brooklyn: "Wherever you find civilization you will find cases of consumption." The converse of this proposition is equally true and far more significant. "Whole families have been carried off by one of their number having contracted this disease." Naturally, because theirs was the loss, as well as the greater apprehension and deeper sympathy. "No child was ever born with consumption." And yet its alleged hereditary transmission is a cardinal doctrine of the orthodox schools! Dr. Craig concludes his paper by asking: "Why are some persons immune while others are non-immune?" Simply because all do not *think* alike. Different habits of mind are the cause of all other marks of distinction between individuals.

Popular alarm should be minimized by holding up the light of truth instead of expatiating upon the imaginary terrors of darkness.

* * *

THE SEARCH.

I searched through strange pathways and winding
For truths that should lead me to God;
But farther away seemed the finding
With every new by-road I trod.

I searched after wisdom and knowledge—
They fled me, the fiercer I sought.
For teacher and text-book and college
Gave only confusion of thought.

I sat while the silence was speaking
And chanced to look into my soul.
I found there all things I was seeking—
My spirit encompassed the whole.

ELLA WHEELER WILCOX.

THE DUAL EGO.

The relation of man to Nature will never be understood so long as we conceive the subject to be absorbed in the person of consciousness; nor will the definition of man ever be reached if the ego above the threshold of sensibility is held to be alone existent, and the delusion survive that an exhaustive account of man can be given by physiological psychology. Man is like those stars (e.g., Procyon) that with an obscure companion are united into a double star, and describe an ellipse about a common point of gravity. Now, if one only holds the clear star for actual, and recognizes only those lines of gravitation which bind it to the centre of attraction of the Milky Way, its motion becomes a mystery which is first solved when one admits also the further lines of gravitation which are directed to the dark companion star. So also he who will be a monist—who will conceive man and Nature together—must take into consideration the dark companion of our conscious ego, the ego which lies beneath the threshold of sensibility. It is the insight that between us and Nature there exists a more comprehensive rapport than that of the five senses that first puts us on the right foundation for seeking the solution of the human problem; but whoever neglects our occult companion, and pursues physiological psychology, resembles an astronomer who would explain the motions of Procyon by the central sun.—*Carl du Prel.*

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We have but one tireless Friend, who, though forsaken, forsaketh not; who, throughout long neglect, standeth at hand, waiting but a call to lighten our hearts of their burdens. His memory doth not fail. When thy friends abandon thee, when they ask of thee a price for their friendship thou canst not pay, this Friend stands as forever unshaken and ready. Yet, oh! my brother, if in thy loneliness thou turnest to the faithful One, forget not that he standeth also by those who do not stand by thee. Behind them he is hidden. Then turn not thy face from their sight, lest thou shouldst lose the vision of this thy Comforter and Companion. His homes are not numbered. He answereth thy cry from strange places, though thou callest him from out the chamber of thy heart.—*Che-Yew-Tsang.*

* * *

In order to know anything it is necessary to love it first, to desire it, and to become in sympathy with it. The truth which nature and the universe embody is a sealed book to him who loves it not. His knowledge, or rather his conception of knowledge, whatever pretension it may have to being scientific, is mean, superficial, small, and serving only for the uses of the day. The man who loves not the eternal truth will never know it; and, as knowing is possessing, he will be poor, ignorant, blind, and naked.—*Alexander Wilder, M.D.*

ALASKA'S WONDERFUL PLAINS.

The most wonderful mirages ever beheld by mortal eyes are those that are seen in the twilight winter days in Northern Alaska. These remarkable, ghastly pictures of things, both imaginary and real, are mirrored on the surface of the waste plains instead of upon the clouds or in the atmosphere. Mimic lakes and water-courses fringed with vegetation are to be seen pictured as real as life on the surface of the snow, while grassy mounds, stumps, trees, logs, etc., which have an actual existence some place on the earth's surface, are outlined against mountains of snow in all kinds of fantastic shapes. Some of these objects are distorted and magnified into the shapes of huge, ungainly animals and reptiles of enormous proportions. The fogs and mists are driven across these wastes by the winds, and, as the objects referred to loom up in the flying vapors, they appear like living creatures, and seem to be actually moving rapidly across the plain. At other times they appear high in the air, but this is a characteristic of the northern mirages that are seen near the seashore. When the vapors and mists are driven out to sea the images mirrored in them appear to be lunging through the waters at a terrific rate of speed, dashing the spray high in the air, while huge breakers roll over them and onward toward the mountainous islands beyond, and against which they all appear to be dashing. Monstrous serpents, apparently several hundred feet long, sometimes with riders on their backs, men on horseback thirty to fifty feet in height, animals and birds of all kinds of horrible shapes and colors, seem to be scurrying past, racing and chasing each other, until they are lost in the twilight fogs or dashed to pieces upon the rocky islands mentioned above, and which are twenty miles out at sea.—*St. Louis Republic.*

* * *

Wise indeed is he who finds his teacher everywhere—in stone and star and scroll, in man and child, in the present and the past, in boundless Nature. Who would exile Life from any point in space? Is there an atom that is not conscious? And is there not motion and that which moves, both in ourselves and everywhere without? The fall of a leaf, the chance word of friend or foe—both show us the workings of forces that, as the agents of Law, might help in the downfall of nations. We must interpret other minds by ours; but we must learn to understand our own by those around us. Mind is something more than our own mind. Only a fool in his pride will think that "that man" at any rate can teach him nothing. There is naught existing from which we have not much to learn.—*The Path.*

* * *

Think not that with the day thy work is done:
Through all the night thou'rt moving toward the sun.

—*Charles B. Newcomb.*

BOOK REVIEWS.

PISTIS SOPHIA; a Gnostic Gospel. Translated by G. R. S. Mead, B.A. 394 pp. Cloth, \$2.50. The Theosophical Publishing Society, publishers, London, England.

In these days of the "higher criticism," with its merciless analysis of original Scripture, much light would doubtless be thrown on the New Testament by an unprejudiced study of Gnosticism. This philosophy, which reached a flourishing maturity in the second century of the Christian era, but became virtually extinct in the sixth, taught that all natures—intellectual, moral, spiritual, and material—are successive emanations from Deity. Its professors claimed to have an esoteric and philosophic knowledge of Christian doctrines, and some modern scholars assert that the Gospels are replete with allusions to the Gnostic teaching. Although it is now fashionable to dismiss the Syrian and Egyptian schools as a fantastic combination of Oriental mysticism, Greek philosophy, and Christian theology, yet it is probable that a profound interest will be awakened among reasoning Christians by "Pistis Sophia." The work was originally translated from the Greek into Coptic, and the present volume is Englished from Schwartz's Latin version. The translator, who is a member of the Royal Asiatic Society, has prefaced the work with an elaborate and valuable introduction.

ROYAL HEARTS. By Alwyn M. Thurber. 397 pp. Paper, 50 cents. Authors' Publishing Company, publishers, Chicago.

This is an interesting addition to the long series of "problem novels" to which most writers of fiction are devoting themselves nowadays. It deals with the marriage question—a topic that is happily enlisting the attention of moralists to a degree commensurate with its importance in the present decade. The chaotic state of the marriage and divorce laws of this and other countries calls for radical attention from those invested with their regulation; but too often there is a painful need of individual instruction on the use and abuse of matrimony. "Royal Hearts" goes far toward supplying this want. Though drawn out to a tedious length, the work contains many valuable hints, and no thinking person can read it without being aroused to earnest and profitable thought. It is especially helpful to those about to enter the married state, and will doubtless have a wide circulation.

TRUE MEMORY. By Mrs. Calvin Kryder Reifsnider. 137 pp. Cloth, \$1.25. The Arena Publishing Company, publishers, Boston.

The sub-title of this work is "The Philosopher's Stone: its Loss Through Adam, its Recovery Through Christ." It is in some respects a remarkable book, having been put forth as a "revelation made to its author supplementary to and explanatory of the Bible record." It is beautifully illustrated, and even as a study in subconscious mentality it is very suggestive. Its main purpose is to show that Divine "wrath" is an illusion; that famine, pestilence, ferocious beasts, and other so-called "visitations of Providence" are really products of the minds of ignorant and vicious members of the human race. God is revealed in a light that differs materially from that which emanates from the average pulpit, and Man is shown as a perfect spiritual being whose alleged "fall" in Adam is merely his embodiment in the flesh. The dire effects of perverted thought are logically portrayed, and the only criticism we have to make is that the work is much too short.

THE AWAKENING TO THE SELF. Translated by Charles Johnston, M.R.A.S., from Shankara Acharya's "Atma Bodha." 31 pp. Paper, 50 cents. Published by the author, New York. [For sale by The Metaphysical Publishing Company.]

Shankara Acharya was not only a practical reformer and the writer of a series of standard commentaries on the Greater Upanishads, the Bhagavad Gita, and the Brahma Sutras, but was also the author of many works on the Vedanta philosophy in both prose and verse. Perhaps the best of these is the "Atma Bodha," of which Mr. Johnston has made an English translation direct from the original Sanskrit. It contains, in concentrated form, the wisdom gained from a deep study of the old sacred scriptures of India, set forth in a series of verses, each of which is in itself a poem. Their vivid imagery is suggestive of many of the parables of Jesus. "The Awakening to the Self" cannot fail to impart to the intelligent reader a clear comprehension of the best Oriental thought and a profound understanding of many problems of human life.

BEYOND. By Henry Seward Hubbard. 179 pp. Cloth, 75 cents; paper, 25 cents. The Arena Publishing Company, publishers, Boston.

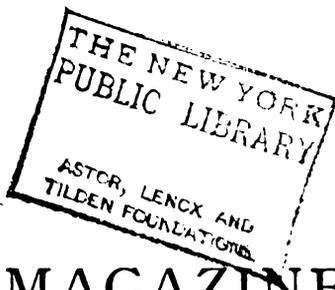
This little book will delight especially students of psychic phenomena. Investigators of the occult realm will find in these interesting pages much to confirm their belief in the hidden wonders of spirit. The narrative is intended to encourage a rational pursuit of the different phases of soul-development, the study of which is attracting the attention of thinkers and scientists everywhere. While leaning somewhat toward the spiritualistic hypothesis—in the apparent absence of one more plausible—yet the author's conclusions are generally logical. They are based on experience

and candidly stated. Not all of Mr. Hubbard's views, however, will gain acceptance by advanced students, though they display a refreshing lack of that dogmatism which so often characterizes works of this class. A striking and suggestive allegory, written by this author, appears in this issue of *The Metaphysical Magazine*.

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OTHER NEW PUBLICATIONS.

- THE HUMAN AURA.** By A. Marques, S.D. 76 pp. Paper, 40 cents. Published by the author, San Francisco, Cal.
- BASIC STATEMENTS AND HEALTH TREATMENT OF TRUTH.** By M. E. Cramer. 53 pp. Cloth, 50 cents. Fifth edition, revised. Published by the author, San Francisco, Cal.
- AN OLD SUBJECT IN A NEW LIGHT.** By Dr. Charles Houghton. 74 pp. Paper, 25 cents. Published by the author, Batavia, N. Y.
- THE LABOR ANNUAL FOR 1897.** Edited by Joseph Edwards. 272 pp. Paper, one shilling. The Labor Press, publishers, Tib street, Manchester, England.
- THE QUESTION;** a Reply to "What are the Doctrines of the New Church?" By B. F. Barrett. 144 pp. Paper, 15 cents. Published by the Swedenborg Publishing Association, Germantown, Pa.
- WORKS BY J. H. DEWEY, M.D.:** "The Open Door," second edition; paper, 50 cents. "Sons of God and Brothers of Christ;" paper, 25 cents. "Regeneration;" paper, 15 cents. "True Illumination;" paper, 15 cents. Published by the J. H. Dewey Publishing Company, New York.
- HOW THE STATE MAY PREVENT PREMATURE BURIAL.** By Edward Conner. 14 pp. Paper, 5s. per hundred. E. W. Allen, publisher, 4 Ave Maria Lane, London, E. C., England.
- FAITH AND WORKS;** or, Christ and Jesus. By George B. Charles. 19 pp. Paper, 15 cents. Illinois Metaphysical College, publishers, Masonic Temple, Chicago.
- BUSINESS SUCCESS THROUGH MENTAL ATTRACTION.** By Dr. Charles W. Close. 10 pp. Paper, 10 cents. Published by the author, Bangor, Me.
- POWERS OF CO-OPERATIVE THOUGHT.** By Simoolye. 21 pp. Paper, 15 cents. (Occult Science Library, No. 1.) F. M. Harley Publishing Co., publishers, Chicago.
- THE PRABUDDHA BHARATA;** or, Awakened India. (Monthly.) Per annum, 4s. Published at Mylapur, Madras, India.



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OCCULT SCIENCE AND OCCULT WISDOM.

BY FRANZ HARTMANN, M.D.

He who sees the Supreme Lord dwelling alike in all beings, the Imperishable in things that perish, sees indeed.—*Bhagavad Gita*, xiii. 27.

Ever since public attention was called by H. P. Blavatsky to a reasonable consideration of things spiritual and occult, there have developed two classes of investigators. One consists of the "few," to whom she dedicated her "Book of the Golden Precepts," containing those rules which should not only be known to every student of occultism, but which should be practised by every one who enters that field, in order to gain power to attain the kingdom of light and to realize the nature of the Eternal One as being distinct from phenomena produced (alike in the visible and the invisible world) by the power and will within the essence of that One. These few are those in whom there has been developed that higher kind of spiritual intelligence which, as Sankaracharya says, is the first requisite in attaining true knowledge, and which consists in the power to discriminate between the enduring and the non-enduring; i. e., between the eternal and the phenomenal in our own nature as well as in the rest of creation. This spiritual intelligence is the light that emanates from the divine nature in man—the Buddhi Manas, or spiritual understanding—and is not to be confounded with the earth-born natural intellectuality, or the power by which ignorant man reasons and draws inferences by observation, comparison, and logic, and which deals merely with the phe-

nomenal aspect of things, knowing nothing of God. Neither is it to be confounded with astral sight, for the things to be seen on the astral plane are only phenomena, not the reality itself; they, like phenomena on the physical plane, are merely symbols of the action of powers that spring from the fountain of truth.

The other class of investigators is the "many," who are incapable of realizing the omnipresence of the divine essence and the unity of the cause of all being—who see only the phenomenal aspect of things, be it on the physical or on the astral plane. They are those in whom spiritual intelligence is absent or insufficiently developed, and whose predominant principle in psychic constitution is the arguing intellect, having no true knowledge, but limping along the path of truth on the crutches of objective observation and inference. This class of people, by tearing to pieces the one eternal truth, attempts to analyze and classify universals and to pigeon-hole the indivisible within the compartments of their system. This kind of occultism, even when dealing with the phenomena of the astral plane, is nothing but materialism transferred from the visible to the invisible realm of nature. It is that kind of occult science which deals with the phenomena of the astral planes without any recognition of the reality: while occult wisdom is the recognition of the Real, from which all these phenomena proceed.

The material scientist deals with the physical phenomena in this visible world as if each phenomenon were something real, existing for itself and being essentially different from the rest. The materially-minded student of occult science deals in the same way with the phenomena on the astral plane. Both of these mental types forget that all *things* are only symbols of truth, not independent realities; and that the apparent distinctions we see are not essential differences, but are caused only by the different aspects under which the one truth becomes manifested. Thus, for instance, whether we accept as the most comprehensive the twofold division of the constitu-

tion of man—as an immortal being, bound to a mortal form—or the old threefold classification of spirit, soul, and body, or the sevenfold division adopted by H. P. Blavatsky, or the division into ten principles (rediscovered by some modern students of occult science), we find that neither of these divisions is absolutely true as it stands, but that each of them is relatively true to the aspect we take of it. All of these divisions and aspects could not exist if the unknown quantity—the unity, the man himself, to whom they refer—had no existence; neither are they anything different from the man himself: they are the aspects in which he appears.

Thus, regarded from the material point of view, each number stands separately for itself. There is the 1, the 2, the 3, etc.; they have nothing to do with one another, the 1 being rather the least valuable of them. But occult wisdom sees in the 1 a manifestation of the 0, in which all numbers are contained. All the rest of the numbers grow out of the indivisible unit, and are one in essence. The 1 always remains unchanged; but the rest of the numbers that grow out of it develop themselves according to a certain law of harmony that was recognized, among others, by the old Pythagoreans. $1 + 2 + 3 + 4 + 7 = 10$ (including the sacred 7). The “Secret Doctrine” says (vol. i., p. 259): “The entire system of the kabalistic numerals is based on the divine Septenary hanging from the Triad, thus forming the Decad and its permutations, 7, 5, 4, and 3, which finally all merge into the One itself, an endless and boundless circle.”*

The one is not two, but it may appear as two; and then, behind these two appearances, there is still the real one, which constitutes with them the Triad. It is the non-recognition of the eternal one within the transitory two that renders “occult

* The Deity manifests itself through the ten Sephiroth, which are its radiating witnesses. The Deity is like the sea from which outflows a stream called Wisdom, the waters of which fall into a lake named Intelligence. From the basin, like seven channels, issue the Seven Sephiroth. . . . For ten equal seven: the Duad contains four Unities and three Binaries.—*The Zohar*.

science," dealing with the phenomena of the astral plane, as fallible and vulgar as material science (so called) dealing with the objects of the physical plane. We cannot realize the occult value of any number unless we recognize the value of the *one* hidden therein. Thus the unmanifested 1 becomes 3 when it manifests itself, and the 3 becomes perfect by the presence of the 1 which constitutes it 4; while the 4 (the symbol of truth) and the 3 (the symbol of form) constitute the sacred seven within the material ten. The one is all; the nought is nothing. The one is the reality; the nought is the realm of phenomena, which becomes of value only if added to the one. But if we put the nought before the one, or disregard the one entirely, the realm of phenomena will be as nought, and a science of nature without the recognition of truth (God), whether it belongs to the astral or to the physical plane, will be only an illusion. It refers only to the illusive aspect of truth, and is not founded upon the recognition of the eternal reality.

All science based upon the recognition of divine truth is sacred; while a science based only upon appearances is illusive. The human intellect deals with that which belongs to the intellectual plane. The astral plane is open for man's developed astral sight; but only the spirit of God in men can grasp spiritual truths. Only that which is holy and divine in man can realize the mysteries of the holy spirit pervading the universe. The way to study true occult science, therefore, is to become holy, and thus to obtain occult wisdom. If we attain that height by union with the higher Self, we may look down upon the various planes of phenomena and judge them according to their true value. The recognition of the One in All is the first step in the study of that superior science called occult—because it belongs to the higher Self, not to the mortal part of man. Only after we have found the real Self will the veil that hides truth be lifted and error disappear.

To become holy and spiritual means to become unselfish and to rise above the plane of matter; to throw away greed,

envy, ambition, and jealousy, and to grow out of that consciousness of self that belongs to the body into that state of consciousness that belongs to the Divine. The Master is in us and around us, and the more room we make for him in our hearts the more will his presence and power abide with us. In this way we become one with the Master, and he becomes one with us. The incarnation of the divine Self in us is not accomplished at the time when we enter this world; it continues through life as we progress along the path of wisdom, and, if hindered, it may not be accomplished at all. For the purpose of enabling this power to take substance and form in us and to become manifest in our own nature, it is necessary that the delusion of self with all its outgrowths should be conquered, so that wisdom may enter the heart and the mental horizon be expanded. This is not accomplished by pious dreaming, nor by going out of ourselves and wandering through the astral planes; but by remaining firmly within the centre of our own divine consciousness and nourishing there the fire of unselfish love, until it grow into the flame of knowledge whose light and power will radiate to the most distant stars.

This is the way to "white magic," which was followed by the true Rosicrucians. The other way is the one followed by those of whom H. P. Blavatsky said that their highest conceivable perfection is the gratification of scientific curiosity. The path of those bound down to earth by the delusion of self is the path of delusion, and the result of their investigation of occult matters without any realization of truth leads to endless delusion, insanity, sickness, or to the development of "black magic" conditions, which are a curse to every one. For this reason, not only H. P. Blavatsky but all true occultists have always been opposed to the teaching of occult secrets to the masses; and especially have they excluded the mob of vulgar scientists, in whom animal intellectuality and scepticism have been excessively developed at the expense of spirituality and true faithfulness. Yet, not only have they invited every lover of truth to enter the sanctuary of knowl-

edge, but one of the Masters expresses himself to this effect (I quote from memory): "Oh, for one unselfish person to cooperate with us in our work for humanity! All our knowledge of the past, present, and future would be insufficient to remunerate him."*

Since those words were written, some have appeared who have shown by their works that they loved truth for its own sake, and who seem qualified to receive instruction in regard to the lost mysteries of the past. It is said that a school for the teachings of those mysteries is soon to be opened. The question naturally arises, What qualification will be required for entrance? The answer seems quite near. Not only in every occult lodge, but in everything, he who wishes to succeed must possess the faculty of grasping the spirit of the thing he wishes to understand. Thus, only those who are able to penetrate into its spirit are true followers of their religion; the others are merely church-goers. It is the same with science. The scientist capable of grasping the spirit of science is a genius, an artist, and an inventor; the others are readers of books—imitators, without power to do their own thinking. They are worshippers of opinions and authorities, but enemies of the truth.

In a theosophical or occult association there is no exception to this rule. Those able to realize the principle on which their society is founded will cling to it; those who are only blind followers of leading personalities will drop off as soon as their superficial faith in such persons is shaken. The true followers know the kernel; the false followers see only the outer shell. He who undeservedly enters the sanctuary of the temple of wisdom need not be requested to withdraw; he will leave of his own free will, because he will find nothing therein to hold or attract him. But he who belongs to the temple will never be able to leave it, because he is himself that temple, finding all the mysteries of the sanctuary within himself.

* Letters to Mr. Sinnett and A. Hume: "Theosophist," 1882.

Truth always comes uppermost, because it is one and eternal. Its presence is sufficient to conquer evil. When light dawns, the darkness vanishes. Evil has within itself the elements of its own destruction. Never has the truth appeared in the world, and manifested itself in form, without that form being misunderstood, misrepresented, prostituted openly in the market-place, made to do menial service for its professed teachers, persecuted, and even crucified. Whenever it assumed the shape of religion, it became the servant of parson and priest. Whenever it assumed the shape of the sciences, it became the slave of pretenders and quacks. The truth brings freedom and joy; but its misunderstanding binds the chains of ignorance still stronger by adding intolerance, prejudice, and self-conceit. Even the real teachers of truth are understood only by a few of their immediate followers; by others their teachings are misrepresented. Only those capable of recognizing the truth will worship it: those who see only its external form will soon return to the adoration of the golden calf of self.

The object of this article is to warn the meddlesome, who, without being ripe for it, attempt to drag down the holy science of occultism into the mire of vulgarity and personal greed. To such, instead of the rock of salvation, it shall be the quicksand of destruction. We do not wish to discourage the study of occult science, but we do wish to guard against the invasion of a new epidemic of that sickly mysticism and spiritism which, as a moral plague, destroy the manhood of men and the purity of women, making of them irresponsible mediums and causing in the end the terrible loss of individuality. To those few whose souls have grown great by the power of their love for humanity; whose minds have become expanded by the action of the light of truth; whose hearts are filled with goodness; whose presence has been a blessing to all—and to all that are capable of entering the kingdom of truth and of being taught by its light—to them we say, “God speed.”

THE KINGDOM OF HEAVEN :
A STUDY IN COMPARATIVE RELIGION.

BY CHARLES JOHNSTON, M.R.A.S.

The kingdom of heaven is like unto a grain of mustard seed.—*Matthew* xiii. 31.

This Self of mine, in the heart within, is smaller than a grain of rice, or a grain of mustard seed.—*Chhandogya Upanishad*, iii. 14, 3.

Whenever the earliest monuments of Christianity are handled, we must bear in mind two principles that have been laid down by one of the wisest critics of the New Testament writings. The first is that these records, and especially the four Gospels, are pre-eminently Oriental, with all the Oriental lavishness of imagery and richness of color; the second, that we must learn to discriminate between the thought of Jesus himself and that of his historians. Remembering that in every case we have Christ's sayings and teachings at second hand, we can tell only with the greatest difficulty, after exercising the finest judgment and the most delicate critical sense, how much they were tinged by the minds through which they passed before being recorded.

We shall keep both these principles in mind in the present attempt to define precisely what Jesus meant by the kingdom of heaven and the kingdom of God. The first of these expressions is peculiar to the first Gospel; the second is used by the synoptics—Matthew, Mark, and Luke—and once by the fourth Gospel, which, however, records none of the parables of the kingdom, while these are, for the most part, common to the other three. The two expressions are used synonymously, occurring indifferently in versions of the same parable, as re-

corded in the different Gospels; and we may very well take them both to represent whatever expression Jesus used in the current Semitic dialect—some phrase like “the realm of the Divine,” or “the sovereignty of the Celestial.” In trying to discover the thought, we must hold rather to the image than the words.

Jesus was a poet—incomparably the most poetic of the world’s great teachers. He declared himself that he taught wholly by parable; that is, by vivid stories and picturesque images or fables—each of which is a perfect poem, so admirable in form that the wear and tear of ages could find no loose or superfluous word to abrade or remove. The parables have the verbal unity of proverbs, which live for ages in popular memory and pass unchanged from one generation to the next. The advantage in durability that such vivid word-pictures and highly-colored concrete images possess is immense; but they possess a great disadvantage in the extreme difficulty of unravelling their precise spiritual meaning; that is, their immediate bearing in the world of formless and nameless moral forces.

In this work of interpretation we are hindered at every turn by the traditional meanings, which have grown up largely in the atmosphere of sectarian dispute, whose purpose was to show that the parables must refer to some already accepted doctrine; whereas, the true course would have been a sincere endeavor to divine their meaning quite independently and wholly without preconceived ideas. To follow the true course we must lift the parables altogether out of the field of theological controversy, and study them in themselves, with whatever light we can gain from our knowledge of the moral and mental tendencies of the race from which we have received them; from the thought and language of the time, and from the universal workings of the human mind. The best criticism constantly tries to do this; but there is one method of elucidation that has not yet been adequately used; namely, comparison with the same thoughts and

words in other Eastern religions, and especially in those which we know best—the religions of ancient India.

It must be remembered that many of the teachings and even the phrases of Jesus had been used before his day by other sages; and although the special expression with which we are dealing, “the kingdom of heaven,” seems peculiar to the Galilean Teacher, yet many of the images used in the parables of “the kingdom” are the common property of all religions. Occurring also in other scriptures with precise definitions, they may lend us invaluable aid in interpretation.

We may begin by setting aside certain usages of these expressions that were evidently borrowed by Jesus from the common language of his time, and that do not, therefore, convey individual teaching; for instance, the oft-repeated words, “The kingdom of heaven is at hand;” or, to translate literally: The kingdom of the heavens has drawn near. The first Gospel shows clearly that this was a rallying cry of John the Baptist—as representative of the popular idea that the Messiah should shortly appear among the Jews to establish an earthly sovereignty. We may set aside this meaning, not only because it is incompatible with many of the parables of the kingdom, but because it is expressly negated by a very remarkable passage, the idea of which may be rendered thus: “The kingdom of God comes not with outward manifestation; nor will they say, See, it is here; or, See, it is there. For, look; the kingdom of God is inwardly in you, within you.” (See Luke xvii. 20, 21.)

This gives a valuable clew that may be applied to the parables, taking first those that have close parallels in other scriptures. Thus we have the simile (Matt. xiii. 31, 32): “The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field; which, indeed, is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.” Putting aside the obvious fact that the seed meant must be that of some tree with an

astriugent flavor, and not really mustard, we may compare the following passages of the Upanishads:

“ This Self of mine, in the heart within, is smaller than a grain of rice, or a grain of barley, or a grain of mustard seed, or a grain of millet, or a grain of millet’s kernel; this Self of mine, in the heart within, is greater than the earth, greater than the air, greater than heaven, greater than these worlds ” (Chhandogya Upanishad, iii. 14, 3). Here we have at once the image of the grain of mustard seed, and the antithesis between smallness and greatness—“ the least of all seeds ” and “ the greatest of trees,” or “ greater than heaven and earth.” The figure of “ the tree ” occurs very often in the Upanishads, as, for instance, in the teaching of King Death: “ Rooted above, and with branches downward, is that immemorial Tree; that, verily, is the shining; that is the eternal; that, verily, they call the immortal ” (Katha Upanishad, ii. 3, 1).

It is evident that Jesus refers to the same living reality as the Upanishads: the Divine Power, which is the same whether we call it the highest Self, or, with Paul, “ the new man, the Lord from heaven,” which first becomes manifest in the heart of man as a dim point of light, the first faint whisper of spiritual reality: and then, gradually growing, it fills more and more of our lives, at last absorbing the lower self altogether and ushering us into the real world—the world of the Everlasting.

So we readily see the perfect fitness and beauty of the image: the small seed first apparent in the heart, gradually growing to be greater than all trees—greater than earth, greater than heaven. This birth in us of the higher Self, the realm of the divine, is a growth from above, downward: the immemorial tree of life, rooted above, with branches below; and “ whoever tastes the fruit of it shall never die.” It should be noted that the tree of life stands, in the Bible, once at the very beginning and again at the very end; thus typifying the whole life-cycle, the wanderings of the soul from its first exile to its regeneration and return.

Again, there is a very striking relation between the parable of the kingdom of the heavens likened to a treasure hid in a field, and this passage of the Upanishads: "And just as a treasure of gold, hid in a field, is passed by, over and over again, by those who know not its place and find it not; even so, verily, all these beings enter day by day into the world of the Eternal and know it not. This, verily, is the Self in the heart" (Chhandogya Upanishad, viii. 6, 3). The oft-repeated phrase of the Upanishads, "the world of the Eternal," is probably our closest parallel to the expression of Jesus, "the kingdom of heaven;" and we need only his added words, already quoted, "the kingdom of the Eternal is within you," to make us certain that Jesus, too, is speaking of the real inward Self.

We find also a very close parallel to the parable of the kingdom of heaven as a pearl of great price, to possess which the merchant sold all that he had. This same setting of the Self against all outward possessions occurs so often in the Upanishads, at the moment of the great choice, that we are led to believe that some ceremony representing it had a place in the rites of initiation and rebirth. Thus we find Death, as the Tempter, afterward to become Initiator, offering Nachiketas the good things of this world in exchange for the teaching of the Self:

"Whatever desires are hard to gain in the mortal world, ask all these desires according to thy will. These beauties, with their chariots and lutes—not such as these are to be gained by men. Choose sons and grandsons of a hundred years; choose much cattle and elephants and gold and horses." Nachiketas answers: "What perishing mortal here below, after approaching the unfading immortals, knowing and understanding, would take delight in the joys of beauty and pleasure, or in length of days? But, Death, this that they doubt of—what is in the Great Beyond—tell us that! For this wish that enters into the Secret, Nachiketas chooses no other wish than this." Death communicates the teaching, com-

mending the choice of Nachiketas thus: "Thou, Nachiketas, thinking on dear and dearly loved desires, hast passed them by. Nor hast thou followed that path of riches wherein many men sink."

Here, again, we have the most striking resemblance to the words of Jesus: How hard is it for them that trust in riches to enter into the Kingdom of God! And the story of the young man that had great possessions finds a perfect prototype in the words of the Upanishad just quoted: "The Beyond shines not toward the child deluded, led away by the lust of possessions. Thinking this is the world, and there is no other, he falls again and again under the power of Death" (Katha Upanishad, i. 2, 6).

Speaking clearly, and without parables, we may put the matter thus: The lower self, in its weakness and exile, terrified by the burden of life and the spectre of the vast outward world, seeks to build a refuge and barrier against the tyranny of mutability, by storing outward things against necessities to come. The greater the terror of the lower self, the more passionate will be this desire of possession, which is indeed a desire for safety. So long as this craving for outward supports and defences lasts, it is quite impossible for the personal self to find its true place of refuge, its real centre of support, in the higher Self, which rests, self-poised and self-sufficing, in the great life of the Divine. Freedom from reliance on possessions is essential before there can be any reliance on the Divine—our own real Selves, which are immortal and omnipotent. "Blessed are the poor, for theirs is the kingdom of heaven;" "It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven:" "rich" meaning those that trust in riches—the very idea of an outward, material refuge, which we have expressed.

There is a group of parables completing the teachings of the Kingdom, which describe a king and his servants, or a prince with his court, or a master with his laborers; the same idea being cast in many forms, each time with great beauty of

color and poetic vividness and propriety. Here again we are on familiar ground. "Just as a sovereign orders those whom he has set in authority, saying, 'Be ye rulers over these villages and these villages,' thus verily this Life disposes the lesser lives, in this direction and in that" (Prashna Upanishad, iii. 4). Here, as elsewhere in the Upanishads, the Life is the higher Self and its vesture. We find Jesus, speaking in the same way for the supreme Self, repeating, "I am the Life."

We may note, in passing, that this same Upanishad gives a missing part of the parable of the grain of mustard seed, in these words: "Just as, beloved, the birds of the air come together to a tree to rest, so indeed all this comes to rest in the higher Self." We have also another version of the parable of the King: "Just as a sovereign, setting out on a great journey, should mount a chariot or a ship, so also thou art reconciled to the Self by these teachings of wisdom; thou art full of power and wealth; thou hast heard the wisdom, and the teaching has been declared to thee; whither, then, wilt thou go, on reaching liberation?" (Brhadaranyaka Upanishad, iv. 2, 1).

Again and again the words, "The world of the Eternal is the King," are repeated in the same Upanishad; and the great Self is everywhere called the King, the lord of the world, the mighty. To make the likeness perfect, we are taught that he who would enter the world of the Eternal must become as a little child.

We have not yet by any means exhausted the matter, or shed on the teaching of "the kingdom" the full light that the more ancient sacred records may give; yet we have gone far enough to prove that the teaching of the Gospels and the Upanishads is one and the same. The kingdom of heaven is the world of the Eternal—the supreme Self of all beings. Even the very words and images in both authorities are identical, though belonging to different lands and tongues, and separated by hundreds, perhaps thousands, of years.

We are far from suggesting any borrowing or imitation on the part of the later Teacher of Galilee. It is as natural for

seers to find the same images for the truths of the Divine as it is for poets of love to compare the beloved to the beauty of a rose or the purity of the stars. Whatever difference there is depends on the differing genius of language, and not on any unlikeness of vision; so that where Jesus says: The Kingdom of the Heavens is within you, the Upanishads say, with piercing insight: The world of the Eternal is inwardly in yourselves; nay, the Eternal is your very Self. In this light we may find a truer meaning, very different from that of tradition, for the mystical prayer, "Thy kingdom come:" Let the veil be raised, for the manifesting of the real Self—the immortal.

PLATO ON IMMORTALITY.

BY WILLIAM T. JAMES.

Chief among the dialogues of Plato is the "Phædo, or the Immortality of the Soul." While it is ostensibly a discourse between Socrates and four of his friends, who had come, on the day of his execution, to pay a last visit to him in prison, yet the translator says in his preface that Plato, who wrote it, also "largely developed it and made Socrates in this manner the mouthpiece of his own teaching, is not to be doubted; but it is equally certain that he faithfully represents both the opinions and the methods of his master."

Socrates was born in the year 468 B. C., and in middle life had become a noted character in Athens. Presumably a sculptor by trade, as was his father, he either abandoned or neglected this occupation for the more congenial one of a public teacher. Wherever he happened to be was his school, and whosoever would listen was his pupil. His favorite disciple, however, was Plato, to whom he was much attached, and who lived to transcend his master and to commit to writing all the learning he had derived from him. Socrates left behind but an example and a memory; whereas Plato, dying in 347 B. C., in his eighty-second year, bequeathed to posterity a series of literary works unsurpassed for profundity by any of the ancients.

That Plato believed in—if he did not have a positive knowledge of—the immortality of the soul is substantiated by the unequivocal statements which he puts into the mouth of Socrates. That he professed a knowledge of post-mortem states, the ultimate consummation of human existence, and the means to hasten or retard it, also that he held the doctrine

of metempsychosis (or, rather, reincarnation), is evident from his arguments.

Philosophy, he says, is a preparation for death—so that, dying, the soul of the true philosopher may abstract itself from the carnal desires and entangling illusions of the body and go unto the gods (Nirvana), whence it need never return to be again encumbered with a body, which in the average man prevents a proper apperception of spiritual things. But if a man does not love philosophy (or the wisdom of righteousness) for its own sake; if he lives to gratify sensuous desires and becomes a slave to his body; if he does not find in his spiritual nature an all-sufficient solace under every privation and affliction; if, in brief, he is of the earth earthy—then he cannot wholly dissociate himself at death from the ties that necessitate rebirth. He cannot ascend unto the gods and be as they; but after a long sojourn in Hades he must return into a physical body to outwork the effects of causes generated in his last earthly existence.

Referring to what takes place at death, he says: “Is it anything else than the separation of the soul from the body? And is not this to die—for the body to be apart by itself, separated from the soul, and for the soul to subsist apart by itself, separated from the body? Is death anything else than this?” He then propounds the question whether a philosopher should be concerned about pleasures, food, and raiment, except to use them as necessities, or whether he should not rather be occupied with his soul, so as to be quit of all physical claims upon it when he dies. He says the body is an impediment in the search for truth, since the senses are not to be relied on for accurate perception, and that the higher faculties of the soul can act better without than with the body. Therefore, to retire within one’s self, for spiritual contemplation, is enjoined. He cites in proof of this the abstract qualities of justice, beauty, and goodness, which may be apprehended only by reflection, not by the senses, and reasons that a person who should approach truth by pure reflection alone is the

one most likely to find it: from which he concludes that one who thus dwells on spiritual things purifies himself, and will, when he dies, go to and become that to which he here aspires. Hence, the true philosopher welcomes death as a deliverance from bondage.

“Such, then,” concludes Socrates, “is the defence I make; for that I, on good grounds, do not repine or grieve at leaving you and my masters here, being persuaded that there, no less than here, I shall meet with good masters and friends. But to the multitude this is incredible.” But Cebes, who admits all else thus far, is not yet convinced that the soul is more than a mere breath, to be dispersed at death, and confesses that “this probably needs no little persuasion and proof—that the soul of a man who dies exists and possesses activity and intelligence.” Whereupon Socrates returns to the discussion whether or not the souls of the dead exist in Hades, and replies:

“This is an ancient saying, which we now call to mind, that souls departing hence exist there and return hither again, and are produced from the dead. And if this be so (that the living are produced again from the dead), can there be any other consequence than that our souls are there? For surely they could not be produced again if they did not exist; and this would be a sufficient proof that these things are so, if it should in reality be evident that the living are produced from no other source than the dead. But, if this is not the case, there will be need of other arguments.”

This, he claims, must not be considered only with respect to men, but also regarding all animals and plants—everything subject to generation. He then bids Cebes consider whether contraries are not produced from contraries, as the greater from the smaller, better from worse, waking from sleeping, and vice versa. This granted, he demonstrates by logical deduction, through a series of subtly propounded questions, that death being the contrary of life, these two states are produced from each other in alternate succession, thus establishing the double fact of immortality through the process of reincarnation. “From the dead, then, O Cebes,” he ex-

claims, triumphantly, "living things and living men are produced. Our souls, therefore, exist in Hades." As a further proof, he points out what would be the result if it were otherwise:

"If one class of things were not constantly given back in the place of another, revolving as it were in a circle, but generation were direct from one thing alone into its opposite, and did not turn round again to the other, or retrace its course, do you know that all things would at length have the same form, be in the same state, and cease to be produced? . . . It is by no means difficult to understand what I mean. If, for instance, there should be such a thing as falling asleep, but no reciprocal waking again produced from a state of sleep, you know that at length all things would show the fable of Endymion to be a jest, and it would be thought nothing at all of, because everything else would be in the same state as he, namely, asleep. And if all things were mingled together, but never separated, the doctrine of Anaxagoras would soon be verified—'all things would be together.' Likewise, my dear Cebes, if all things that partake of life should die, and after they are dead should remain in this state of death, . . . would it not necessarily follow that at length all things should be dead, and nothing alive? For if living beings are produced from other things, and living beings die, what could prevent their being all absorbed in death?"

Cebes is constrained to assent to this, and refers to the connection between this conclusion and the doctrine that Socrates so frequently advanced—that learning is nothing else than reminiscence, which could not be unless the soul had had a previous existence. Simmias calls for proof of this, and is drawn on, assenting to this and that, until he is prepared for some metaphysical hair-splitting which shows the acuteness of his preceptor's finesse. The substance of the argument is that we reason by association; that is, one thought suggests another, and an idea suggests that with which it is most intimately associated and with which it may be compared to determine its qualities. Thus we refer every idea back to an anterior concept of the abstract qualities of perfection, equality, justice, goodness, beauty, etc., before we finally adjudicate upon its resemblance to the thing with which it is compared. The fact that we had, on first seeing

equal things, a concept of what constitutes equality, and were able to decide when one thing equals another, proves, according to the argument, that the doctrine of reminiscence is true, because we had already acquired the power of discrimination, due to the concept of abstract equality in a former state of existence, "in which we must have had a knowledge of equality itself—what it is." Simmias, however, is not yet sure that this knowledge of equality and other abstract principles is not obtained at birth, which is the occasion of further disquisition, wherein Socrates argues that if these principles of equality, goodness, beauty, and every such essence really exist, and we refer all things to them as having a prior existence, so also our souls existed before we were born, to have learned of them.

Having demonstrated that the soul existed before birth, it yet remained to be proved that it will continue to exist after death. He then proceeds to show how this has already been logically sustained, but promises to go more fully into the matter, seeing that they are "afraid, like children, lest on the soul's departure from the body the winds should blow it away and disperse it, especially," as he adds, facetiously, if they "should happen to die in a violent storm." He then inquires into the nature of the soul. Things capable of dispersion are of a composite nature, constantly changing, and never twice in the same state. The soul, being an unmixed essence, cannot be resolved into elements or dissipated; it is immutable and indestructible—therefore immortal. It is something above and beyond the transitory; it rules the body, and is of a divine nature. The body is dissolved, but the soul is indissoluble. It is of itself pure, and, if unpolluted by the body, goes to its native sphere; but if it leaves the body polluted and impure, it will, thus contaminated, be weighed down by the attractions of earth and be drawn again into the visible world and be earth-bound. If wickedness be persistently practised, it may eventually retrogress into the animal kingdom.

The manner in which the soul may be affected by the body is explained thus:

“ Because each pleasure and pain, having a nail as it were, nails the soul to the body, fastens it to it, and causes it to become corporeal, deeming those things to be true whatever the body asserts to be so. For, in consequence of its forming the same opinions with the body, and delighting in the same things, it is compelled, I think, to possess similar manners and to be similarly nourished, so that it can never pass into Hades in a pure state, but must ever depart polluted by the body, and so quickly falls again into another body and grows up as if it were sown, and consequently is deprived of all association with that which is divine, pure, and uniform.”

After a long silence, in which Cebes and Simmias converse aside, Socrates asks their opinion on what has been said, and, perceiving they still doubt, urges them to state any objections they may have against what has been advanced. Simmias, thus encouraged, compares the soul to harmony, which, when the lyre from which it is produced is broken, ceases to exist, and argues from this the extinction of the soul. Cebes, on the other hand, admits that it has been demonstrated that the soul existed before it entered the body, but cannot see that it has been clearly proved that the soul exists after death. Nor does he admit the objection of Simmias that the soul is not stronger and more durable than the body, as the comparison of the lyre and its melody would imply. This seems to place him in a dilemma, since when a man dies, his body, the weaker part, still exists for a time, whereas the soul, the more durable, ought also to be preserved during this period at least. From this he extricates himself by the simile of the weaver, who, having died, is erroneously claimed still to exist by the fact that the garment woven and worn by him is yet intact, whereas this is but one of his many garments, all of which save this last one the weaver has survived. He argues, therefore, that the soul may weave for itself and wear out many bodies, and yet ultimately perish, like the weaver and his last garment, before its last body.

Socrates counsels them to take heed lest the deductions

from false and untenable premises appear to upset those of sound reasoning from a position judiciously established. He then proceeds to show that there is no correspondence between harmony, as related to the lyre, and the soul, as related to the body. In the first place, the lyre existed before its music, whereas the soul has been proved to have existed before the body, and is, therefore, a more permanent thing. Moreover, it is not produced from the body, as is the harmony from the lyre. And, to make the alleged analogy still more inapposite, whereas harmony is a composition of sounds, wholly dependent for their qualities on that from which they are produced, the soul is not a mere combination of emotions produced by the body and subservient thereto, but acts independently and contrary to it, often dominating it. The soul is, therefore, something more than the result of the fusion of the parts compacted together in the body, since it asserts itself in opposition to the tendencies and desires thereof.

Simmius being silenced, it is now the turn of Cebes to be confuted. This is no easy matter, for to prove the immortality of the soul involves the discussion of "the whole question of generation and corruption." The argument that follows is a masterpiece of mathematical analysis and subtle discrimination. The premises granted, deductions laboriously evolved from propositions based upon a series of intricately elaborated antecedents inevitably lead to the one conclusion at which Socrates himself arrives. And the premises are by no means preposterous; indeed, they form part of the teachings of a certain school of esotericists, which, emanating from the East, has lately gained numerous adherents in every centre of civilization in the Western world. The premises are:

(1) That there is a certain abstract beauty, and goodness, and magnitude, and so of all other things.

(2) That things that are beautiful, or good, or great, or by whatever other quality they may be distinguished, are so by reason of their partaking of these abstract prototypes of beauty, goodness, magnitude, etc.

The propositions derived by deduction and argument from these premises are:

(1) That two contrary states cannot exist in the same thing at the same time.

(2) That, moreover, such things as are not contrary to each other, and yet always possess contraries, do not admit an idea that is contrary to the idea that exists in themselves.

While these abstract prototypes of the various qualities of things are not defined in the dialogue, what is meant is undoubtedly this: If we go back to first principles—as we must, in order to know a thing intrinsically—we shall find that there are certain abstract (or ideal) types of all the qualities associated with the manifestation of things. The school to which reference has been made, and with which Plato, as an occultist, is said to have been identified, would understand from this that in “Mahat” (defined as Divine Ideation; the Mind of the Cosmos; the Fount of all thoughts and ideas) there exist certain concepts or noumena—ideas so perfectly, definitely, and palpably formed as to be permanent entities—that correspond to the perfect ideal of their imperfect representations in what we regard as the real, i. e., things in manifestation on the material plane. To these ideal qualities we refer all our concepts of a thing in comparing it with another. We say a thing is good or bad, beautiful or ugly, right or wrong, etc., in proportion as it approximates in goodness, beauty, or correctness to our concepts of these perfect ideals.

As to the propositions, it is not an easy matter to condense the argument into a mere digest without omitting many of the graduated stages by which their reasonableness and cogency are shown; on the other hand, a bald repetition of it in full would be both tedious and difficult to follow. In the following, as in the original summary, much is left to the reader’s discernment:

Though certain states or qualities may be succeeded by their antitheses, two contrary qualities cannot co-exist in the same thing. A thing can be good at one time and bad at

another; but it cannot be both bad and good simultaneously. As it partakes of a quality, the opposite withdraws. Things that are not contrary to one another, and yet always possess contraries, do not admit an idea that is contrary to the idea that exists in themselves. For example, the numbers 2 and 3 are not contraries; yet the number 3, being "odd," carries with it the idea that is contrary to that of "even" in the number 2: therefore, the number 3 can never admit the idea of "even." This being so, the demonstration is in this form:

(1) Since two contrary states cannot exist in the same thing at the same time, it follows that life and death cannot co-exist in the same organism. One must give place to the other.

(2) Since wherever the soul is there is life, though the soul of itself is not contrary to anything, yet it contains within itself the idea of life, which is contrary to death, and so can never admit death, because that which is alive is so by reason of its partaking of the abstract principle of life, which is unchangeable, and which has been admitted in the argument to be synonymous with soul—therefore, the soul is immortal; for it cannot co-exist with death, and so must depart on the approach of its contrary.

This exposition is, at best, still a puzzle. To try to make it plain seems futile; yet such problems are useful as grindstones whereon to whet our wits. When Plato fails in his ulterior object of conviction, it is less the fault of his logic than of the student who fails to grasp that which lies beyond his reach.

After Socrates has further elucidated the fact that the soul is also imperishable, he imparts to the visitors his opinions concerning the earth and its several states of substance, together with the living beings peculiar to each; and the time draws near when he must drink the hemlock and die. The debate brought to an end, they inquire how they shall bury him, to which he replies, with a humor wholly incompatible with a fear of his impending doom:

“Just as you please, if only you can catch me, and I do not escape from you. . . . I cannot persuade Crito, my friends, that I am that Socrates who is now conversing with you, and who methodizes each part of the discourse; but he thinks that I am he whom he will shortly behold dead, and asks how he should bury me. But that which I some time since argued at length—that when I have drunk the poison I shall no longer remain with you, but shall depart to some happy state of the blessed—I seem to have urged in vain, though I meant at the same time to console both you and myself. Be ye, then, my sureties to Crito in an obligation contrary to that which he made to the judges; for he undertook that I should remain. But do you be sureties that when I die I shall not remain, but shall depart, that Crito may more easily bear it, and, when he sees my body either burnt or buried, may not be afflicted for me as if I suffered some dreadful thing, nor say at my interment that *Socrates* is laid out, or is carried out, or is buried.”

We should not lose sight of the fact that Plato is writing with mental reservation—how much we cannot tell. He is said to have been an initiate in the mysteries concerning the occult side of nature, and as such possessed a fund of knowledge intrusted only to a select few. The very obscurity with which much of his meaning is veiled might lead one to suppose that he could if he dared have spoken plainer. Socrates died for his belief, and it is to be inferred that Plato, as a matter of prudence, would not make public more than the people were ready to receive or the authorities would allow to be disseminated. What he does not say he frequently implies, or affords a clew to its deeper meaning; and what he does say explicitly in no wise differs from what one should expect from the source whence he derived his peculiar lore. To read Plato aright, one must be more or less a Plato; and to realize those things that transcend the faculties normal to the average man, one must attain unto them by growth and spiritual illumination. Plato and his teachings are all we can discover them to be—to the individual, this and no more.

THE VOICE OF PSYCHIC FORCE.

BY SHELBY MUMAUGH, M.D.

“What care I for the limbs, the thews, the sinews of a man? Give me the spirit, Master Shallow.”

When the universality of the laws of being is once recognized, a philosophic foundation will be laid for the anatomy of mind, which has been regarded largely as a superstructure with towering pinnacles of vague and chimerical speculation. Mind is a great law of nature the world over—not a kingdom of individual faculties. Every being is subject to the influences of, and is animated and controlled by, this universal essence. Nature is instructed by it in the production of genera and species.

A view of mind taken with the camera of the metaphysician discloses many interesting features. Whenever properly exercised, common sense deduced from the same general experience always leads to the same general final decision. In every corner of this strange world, the basis of the human mental edifice is the same. As a matter of course, a variety of opinion arises from the wide differences in the broad range of common experience, with different degrees of knowledge. For this reason the nature, number, and order of ideas—idealization—cannot be the same in any two individuals. The underlying basis of mind, then, is given alike to all men, who differ only in degree of mental development. The principles do not conform to the individual possessing them or possessed by them, but are fixed in all persons.

The materials of the body, including those that compose

the organ or the mind, are in a state of constant change. The brain of to-day is not the brain of yesterday, and probably there is not a molecule left which belonged to the brain of five years ago. Yet amid all these changes the mind preserves its identity. The similarity of experiences common to the human family, as well as the mode of its evolution, makes sure for us those models in the mind that are requisite for our general welfare. The grand means by which a logical interchange of ideas takes place allows us the noble privilege of carrying to a common end unlike opinions on a given question. In this way we are permitted to live in harmony with mankind and with nature as a whole.

This is not an abstract subject, without any practical bearing. It is rapidly becoming an exact science, with established principles of mind and matter as well as admitted truths for its groundwork. Certain concrete facts are known concerning these powerful, immutable laws of our mental nature. A general knowledge of the wondrous and subtle principles which control our acts and from which our intelligence emanates is of the highest importance, well worthy the consideration of the searcher for truth in any realm. A careful study of the manifestations of these marvellous laws is the most exalted part of the physician's duty. Herein exists the essence that holds the mind or the body in magic thralldom. Let every physician give this branch of the healing art the philosophic and scientific attention its importance demands. It is the uppermost subject in the scientific world, and no investigator in medical science can afford to pass it unnoticed.

The universality of mind is a more philosophic and correct plan of study than the belief in a separate individuality of mind, uncontrolled by any general laws, or believing that every mental faculty or operation is one by itself. Herein lies the magic pass-key that will unlock the door of explanation to every avenue of mental or intellectual life. We are no longer left in awful mystery, but—as in the rotations and

revolutions of the planets, the ebb and flow of the tides, the causes of light and heat, and the phenomena of electricity and magnetism—here an abundance of relative proof has lifted the shades of darkness and allowed the brilliant rays of psychological philosophy freely to enter.

Mental force, like various phenomena of the natural world, is beyond the reach of sensation, and can only be appreciated by effects. The cause and its nature remain hidden. In seeking to penetrate the most stupendous miracle of the creation—the coming of life, with all its mysteries, and the dawn of mentality—we reach the extreme limit of finite thought, and, indeed, become lost in the bottomless quagmire of hypothetical speculation. Here and there, throughout the universe, we find the cause obscured, the effect alone being known. The same causes that brought the frail tenement we inhabit into existence on the material plane are sure to be continued beyond the sombre chamber of death, and to become restored with all their vitality in the general lap of nature, where they are again subject to possible conditions. Nothing has ever ceased to exist that has ever been formed. A change of elements is called “death;” yet annihilation of mind or matter is as impossible as anything in nature. The products of creation cannot be destroyed. The separation of organic bodies into their constituent elements is the dissolution known as death; yet these elementary particles unite with other structures and new formations result.

“Still from the tomb the voice of nature cries;
Even in our ashes live their wonted fires.”

Regarded philosophically, the change called death—which pervades alike the animal, vegetable, and mineral kingdoms—is disarmed of most of its terrors. Sublime is the passage of the disembodied spirit through the valley of death—the transition of a soul from one state of being to another. Unknown and perhaps unknowable are the experiences of the

traveller; yet in the awful sublimity of this subject there is a mysterious charm to which the individual of feeling cannot be insensible.

No reason is furnished by science why life should exist or why death should occur. A physiologist, seeing for the first time an organic structure in health, would not conceive the thought or explanation of death. There is an inherent law of nature which stamps death in legible characters on its every feature. Since the time of creation, the globe we inhabit has been undergoing a series of organic changes. The ancient palaces and temples of Greece and Rome, associated with the mighty genius of antiquity, have with few exceptions passed away. Like that beautiful emblem of death, the flower, everything buds into life and then expires. Decay is a law of nature.

Man has always been seeking for agerasia, or eternal youth; but the disunion of soul and body will forever be a certainty.

“ Like a clock worn out with eating Time,
The wheels of weary life at last stand still.”

The philosophy of psychology is an inductive science, which allows us by deductions from observed phenomena to look into ourselves and discover humanity and personality to a gratifying degree. While this is a truism, yet intuition, reason, and reflection have not enabled man entirely to know himself or fully to sound his own nature. Most natural phenomena can be explained by peculiar modes of elementary combination. This is not true, however, of mind, which possesses self-consciousness, egoism, and the power of reflecting upon itself and its own actions. Mind does not depend upon matter for its activity. Its force is unstimulated and always active. Actions are its physical expression. Mentality is a force in nature that wills to think and acts in thought. Organism is the vehicle of this action, not its originator. The laws of matter do not limit the operations of mind. If life is a

science, the complete independence of mind from body is a verity.

It is true that mental manifestations are modified by certain conditions of organization of the brain, the allotted instrument of the mind. Stahl attempted to prove that atoms, in acting and reacting upon one another, obey a mind because of an inherent mental force which, according to his theory, every atom possesses. Beyond doubt the operations of matter upon matter that take place during thought processes are controlled by mind, but its residence in such atoms is not philosophical. The latest ideas entertained incline to demonstrate the existence of a general ethereal medium, which is the sphere of action of all the imponderables. The creation of the antecedents of mind is if possible more wonderful than the workings of mind itself, and must impress us with that veneration and profound awe which become us as created beings, gifted with power thus far to comprehend such wonders.

The true mind, or subjective intelligence, is capable of inherently comprehending many laws of nature. The laws of the harmony of sound are independent of objective education. In a true artist, the harmony of colors is an innate attribute of subjective being. There is a power that, during sleep, enables one to measure time and awaken at a certain appointed hour. More than the word "coincidence" is required to explain why the same ideas occur so frequently to twins, even when miles apart and without any objective means of communication.

Through the psychic phenomena manifested by infant prodigies the curiously fascinating and subtle forces of human nature rise to the surface. Metaphysical philosophy rests on a high plane, and promises rich results through the glory of possible achievements in occultism. Zerah Colburn never ceases to be a wonder. Those marvellous arithmetical feats in which this six-fingered Vermont prodigy answered, with unvarying correctness, questions to which no known rules applied, thus disclosing unsuspected mathematical prin-

ciples, took place under the operations of natural law, not in opposition to it. Many instances could be cited showing that wonderful first principles exist without special training of mind, without a high degree of intellect, and without mental qualities capable of much objective education. In fact it is the invariable rule that a mind endowed by intuition with extraordinary faculties will wither with objective instruction.

The five senses are not the only avenues of knowledge. Hidden natural laws certainly exist, and are an indigenous part of all individuals as well as certain prodigies. Divine scientific methods have implanted laws in the universe with which we are as yet unfamiliar. The established principles of organized knowledge are bringing forth evidences of an intelligence largely free from anatomical relations and not dependent upon the healthy condition of the cerebrum for its power of manifestation—an intelligence that allows man to go beyond the most exalted part of his material being and to soar high above the potentialities of his corporeal organs. Modern psychology is not entirely speculative. The last word in mental philosophy has not yet been said.

Certain fundamentals of truth furnish proof after proof of the universality of mind. Philosophers of old accepted the theory that psychic wave-currents pervade the great body of air surrounding the globe. Attraction and repulsion act according to a psychic law which envelopes the personality. By this law are beings attracted or repelled, rather than by the glance of the eye or by physical characteristics. The mind invariably exercises its nobler faculties in an occult way.

In the field of consciousness, a large part of mental activity goes on outside the limits of objective sensation. Unconscious workings of the brain are guided and controlled by phases of mind beyond the sense plane; in fact, mind works more clearly and successfully when left entirely to itself, in an automatic state, than when the brain is forced. This is proved by numerous instances in which a person will go to sleep with the mind unduly exercised because of inability to solve

some difficult problem, but will awaken with the solution clear and plain to his mental view. Cases are related in which persons have risen and in sleep unconsciously worked out (on slate or paper) problems that they had vainly tried to solve while awake.

Does this knowledge come by way of the recognized organs of sense? The influence that is taken in and given out by those united in interest for a common purpose extends far beyond the boundary marked by sensory impressions. Comfortably settled conclusions of systematic knowledge are being disturbed by the preponderance of established truths for supersensuous perception, which until recently was disputed and denied by science. An overwhelming mass of evidence establishes the truth of mental perception in other ways than by means of the ordinary human media of exchange, and is pressing science to join with common belief in favor of knowledge that transcends and is separate from sense knowledge. That more exalted part of being which is capable of such perception is so delicate and profound that its highest possibilities remain to be made actualities.

Hidden occult functions are certainly performed by the human mind in the economy of nature; indeed, it is possible that such powers exist even lower in the animal scale. How did the ant learn that, by eating a certain portion from a particular spot on one side of a grain of corn, she would prevent it from taking root and growing when buried in her hill? Did experience teach the beaver masonry, the bee chemistry, or the spider architecture? In what way did the raven learn that throwing pebbles into a hollow tree, where she espied water, would cause it to rise until at last she would be enabled to quench her thirst?

There is a science outside inorganic nature, and a higher science exists beyond organic nature. Mind is related to natural forces, and is a field not only for philosophic speculation but for exact knowledge. Already it is correlated with other forces, and psychology has fairly entered the ranks of progres-

sive science. That infinite gulf which seemed so long to separate impassably biology from psychology has just been crossed by modern science. What was before inlaid is now embossed, and here at last we touch the highest phenomena—where organized knowledge is identified with speculative philosophy in subject matter and largely in method.

POLITICAL EQUALITY.

BY E. JENNIE H. RICHARDSON.

If we look at Political Equality, and its varied phases of influence and position in the line of our progressive civilization, and, so far as we may, cast its horoscope, we must begin by coming reverently to Nature, and, as little children, read from her primers. Through all our attaining we have not graduated from first lessons. Some of the fundamental principles that govern the universe are scientific news to many who are within its system of law, harmony, and truth.

Conscientious or intuitive comprehension, penetrating the material universe, pronounces it reflection or shadow of the intellectual or spiritual. To rightly understand our growth into political equality, and its significance to mankind, we must go back to the beginning. To look into the laws that govern all growth or progress—all maturing of Divine purpose—requires mental lenses; to philosophize upon eras of history requires spiritual understanding; to embrace the meaning of the present and comprehend its future significance requires communion with the Creative Thought.

These first lessons are read in the reflection of the real; that is, in the material. The creative power, the life principle at work from the first, is both masculine and feminine, and comes to us by direct inheritance from the Divine. This idea was emphasized by our progenitors before the introduction of letters. In their infantile efforts they used symbols as the transmitters of thought, to express their conception of Deity and their relation to Him. The shaping of religious faith, as the idea was adapted to developing intellect, is traced from Phallic worship, through the Father and mother of Jesus, in

the Godhead, into our present conception of masculine and feminine principle—or character in our Providence. The Greeks, unexcelled in art, through myth and sculpture have acknowledged the law of masculinity and femininity in Nature. All races and nations, from the earliest, have, in characteristic endeavor, perpetuated like conclusions of an Isis and Osiris.

In Nature, the sun kisses the earth into productive warmth and life, resulting in improved and increased numbers of specific plants and seed-germs. This poetry of life, to which all romance is a prelude, is but a “broken vase,” except through the passionate linking of affinities. Strip this of all but physical meaning, after the manner of Schopenhauer, and it still remains the material reflection of the intellectual and spiritual union whose product is a new instrument, possessed of life and receiving its magnetic currents from the Source of life, the Heart of Nature. Without the positive or the negative, there could not be the perfect natural connection with Life, the electric centre. This illustrates one cause of so much futile effort—thought given to the world to die early.

That which comes direct from the Source lives. Love is generative and regenerative. The spirit of self-giving is the Christ spirit. Through it God gives himself. We have given up our childish ideas of a personal God, and have found him in ourselves, in plants, in every rock and atom. We have learned that color and sound, so closely allied in their influence upon us, are but vibrations. When we realize that, as are ripples of sound upon the air, so are the vibrations of thought upon the invisible ether, we know that harmonizing and uniting different qualities of thought will increase the force of waves upon the measureless thought-sea of which we are a part. If, then, we are one with God; if Life, Love, and all these vibrations of thought unite in motion, which is the atonement (at-one-ment), will not ripples grow into billows and bursting waves, all obedient to the law of progress—another name for evolution? Where, then, is the limit to the God power—to our own

power, if possibilities be realized? Is it not as boundless as what we call space?

For best work, we must not separate elements that naturally combine. We want the masculine force offered by association in undertakings. It is creative—the sun's force. Man, the microcosm, follows the Macrocosm. The same generative electric force which we glean from the sunshine, we obtain in qualified form from association. The most perfect physical life is that derived from all sources. The physical, which is the shadow or likeness of the mental or spiritual, shows the mind to be most powerful. Our brothers, for effective work, require the spirit they might assimilate through our sympathy. The union of these creative forces has shown itself in historic records; and undertakings have partaken of the spirit of civilization in proportion to the degree of woman's influence.

We gather from the world's registry that civilization, whose mountain-peaks have been descried in different parts of the globe, has moved in cycles. What is the meaning of the almost tropical growth of knowledge and its conditions in America to-day? Is it that the magnetic connections of all civilizations, centring and multiplying themselves here, render possible vibrations of thought that may be likened to God's spirit moving upon the face of the waters, and so connecting with the All Wisdom as to give to this people light of understanding heretofore unequalled? Has it occurred to you that civilization, in adjusting itself, might centre upon ground of Atlantean enlightenment? And what must be the accumulative power of thought, of which we are a part, if we but develop the ability to utilize its illumination?

The distinctive characteristics of this unprecedented nearness to the Great Wisdom—this period of enlightenment we are entering—are humanitarian. That which distinguishes the victories of our era is that they are spiritual triumphs. When we in unison breathe a petition for a share in all work that can be a medium for blessing mankind, and the oppor-

tunity is beseechingly tendered us, we have attained an unselfishness and purity of purpose through which the Christ spirit can but be recognized. By attempting to fly with one wing, we have fluttered until we have loosened our bonds. When we succeed to natural movement, which is ever in unison with the law of beauty, grace, and art, our vibrations will be in keeping with and musically attuned to those of Divine Love.

Particularly in the political field, every reduction of opposition bears fuller force for speed to the goal. In this revolutionary drama, Justice and Individual Right (necessarily star actors) will ere long have played their parts, and the stage will offer place to those whose separation from self shall be so distinguished in their harmony with Divine Thought that opponents will forget themselves, and we may be able to bring the strength existing within the radius of our influence into service for the All Good, instead of wasting force through contact and friction. Our political work is scarcely akin to that of the women of France, yet theirs was preparatory to ours, like all that has preceded us. From the French salons emanated the strength of their time which makes our time possible.

This movement, having for its object the elevation and purification of the race, suitably begins with the emancipation of woman. Hers will be a spiritual influence in the body politic. Her prayer is not more for political place than for wisdom to comprehend its possibilities and responsibilities. We are bound the more to political action since we know that within the gates of the political field is the direct entrance to our institutions, State and municipal, some of which are appealing to us even for change of foundation. When we think of the suffering and injustice we could correct, we feel it a crime to live and know without reforming methods. Law for our criminals? Their punishment! Does it not rebuke us, living in the latter part of the nineteenth century? In some points we are not above the old English law held in disgrace

long ago. The silent law of right is as much above the written law as Infinite Thought transcends our attempts to express it.

Judicial, legislative, and executive departments of government demand an infusion of woman's spirit. In the medical field, woman physicians and nurses are battering at opinions housed in the different schools, and fortified by all the prejudice graduated from the religious training of our ancestors. What work has not woman in educational lines, whose tendency is toward development of faculties, rather than storehouse methods? In the field of art woman is found waiting; but the inspiration of the spirit of the time will precede the inspiration of expression. Literature, weary of overdress and undersoul, halts listening to humanity's distant cry. The novel offers an inviting sheet for Freedom's pen.

God, through woman, leading the powerful thought of man into unison with the vibrations of his own essence, is the great work in making of earth a kingdom of heaven.

THE INNER LIGHT.

BY EDWARD A. PENNOCK.

The Society of Friends, commonly called Quakers, stands before the world as an example of a people that for successive generations has believed and trusted in the guidance of an Inner Wisdom. It is not presumptuous to say that they are generally distinguished for integrity, worth, and serene, successful lives, which bring forth the fruit of practical righteousness. It should be profitable to examine the principle upon which such lives and characters have been built, and to discover how to apply this principle universally and to interpret it metaphysically.

George Fox, who lived in England from 1624 to 1691, was the first apostle of the Inner Light. He was a man whose faith in what he believed to be a God-appointed mission—with lion-like courage, adamant will, and “sacred self-confidence”—endured to the end of calumny and persecution. In an age of formalism and priestly intervention, there was need to bring men back to the knowledge of the living God, the indwelling Christ. He says: “When I became eleven years of age, I knew pureness and righteousness, for while I was a child I was taught how to walk to be kept pure. The Lord taught me to be faithful in all things, and to act faithfully in two ways—inwardly to God and outwardly to man.”

Out of an intense and abundant experience, Fox and the early Friends recognized the Inner Light as the guidance of the Comforter—that true light, the “Light which lighteth every man that cometh into the world” and dispels the darkness of falsehood and error. Neither Fox, Barclay, Penn, nor

any other exponent of early Quakerism attempted to explain this guidance. They simply stated that this Guide and Friend whose presence they felt was nothing less than the Eternal Word, Christ Jesus—not now known after the flesh, but in the spirit, dwelling in the heart. Such a doctrine was not altogether a distinguishing characteristic of Friends. Apostles, prophets, and seers, through all the ages, have been conscious of a something, not themselves, that enabled them to know right from wrong. Conscience, the moral sense, and natural religion were recognized by the theologians of Fox's day, with whom, however, he became engaged in bitter controversy, and by whom he was persecuted, imprisoned, and denounced as a blasphemer and an atheist.

Viewed, however, against the background of the Puritanism from which it emerged, Quakerism is intelligible and distinctive. To the Puritan, the supreme authority in conduct was the Bible. God, heaven, hell, the law, the atonement, and the decrees of predestination and reprobation were infinite realities, and all externalities. The momentous question was, Am I one of the elect? In the Puritan's religion the future issues of eternal happiness or misery overbalanced the moral distinction between good and evil. It was a religion beginning in the contemplation of an infinite, external circle, and grounded more in fear than in faith and love.

The Quaker religion, on the other hand, radiates from within, from a point of contact between the individual soul and God—a consciousness of sin. Moreover, the Indwelling Spirit brings salvation from sin. It not only reveals but purifies, dispelling darkness and all that inhabits darkness. The Inner Light is a universal possession—"God is no respecter of persons;" "the grace of God hath appeared unto all men." In brief, Quakerism recognized the Divine presence in every human soul, as Guide and Saviour, to be the fundamental fact of religion.

In substance, this Inner Light of the Friends is not very different from the Higher Law of Cicero, the Great Spirit of

the American Indians, the Domestic God of Pythagoras, the Good Genius of Socrates, and the Divine Principle of Plato and Plotinus. As Whittier puts it:

“The Word which the reason of Plato discerned,
The Truth as whose symbol the mithra-fire burned;
The Soul of the world which the Stoic but guessed,
In the Light Universal the Quaker confessed.”

But in the application of the doctrine to life, we may perhaps say that the Quakers have stood alone. With the Inner Light as its basis, their religion began with conduct and is essentially practical.

What has been the result through generations? First, quietness; a wonderful repose; a serenity coming from the soul, where—away from the change, chance, and turmoil of the outward—one may listen to the still, small voice. Yet the “Friends of the Light” were not mere mystical quietists, content to enjoy ecstatic visions. They fully recognized the oneness of the inward and the outward as applied to righteousness. Their quietness was the power of silence realized in the midst of activity and expressed through activity. While it is only in stillness that any perfect reflection from above can be formed in the mirror of the human spirit, yet it is only in activity that the image of God may manifest itself to the world. “The fountain is supreme over the stream, and the clearness and cleansing power of the stream are the proof of the purity of the fountain.” This leads at once to the service of man as the only true service of God.

By virtue of their fundamental doctrine, the Quakers became reformers and philanthropists. They have left their imprint on history by their opposition to war and slavery and to all kinds of injustice, intolerance, and intemperance; and, by their advocacy of simplicity of living, the equality of the sexes and independence. Independence is a marked characteristic of all mystics. The idea of a first-hand reception of light implies freedom from tradition, from ecclesiastical au-

thority, and from beliefs of others; it constitutes a bond of sympathy and co-operation, but is unfavorable to discipleship. The Friends swept away creeds and councils, rituals and synods. They held that God and the individual man, living in loving fellowship, are sufficient. They inculcated and practised religious toleration. As the prerequisite and complement of a State without a king, they offered mankind a Church without a bishop. They laid the foundation for the ideal State, in which each individual shall be a law unto himself.

In worship, the Friends dispensed with all forms. The pure ideal of devotion is held: "To withdraw from the avocations of sense; to yield to the influence of the Divine Presence, and to give full scope to the affections of gratitude, love, reverence, trust, and dependence—of which Infinite Power, Wisdom, and Goodness are the natural and only object." In their meetings it is held that each person must first enter into the inmost sanctuary of his own heart and be alone with God in the stillness. From the depths of that stillness words may arise and be uttered in simple obedience to the up-springing of the fountain from within. Thus the Friends are "moved by the Spirit." No pastorates are established; no order of worship is pre-arranged. The responsibility for the character of the meeting is shared by all, and over all is the directing influence of the great Head of the church. The ministry is open to all and its service is not salaried. No one that believes in the gift of "prophecy"—of speaking from the immediate promptings of the Spirit of Truth—would desire either to purchase or to restrain such utterances. Every friend and follower of Jesus Christ is invested with the function of "kings and priests," that is, exercises dominion and offers sacrifice in His name. The Friends have no belief in the necessity or efficacy of sacraments and ordinances, nor in the doctrine of substitution. Each soul must make his own atonement (at-one-ment) with God, and righteousness is salvation from sin.

The doctrine of the Inner Light, as it led the Friends jealously to guard their individual liberty, led them also to refrain from the attempt to limit that of others. A true Quaker cannot consistently condemn those acting in obedience to their own measure of light. This naturally leads to the doctrine of universal peace. Hence the Friends' simplicity and moderation of living; for, as John Woolman says, "In every degree of luxury are the seeds of war and oppression." The selfish desire for mere pleasure will feed itself at the expense of suffering and privation to others. But Quaker simplicity did not include asceticism; the ideal was to choose "what is worth while;" to choose that course in life that will help, not hinder, spiritual and eternal welfare. The presence of God abides continually in the soul; therefore, no special day, time, or place can be more holy than another. No person is deserving of honor above another; all are equal in the sight of God. Hence the Friends refused "hat-honor," and declined to address any one with a title, or even to use a plural pronoun in addressing a single person. To one who always speaks as Divine Truth prompts, an oath is never needed, not even a judicial oath; hence Friends have held to the plain affirmation, and now their word is legally as binding as their bond.

The tendency of all modern theology, science, and metaphysics has been in the direction of the pure ideal of the Divine Immanence. Let us not confuse the Inner Light with conscience. The light of conscience must be that power within that is one with all the wisdom, goodness, power, and harmony without—as George Fox said: "one with the Power, not ourselves, that makes for righteousness. It must be a power as all-pervading and immanent in the spirit of man as is the power of gravity in the outer world." It must, in short, be the Infinite Love—the Power and Presence of God.

Through all time and all the universe, science is tracing a gradual unfoldment—the manifestation of order and the evidence of a plan. In the process of creation, the material

forms have developed from low to high, from simple to complex. There is evidence through it all of an internal, organizing principle of Being, which has been at once the informing power of the universe at every stage of progress and the stimulus of every fresh creation. This ray of the Infinite Spirit that we call "organic law" in the mineral kingdom, and "instinct" in vegetable and animal life, manifests itself as the Inner Light in the development of spiritual life. It is of the nature of law in that it obligates us to follow its guidance. It is of the nature of instinct in that it is an attraction beyond our will, an impulse from the Infinite. It succeeds and is the complement of the rational faculty. It is spiritual intelligence, which comes with a high plane of consciousness.

In the language of metaphysical thought, the Inner Light is the guiding presence of the Higher Self. It is the communion between the ideal and the human—the manifestation in the external of that Divine reality within that is one with God. When we fully open the door of the soul to the Inner Light, its waves will flow into every part of our being—physical, intellectual, emotional, and spiritual—and all our faculties will be flooded by it, their several laws and functions being thereby revealed. How shall we attain this desirable condition? "If any man will do His will, he shall know of the doctrine." "Act as if I were, and you shall know that I am."

Recognition, obedience, faith—these are the essentials to the full realization of our possibilities. But the obedience must be child-like; to the child-heart is revealed that which is concealed from the wise. The faith must be unswerving; it may be storm-tried, but the One Love, the One Law, must be ever kept in mind. With these qualities must be joined the habit of silence. Some persons are born mystics; the spiritual perception comes to them without cultivation. But most of us need to seek the Inward Guidance, and we can do this only by listening for it in the silence. As long as external avenues to perception and growth are our chief concern, the

inner door to truth and power will rarely open. The imperfection of the external and the sensual must be quieted before the Perfect within can be apprehended. As the Inward Guidance becomes the instinctive habit, so it becomes the unailing resource of the soul.

What will the Inner Light do for us in life? We may answer with confidence that it will do everything. If the Inner Light is the guidance of God, it is the Great Spirit of the Time, shaping activities and leading always to the expression of the All-Perfect. In the past, Friends have not as a rule consciously looked to the Inner Light to bring them prosperity in outward things, nor for the manifestation of physical health. Unconsciously, however, such faith has brought them these things to a large and exceptional degree. Simplicity in living, integrity, and love as the basis of conduct, and that perfect serenity and equanimity that go with faith, are the essentials of victory.

Poverty and great wealth are seldom found among the Friends; but the almost universal condition is quiet, comfortable abundance. With regard to health, a comparative study of mortality in this country and in England has shown that Friends have an advantage of twenty-four per cent. over the general population. Moreover, there have been recorded many marvellous cases of healing among the early Friends. George Fox held unhesitatingly that God revealed himself as freely in the seventeenth century as in the days of Jesus, and that the healing power was the same. He records several instances in his "Journal," in which he pursued the Christ method and bade the afflicted to arise and be healed. He says also: "Many great and wonderful things were wrought by the heavenly power in those days; for the Lord made bare his omnipotent arm and manifested his power to the astonishment of many by the healing virtue whereof many had been delivered from great infirmities, and the devils were made subject through his name, of which particular instances

might be given beyond what this unbelieving age would be able to receive or bear.”

There are likewise recorded many marvellous instances of guidance through difficulty and danger which came to the early Friends. In those days they were not only persecuted on account of their religious views, but also by murderers and marauders that then infested the back counties of England.

When the Society of Friends built their church upon the principle of a universal, unfailing light and guidance within, connecting man inseparably with God, they apprehended the immortal principle that is the basis of religion and of life. The recognition of this vital principle will bring to the world all that it is seeking—happiness, power, and peace.

THE TRANSCENDENTAL EGO.

BY A. L. MEARKLE.

The distinction between transcendental and transcendent should be kept in mind; otherwise the subject becomes unintelligible. What is transcendent (to follow Du Prel, who is a Kantian) lies beyond the reach of human knowledge: what is transcendental is merely supersensuous; that is, it transcends sense-experience.

How do we know there is a transcendental? If it transcends normal consciousness, how can it be known? How can we know that anything exists with which our senses have no relations? It cannot be known to sense-experience, of course, and that is the reason why materialistic science denies or ignores it; but it can be demonstrated. A rose is a different thing to the normal man, who can both see and smell it, and to the man who can only smell it. To the latter it is from the normal point of view partly known and partly transcendental; but the blind man, unless he has been taught otherwise, will suppose that he knows the whole rose, and will naturally deny that anything concerning it can be known which is beyond his senses. So of the entire universe.

Far down in the biological scale we find organisms with few senses, and these imperfectly developed. Such organisms must apprehend the universe through these imperfect senses, and all its finer aspects must therefore be lost. In other words, to such beings the universe as we know it is almost wholly transcendental. "But the world as present to our organism," says Du Prel, "was already present when the intermediate member still represented the organic apex. It was then quite truly a supersensuous world." Ascend in the scale, and more senses are developed; the unknown becomes known; the threshold of the transcendental is pushed back.

Finally, man appears, equipped with five well-developed senses. Do these enable him to exhaust the universe, the object of his consciousness? "The evolution doctrine necessitates the admission that for men there is also a supersensuous, or, as Kant says, a transcendental world," Du Prel continues; but a logical necessity is not good for much unless supported by facts. There are, in fact, worlds beyond our senses; astronomy proves this. There are changes in nature too smoothly gradual in their infinitesimal motions for us to see, like the growing of plants or the ether vibrations, and sounds too deep and shrill for us to hear. There are also signs of new senses developing in man, which push back still further the threshold of the transcendental, and not only show that there is a transcendental without us, but point to a corresponding transcendental within. If we were dependent on analogy alone for proof of the existence of an ego beyond normal consciousness, we might as well give up the search, for the result is too likely to be a delusion. "Beware of analogies—they may murder you!" There is direct evidence on this point. The ground is familiar—let us go over it rapidly.

Suppose a being possessed of six or seven senses, and living in this normal world. He has consciousness of aspects of the world of which we know nothing—transcendental aspects. Now let his five normal senses be suppressed, so that he looks around upon the universe with the new ones only. Ordinary aspects are lost, as the transcendental world is now the object of his consciousness. Since this transcendental world has no relation with his normal consciousness, and yet is known to him through his new senses, as the normal world was through the old, they must be transcendental senses, and the consciousness mediated by them a transcendental consciousness.

Somnambulism and hypnosis show precisely this condition. The normal senses are in abeyance, and the subject comes into relation with things that transcend normal con-

sciousness. For example, the vegetative processes—digestion, etc.—go on entirely below normal consciousness. What we know about them we learn through reason, not through self-consciousness. When in a healthy condition, my own interior is as foreign to my consciousness as that of another person. But to the somnambulist it is different. European medical science has developed the power of the sleep-walker to turn the rays of consciousness upon his inward parts into a system of physical diagnosis more accurate than that of the most skilled physician. Somnambulists can observe the vegetative functions—digestion, nutrition, and secretion—in their own systems, as if by an inward vision, and if anything is going wrong can locate and prescribe for the trouble. They know disorders as disorders; hence they must know what the normal order is. The normal processes, therefore, must go on with a sort of consciousness, and, since they transcend normal consciousness, it must be a transcendental consciousness.

Hypnosis is a condition in which the threshold of normal sensibility is moved back and a portion of the transcendental becomes known. Hudson asserts that it is not in any way different from natural sleep. The transcendental consciousness is therefore nothing uncanny or abnormal. It constantly underlies normal consciousness, becoming active in proportion as the latter is inactive. Indeed, in ordinary dreams we find a practical demonstration of the transcendental ego. Nearly every one has had dreams in which there was a sundering of the ego, and the dream ego (not known to ordinary experience) said and did remarkable, bright, and unexpected things. That strange, fascinating “other person” is of course one’s self, in an aspect that transcends day-time experience. Whenever he appears with a solution of a mathematical problem, or information regarding lost valuables, or anything that one fails to recognize as part of the material of waking consciousness, he demonstrates the existence of an ego that transcends ordinary sense-experience.

We never know how those processes go on by which we sometimes arrive at just what we wanted to know, but for which we had searched and reasoned in vain, until in despair of reaching a result the subject was dropped—to sink into what Hudson calls the “subconscious” region of the mind, thence to emerge unexpectedly like Little Bopeep’s flock, with the required solution either in dream or as a waking inspiration.

Dreams form a department of psychology by themselves, because the dream-organ is not the mind known to normal self-consciousness, but is transcendental to the latter. They are not rational; yet they have a significance of their own and peculiarities not invariably to be explained as reminiscences of “mince pie.” When analyzed, dreams may generally be found to consist of two elements: (1) veritable sensation of some kind, either physical—as of heat or cold, contact or sound—or mental, as a feeling of pleasure or anxiety, a recollection of some day-time experience; and (2) a dramatization of the explanation of such sensation furnished not by the normal mind, which, if awake, would readily find the true one, but by the transcendental ego. The dream-self gets up a most elaborate, lengthy, and irrational explanation of some simple sensation, and does it all in the moment between the occurrence of the sensation and the waking of normal consciousness. The dreams that are not caused by a stimulus from the world of sensations, but come from the transcendental consciousness alone, pass over without coming into the conscious region, but are made known by the somnambulist. These dreams are true oftener than the kind mixed with sensation, for in them the transcendental consciousness uses its own faculties, the senses being asleep.

Somnambulists in the normal state have no recollection of the other condition, but during sleep they retain a recollection of the waking life. The transcendental ego is not asleep when the senses are active, but, its relation with the external world being through channels not recognized by

normal consciousness, i. e., transcendental senses, it is sub-conscious. The transcendental consciousness is always active. It has a much larger function in life than we ordinarily imagine. Normal consciousness dips down into it rarely, but it continually sends inspirations into the rational part of the mind without our knowing whence they come. Not only these, but "nearly all so-called psychic phenomena come from a part of us of which we have neither knowledge nor control, i. e., the transcendental. . . . There is below our normal consciousness a consciousness which reaches the outside world through channels of its own, independently of the ordinary senses, and which transcends the other. This conclusion has been reached independently by a variety of writers from a variety of scientific and philosophical data." (Hudson.)

Evolution will certainly transform the transcendental more and more into the known, until science becomes able to explore the whole man. If man's title to immortality lay in the fact that there is a transcendental ego, we should wish to stop evolution and keep the threshold where it is. It is not so, of course. The soul, if immortal, is immortal in its own right, by virtue of its essential unity with the Soul of the Universe, which is eternal because it has no organic relation with time.

The transcendental ego (or soul), then, is not simply a minor Great Unknowable, a philosophic limbo for the disposition of psychic puzzles, but an actual entity. It is not co-extensive with normal consciousness; it has powers that transcend the recognized channels of sense and seem to link it with eternity. But if this is a mere biological link, it may be broken when the soul's connection with the body is dissolved. There remains, then, the further question, Is its relation with the physical organism necessary, or can it exist independently of the body? Upon this depends its immortality—not upon the fact that it is a different thing from the mind and normal consciousness, which materialistic science declares are mortal as well as the body itself.

HINDU DEITIES AND COSMIC LAW.

BY MME. OLIVIA.

To the metaphysical wave that reached the shores of the Occident less than three decades ago, we are indebted for the spread of Hindu literature. Thousands of inquiring minds are now seeking knowledge at this ancient fountain.

The Hindus have given a name to each different expression of the One Primary Cause, and often worshipped as deities the higher expressions of the Law. Primitive man, without understanding them, worshipped the forces of nature. As the race grew stronger in intellect it began to trace effects to causes, until a final law, which seemed to be the cause regulating the whole, was reached.

As a man's head is not the man, though an essential part of him, and as a single hair helps in the aggregate to complete the whole, so are the different manifestations of the Cosmos, each being an element of the ultimate unit. If we realize that, instead of being deities, the words Brahm, Brahma, Vishnu, Siva, etc., are names designating deified forces of nature, we shall sooner arrive at a correct understanding of the structure of the universe, according to Hindu teachings:

Brahm.—The Whole; the Universe, manifested and unmanifested; the seen and unseen; the known and unknown; God.

Brahma.—The manifested creative part of Brahm, deified as the Creator; Being. From this creative potency issue—

Vishnu.—The beneficent part of Brahm; the Good pervading the universe, deified as the Pervader; and

Siva.—The destructive part of Brahm, deified as the De-

stroyer; the evil spirit; the evil element arising from the unadjusted ends of good causes.

Brahma, Vishnu, and Siva form the Trinity of the Whole—Brahm. From these three potencies, arising from the One Absolute First Cause, the whole manifested universe evolves in successive causes and effects of causes.

The question often arises, What caused the Absolute Whole to divide itself; or how was it compelled to manifest itself? The Absolute never found itself "compelled." Such a supposition implies that there must have been a cause to compel, outside the First Cause. The term "Whole" implies not only the First but the All; and when we say the First Cause, we mean not only all that is known, but all that is.

It must be the nature of the Whole to manifest itself as well as to remain unmanifested; therefore, it has never depended upon another cause. The Whole is unconditioned, self-dependent, though its manifestations depend one upon the other. As to why the Absolute manifested itself, the same answer avails: The whole divine Essence is of its very nature manifesting and unmanifesting.

Thought is a manifested factor of the Absolute. The dust of the desert and the substance that forms the fine intellectual thought of the master scientists are both parts of the Whole, differing only in quality and degree, just as the delicate iris of the eye and the seemingly superfluous finger-nail are component parts of a man's body. The Absolute First Cause must not be regarded as "permeating" all things; it *is* all things in one Whole.

DEPARTMENT OF PSYCHIC EXPERIENCES.

[It is our purpose in this Department to give a medium of expression for the many experiences of a psychical nature that are more frequent in every individual life than is commonly supposed. We shall also give any scientific conclusions that may be deduced therefrom. Such experiences are usually given so little recognition as to check the development of a naturally occult mentality; or when recognized, they are too often converted to the use of cults that are fanatical perversions of the subjective spirituality. On the principle that *all spirit is one*, we may gain a higher comprehension of this question with the understanding of spirit in the abstract rather than spirits personified. In giving these phases of mind the recognition which is their due, the habit may be established by which they will tend to repeat themselves and indefinitely increase. We hope to secure perfect accuracy in these statements, by which alone it is possible to preserve their scientific value. On these lines and for this purpose we ask the honest co-operation of all possessing information of importance to the world, and we hope those who can will send us such material as possesses scientific value in a true development of the psychic faculties of mind.]

A CLAIRVOYANT FEAT.

Reading the articles in the " Psychic Experience " department of The Metaphysical Magazine reminds me that I have had experiences of that nature that have been not only sources of wonderment to myself but so strange and incredible that I have seldom related them to others. There is one, however, that I will venture to narrate for the benefit of those interested in this Department.

In 1851, I resided at West Burlington, Otsego County, New York. One of my neighbors, Samuel T. Smith, had served in the commissary department of Sam Houston's army through the Texan war for independence. As a souvenir of this historic episode, General Houston presented Smith with a peculiar stone pipe, which Smith greatly prized.

One muggy May evening, Smith and I started on a fishing trip. To reach the pond, we had to pass through a swamp of three or four acres, which was wooded with heavy growths of alders and willows. There was much water, but a narrow elevation pro-

vided a sort of causeway extending through an arcade of willows. The swampy growth was so dense that it was always dark here, even on a bright, sunny day. On the night of our excursion the sky was heavily clouded and a thick fog was rising. Cutting a few poles, I left the swamp as soon as possible, took my lantern, and hastened to the fishing-bank, which was eighty rods away.

By that time it was very dark. I was gathering some wood for our fire when Smith came up disconsolate. Said he: "I have met with an irreparable loss! When coming out of that dark recess a limb struck my Sam Houston pipe, knocked it from the stem, and threw it somewhere among the tall reeds or into the water."

As Smith was speaking, I was conscious of an inexplicable perception (I hardly know what to call it)—a new sensation. I seemed to be on an elevation where everything was absolutely clear to me. I hastened away through the darkness, saying, "I will bring your pipe."

I do not know whether or not my feet touched the ground. I encountered no obstacles, though my path was densely wooded. Arriving at the causeway, I entered the swamp a short distance, stooped, and, putting my hand down among the weeds at the water's edge, found the pipe! I carried it to its owner, and as I handed it to him I felt the peculiar influence leave me. I strove to recall it, but in vain.

Smith was bewildered. Examining his pipe, he said: "Can it be possible that, with no light, you found my pipe in that dark swamp, when in the brightest sunshine I could not have located within five rods the spot where it fell?" W. P. SMITH, D.D.S.

* * *

A STRANGE OCCURRENCE.

Last Thanksgiving a few old friends were taking dinner together at the home of an elderly couple in Chicago. The conversation drifted toward psychic matters and "experiences." The host related an incident that happened in the "forties." The following details were published at the time, and were well authenticated:

In the early spring, Captain Dougald Stewart, a Scotch-American, with a small crew, was sailing to Prince Edward Island. One morning the mate, while passing the cabin, glanced through the window and beheld a man seated at the table writing. His appearance struck him as being unfamiliar, but, concluding it was

the captain, he paid no further heed until a moment later, when he met the captain coming from the farther end of the ship. The mate told him what he had seen, and, as none of the crew were allowed in the cabin, they proceeded together to investigate. They found the cabin unoccupied; but to their astonishment a sheet of paper lay on the table, the ink still wet, bearing the message: "Steer nor'west, for God's sake!"

Captain Stewart had been accustomed to strange experiences all his life, being gifted with "second sight," and he announced his intention of obeying the strange appeal. The mate, however, thought it was a trick, and called in the crew, one after another, commanding them to write the mysterious words, hoping by comparing the handwriting to discover the perpetrator of the joke. None of the sailors wrote in the small, clear caligraphy of the message; neither had any of them entered the cabin or left their post of duty during the morning.

The captain changed the course of his ship immediately, and the second day sighted an ice-bound ship lying off the coast of Newfoundland. Captain Stewart proceeded to cut the ice and liberate the ship from her helpless position. Her half-starved crew were taken on board and fed. Later, when the two captains sat together in the cabin, the master of the distressed ship said: "It is very strange, Captain Stewart. I never saw you or your ship before; yet it seems quite familiar to me." The mate, coming in, said with great excitement, "Captain, this is the man that I saw writing at your table!"

Captain Stewart was personally known to the writer, who witnessed strange phenomena in his presence. He was greatly respected, and looked a typical patriarch. There are several of his earlier friends still living that remember having heard the captain relate the above experience repeatedly. Their addresses will be furnished to *The Metaphysical Magazine* if necessary.

MARY S. FIELDING.

* * *

A REMARKABLE VISION.

One evening toward the latter part of September, 1896, I had been calling with my wife on some neighbors in the village by the sea where we spend our summers. Returning home at about 11 p. m., we were amazed to see the western sky brilliantly illuminated by what was undoubtedly a very large and disastrous fire. The night was tolerably clear and but few clouds could be seen.

As we continued eastward up the beach toward our home, we stopped occasionally to look back at the brilliant spectacle. My wife was much disturbed; but I assured her that, as we heard no alarm, the fire must be quite distant—probably below Rockaway Park, and possibly at Coney Island, five or six miles west of our village. Our cottage faces the west, and from a balcony leading off our bedroom the progress of the fire could easily be observed.

Before retiring I thought I would take another look, and stepped out upon this balcony. As I stood there, a neighbor and the watchman hailed me from below, making inquiries regarding the location of the fire. I repeated the statement previously made to my wife. At that moment I chanced to glance upward in the sky at about an angle of sixty or seventy degrees, and a small white cloud attracted my attention. Its outline seemed peculiar, and its shading in white and pink was also unusual. Suddenly this cloud assumed the perfect outline of an elephant. The phenomenon seemed so strange that I called the attention of the other men to it. Without any further hint on my part, they declared it to resemble the figure of an elephant most strikingly. The fire soon died out, and with it—in fact long before it—the image. No further thought was then given to the matter.

Next morning I took up my "Herald" and found the following headline: "The Elephant at Coney Island Burned." The "Elephant" was a large wooden structure, shaped in the image of an elephant and serving as a hotel attraction at that resort.

Incidentally I might mention that the main topics of conversation during our evening call had been telepathy and psychic phenomena in general. M.

[NOTE.—Mr. M.'s experience was discussed in our presence, and the theory was advanced that the cloud-picture was caused by both reflection and refraction. If the elephant-image had appeared on a cloud of irregular shape, such an explanation might be sufficient, because the outlines of a burning building are sometimes traced in fire, and this luminous pencilling might be mirrored on the sky as a mirage. But the fact is that the cloud itself was in the form of an elephant. Mr. M., by his discussion in the early part of the evening, was probably in an especially receptive condition. The minds of many people near the burning edifice were in a state of intense excitement and possessed with the one idea, uttered or unuttered: "The Elephant! The Elephant is on fire!" Noticing the reddened sky, Mr. M. mentally reached out to them and received their thought. Cloud-forms are hazy at best, and attain distinctness only from the mind of the observer. The elephant-cloud was doubtless shaped by the thought transferred to the mind of Mr. M.—Ed.]

DEPARTMENT OF
HEALING PHILOSOPHY.

[We invite contributions to this Department from workers and thinkers in every part of the world, together with information from those familiar with Eastern works containing similar teachings which would be valuable for reference. Well-written articles of moderate length will be used, together with terse sayings, phrases, and quotations adapted to arouse comprehension of those principles of wholeness and harmony on which the health of a race depends. The wisdom of the sages and philosophers of all periods and climes, as well as the most advanced expression of modern thought in these lines, will find a welcome in these pages. Co-operation of earnest friends in so brotherly a cause as this will result in a mighty influence for permanent good, physically, mentally, morally, and spiritually. Let us, therefore, in this attempt join hands, minds, and hearts, for a permanent healing of the nations by developing that degree of knowledge which shall make health their common possession.]

THE RELATION OF MIND TO BODY.

Experiences of anger, grief, fear, love, peace, sympathy, and the like, are contagious. A sentimental or emotional idea, a craze, or a fad, sometimes leads captive the entire social world. The spirit of war, revenge, patriotism, or peace, often seizes upon entire nations, and sways men like the grass of the field. Epidemics of disease frequently spread through whole communities.

History affords many instances of the power of great intellects to impress their leading characteristics upon an age or race with sufficient force to turn its efforts in new directions. An intellectually or morally great life always exerts a powerful influence upon the thoughts and lives of those who come in contact with it. It radiates psychical and spiritual qualities whose potencies do not cease with immediate effects, but, by co-ordinating with and modifying other forces, continue in operation through an endless chain.

The general structure of our bodies is largely determined by

considerations beyond the control of our faculties, in their ordinary range of exercise; for it conforms to long established and persistently cherished racial conceptions. Constituent cells and organs exist as bodies within bodies; each is endowed with specialized functions, exercised in conformity to the requirements of other organs and members, and quite independently of any conscious volition on the part of the person in whose service their activities are enlisted, and upon whose authority their existence depends. But the ego—king of this bodily realm—has power to mould anew, to quicken activities and to revitalize processes, by imparting life-giving qualities to the system. The ego may so assert itself as to pervade the whole complex bodily structure, and to polarize the atoms of which it is composed until they entertain affinities conducive to harmonious and sympathetic growth.

Emotional forces are just as potent to affect atomic, molecular, cellular, and organic conditions and relations within the individual as they are to change outward attitudes of society. Antagonism and agitation demoralize and dissipate the essential energies and interfere with healthy functional activities. But love and peace promote vital and orderly relations by encouraging harmonious and united action among the lower units of which the body is composed.

Every psychical centre is endowed with both active and passive capacities—to influence and be influenced by others. Each atom, molecule, and cell in our bodies responds, as a psychical centre, to forces issuing from other centres, representing various degrees of intelligence and intensity. In this way the power exerted by highly developed organisms is able to regulate and determine, to a greater or less extent, operations and relations of lower bodies—not merely by exercising a direct and perpetual control over them, but by awakening latent forces and thus inducing activity in the desired channels.

Vital tendencies of the lower orders of psychical centres in our bodies may be controlled and modified, either by our own efforts or those of others; and, as they operate within the realm of our subconsciousness, may be affected without our conscious knowledge. Our bodies, as collective groups of psychical centres, are endowed with powers which they exercise over us whenever we hold ourselves in a mood to accept suggestions from that source; but, as individuals, we are potentially free. Our lives can be

affected by external forces only in so far as we respond to their influences.

When we begin to assert ourselves as individuals, we meet an environment of opposing forces, or suggestions of resistance, that must be counteracted before we can realize a state of freedom. As a result of efforts in this direction, we attain an objective consciousness through which we recognize an outer world—that more immediate domain that is in a measure subject to our volition, and a larger world of nature that is apparently independent of our control.

In the struggle for freedom, it is first necessary to conquer those opposing forces that most intimately and obstinately beset us by establishing dominion over our own bodies. This can be achieved only by cultivating thoughts and emotions that tend to transform the bodily realm into a kingdom of orderly subjects, accustomed to obeying their ruler's will and co-operating with his efforts. Specific thoughts of disease, persistently held, either produce extraneous growths or lead to a degeneracy in organic types conforming to the morbid character of those thoughts. All discordant elements are like parasites on the organism, retarding or checking a free and spontaneous exercise of its normal capacities. If our prevailing characteristics of thought are healthy, positive, and vital, corresponding tendencies will be induced in the bodily centres. Every constituent part of the complex organism will perform its natural functions in sympathy with the will that dominates the entire system.

Our bodies are reservoirs of expressive energy. They may be made either invaluable allies or obstinate opponents. Thus we may surround ourselves with "body-guards" of willing friends or determined foes. If we cultivate states of anger, worry, fear, morbidness, or discontent, the psychical centres of our bodies become charged with the resultants of these emotions; and they will surely react upon us sooner or later. We may be suddenly seized with a fit of anger that attacks us from the ambush of this bodily storehouse of psychic forces, where we have long harbored it unawares. But, if we live habitually in the higher realms of consciousness, where love is the supreme law, the psychical centres of our bodies become so permeated with vital and beneficent energy that their reflex influence tends to strengthen and confirm our very attitude. "To him that hath shall be given."

Memory is the reflection of specific experiences that have been

registered in this psychical repository. Whatsoever we sow in thought or emotion lives not alone in its effects upon other human lives, but in that great psychical treasury—the so-called material world, especially in our own bodies; and we shall reap its reaction in due season. Every hateful thought returns like a boomerang: but friendly thoughts create for us friends, both within and outside our bodies. The resultant of every good thought is treasured within our bodily kingdom, waiting to render our future sad or joyous. If there is a spiritual body, which remains as a temple of the soul after the transition of death, it must still retain this potency to affect our states of consciousness, creating for us experiences of heaven or hell. “Lay up for yourselves treasures in heaven.”

When we relinquish our hold upon the body, its individual particles, having no centralized attracting power to combine them, disperse and seek other affinities. The body can present a picture of health only when it is permeated with and polarized by the healthy, vital thought of an indwelling spiritual sovereign. If we loosen our hold, it degenerates into an ill-governed kingdom, where internal dissensions and rebellions arise which, unless subdued, will in time destroy and expel their ruler. But we need occasionally to relax our grasp of the body—in rest and sleep; otherwise habits of tension are acquired which cause friction or undue restraint and disturb normal functional activities.

A proper balance or poise may be destroyed either by excessive interference or by discordant internal relations. Objective consciousness results from concentration, and ceases whenever the ego subsides into passivity, as in states of subconsciousness, sleep, or hypnosis. Vibrations must be induced in the brain-centres of our bodily organisms, harmonizing with corresponding ones in the outer world, before we become conscious of that world as a fact of objective experience. In this way we use our bodies like an optical or a musical instrument—to establish communication with the outer world. Objective consciousness is the focusing point where the emotional intensity of the inner self (or ego) is exercised in harmony or unison with similar forces in its outer world. Within this focusing distance lies the subconscious, and beyond it the superconscious, realm; for consciousness is capable of expansion from the point of nothingness to infinity.

Disease is a spell wrought upon the mind by psychical influences centred within the body. Medicine causes the bodily

atoms to assume such altered relations as tend to promote psychical influences favorable to normal mental states. Our minds are so subject to suggestions from subconscious sources that any changes in the psychical attitudes of the constituent parts of the body produce, under ordinary circumstances, corresponding changes in our own states of consciousness. Medical methods proceed in the reverse order of natural processes. They approach the source of life from its outer circle of physical effects. Mental methods are incomparably superior, because they appeal directly to the ego, the rightful ruler of the entire bodily realm, encouraging it to assert its freedom and to govern instead of to be governed.

Self-healing is a difficult accomplishment, for auto-suggestion can only be practised during states of self-consciousness; and the very presence of diseased conditions implies that these states are habitually dominated by thoughts derived from lower sources. The process seems, therefore, like trying to "lift one's self by the boot-straps." But repeated assertions of the fundamental principles of health must in time effect psychical changes within the bodily organism that will exert a reflex influence upon their author with beneficial results, and, if persisted in, will in due time lead to complete emancipation.

We are all more or less influenced by forces that come to us from the relatively lower subconscious, or the relatively higher superconscious, realm. We may descend to a plane where bodily forces will assume the direction of our thought and produce experiences of sickness, pain, or depression; or we may rise above the level of ordinary consciousness, where higher forces will control and mould our lives. In the exercise of intelligence we yield to higher influences and realize the satisfaction of a free, spontaneous existence; for then we are no longer drawn down toward the physical pole of life, but up toward the spiritual. We become atoms of a higher body, in which perfect harmony prevails, because all are polarized by the spirit of Love.

FRANK H. SPRAGUE.

Love and self-forgetfulness are healing forces. . . . The thought of anything as a necessity always involves a fear lest we should fail of its possession. To the emancipated soul there is no such word as "necessity." Our resources are infinite, and consequently have no limitations. What is truly desirable is always within our reach.—*Charles B. Newcomb.*

THOUGHT SANITATION.

Thought produces an effluvium in the aura of the individual; the effluvial atoms are chemically allied to the brain by the cerebral action evolving them. When the thought habit is morbid, a morbid aural condition results, the minute particles being absorbed and re-absorbed mentally—to be digested and redigested cerebrally. A vitiated organism is the inevitable consequence.

Sedentary habits invite mental disease for this reason. The aura should be thoroughly purified from time to time by recreation and complete change of thought. The inebriate is inebriate chiefly because his thoughts linger among his cups; the libertine is a libertine for similar reasons, and the criminal continues a criminal because he is compelled to secrete his crime in the cells of his brain for fear of the law. It is thus clear that the evil of disease and the evil of immorality are closely analogous, both being dependent upon thought conditions.

Monomania is another form of mental derangement due to a parallel cause. The versatile character of mind demands a versatility of diversion. Because of this fact, able thinkers habitually relax their faculties from the labor of thought. Any hobby or fad, however innocent in itself, may induce mental deterioration if inordinately pursued. Avarice will result from continued acquisitive habits. Popular games will develop into barbarous amusements. Insanity is due to morbidness in mental pursuits; and these functional disorders are psychologically conveyed from parent to child.

In this age of activity, every precaution should be taken to protect the young from extremes, which invariably lead to excess, and which militate against mental and moral stability.

PAUL AVENEL.

ONLY A DREAM.

Fight not against thy sins, my child!
Better remember what thou art—
A soul, joined to the living God:
His offspring, from whose boundless Heart
Forever flow into thine own
Strength, wisdom, truth, and love supreme.
When thou rememberest this, dear one,
Where are thy sins? Thou didst but dream!

MARY PUTNAM GILMORE.

SUGGESTION.

To many, the term "metaphysics" sounds indefinite and transcendental; but the laws of being are hidden only through erroneous education or incomplete thought, not because they are incomprehensible. Of what value would it be to devote time and money to present a subject that could not be understood? The desire for something better than we have formerly known proves that something better exists, and that by diligent search it will be revealed to each and all. The principles and truths of life will not be disclosed through any supernatural agency, but by and through our knowledge of natural law.

Jesus never acted contrary to law. He knew the law, and had sufficient control over mind and the inherent forces of his being to manipulate and direct them. These principles, when understood, may be applied to every-day life and all human interests. The healing power of mind is a field of usefulness that all are free to examine and investigate. Harmony is the keynote of being, and all who suffer may derive incalculable benefit by a thorough knowledge of metaphysics. The most advanced thinkers of our day are expressing mature thoughts upon occult subjects, and attention is attracted to a suggestion of helpfulness in all directions.

All that aids to a knowledge of self is of the greatest importance, for when each man knows himself as he truly is, and understands the truths of being and the principles of life, he will live nobly and unselfishly; he will most effectually accomplish the special work designed for him. As we ponder the sublime problems of the inner life, we can only wonder how the scales of ignorance could have blinded us so long; how, when the Science of Being is so simple, so beautiful and attractive, we could have failed to realize this—the so-called silent side of life. Instead of seeing our friends as personalities, and describing them according to dress, form, manner, etc., we will learn to look beyond, and, without ignoring the physical, will see the real man, his soul attributes or life principles—the real "temple of the living God"—which are externally manifested through the instrument of physical form.

Metaphysicians have given much attention to curing disease, recognizing that through the law of harmony all good things come, while discord hinders and perverts naturally beneficent forces. It seems as if the teachings of metaphysics shall supply the missing link in education, and suggest how we are to bring

about harmony where inaction, inattention, or discord has prevailed. How gladly will these truths be welcomed when we realize that the study of principles will aid the race in its aspirations toward the higher planes of manifestation, and help also to unfold man's best gifts, which, through a system of wrong thinking, have long been hidden!

In the past we have been in bondage to our own mistaken thoughts. In order to become released, and to grow (as all nature does) from within, we must free ourselves from all prejudice or preconceived notions and become as little children—mentally receptive to this grand influx of advanced thought.

F. J. H. MOROER.

The mere simple self-closing of an injured vessel and the stoppage of bleeding are a highly important process. How gradually the stream of blood into the injured vessel takes another direction and thereby relieves the pressure upon the wounded parts; how the coating of the vessels gradually draws itself together; how by coagulation of the blood the peculiar form called "thrombus" arises; and how peculiar processes of vegetation are set up, by the influence of which (without anything of all this coming to consciousness) the closure of the wound is finished, while at the same time wholly new conduit vessels are formed and the course of the blood, perhaps quite interrupted in the injured part, is in this way perfectly restored—invite the most multifarious reflections; . . . and, in saying that it is the highest commission of science to penetrate consciously into the depths of the unconscious soul-life of the world, I may add that it is particularly the task of medical science to follow these unconscious curative movements and to bring them to the clearest knowledge, that they may be as far as possible intentionally furthered, in suitable cases imitated, and especially occasioned.—*C. G. Carus, in "Psyche."*

"I don't say that this is genuine poetry—far from it; but there is an awful lot of common sense in it, and if you should ponder it for thirty minutes it wouldn't kill you:

Er sorrer comes a-growin' an' a-stickin' like er weed;
It's mighty hahd ter make it wilt an' drap;
Ef yoh nusses it an' ten's it, it am shoh ter go ter seed,
An' in no time dah you has a monst-ous crap."

—*New York Herald.*

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

BIBLICAL CRITICISM.

For several months a controversy not untinged with bitterness has been waged in the local pulpit and the columns of the religious press concerning the significance and character of the book of Jonah. The agitation was started by the Rev. Lyman Abbott, who succeeded to the pastorate of the late Henry Ward Beecher. In a recent sermon Dr. Abbott expressed the opinion that the "whale" story should not be regarded as history; that it is not verbally inspired; that it is merely a satirical narrative; and that its statements are made in the terms of Oriental imagery and should not be interpreted literally. In the light of modern archæology, it is surprising to find theological scholars disputing the meaning of this ancient record. The archæologic research of to-day has proved to the satisfaction of all advanced students that the story simply narrates Jonah's sojourn of three days while preaching in the interior of *Ni-mi* (the ancient name of Nineveh), an Assyro-Babylonian term meaning "monster of the sea."

Although this fact is familiar to many of the clergy, yet their religious affiliations prevent even those committed to the higher criticism from giving it publicity. Dr. Abbott, however, seems unusually bold and outspoken in his treatment of the Authorized Version. In handling the Bible as *literature*, rather than as a magic volume of plenary inspiration about which it is sacrilegious to ask questions, he has taken the right conception. It *is* literature, and as such of inestimable value. When read in this light, a world of good can be learned from it. Metaphysical writers frequently quote from its pages—not to authorize, but to illustrate their ideas; and such illustration is abundant in the sacred writings. To be complete and conclusive, the higher criticism must eventually adopt the metaphysical attitude.

"Verbal inspiration" is a frivolous notion. Inspiration is in *ideas*, not in words. God does not "talk;" neither does he think in Hebrew or

Greek. When Zoroaster said, "Be good, not base," his inspiration was just as divine as that of Paul when he said, "The greatest of these is charity." It is clear that each of the earlier books of the Bible was written independently of the others. The attempt to make them consecutive was the work of rabbis, who held literature to be superior to "prophecy." The pen of the scribe they declared to be more precious than the utterance of the prophet. The "Polychrome" version of the Bible now in course of issuance shows plainly that the original manuscripts, long since perished, have been added to and abridged by both scribes and editors. This fact alone is sufficient to discredit the claims of literal inspiration. Moreover, there is little in the ethics of the Old Testament, or in its exemplars, to commend it as divine.

Swedenborg's hypothesis of an internal sense is about the only one that can substantiate any specific divinity. There is an interior, receptive principle immanent in each human being—recognized by metaphysicians as the real ego—through which, when open to the divine influx, we are actually in communion with Deity itself. As for the books of the Bible, however, we have just such an Old Testament as Jewish rabbis prepared for us, and just such a New Testament as the Church of Rome has given us. This historic organization substantially accepts the higher criticism, exalting it as an authority over the Bible. Being itself the older paganism revised and named anew, it has a perfect right to do this. Even Augustine taught that Christianity is older than Christ. "I am amazed," says Michaelis, "when I hear some men vindicate our common readings with as much zeal as if the editors had been inspired by the Holy Ghost!"

Although Dr. Abbott's course is a radical departure from the usual pulpit methods of criticism, yet there can be no doubt that he has struck the right key—the Bible as literature, rather than as revelation.

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UPHOLDING LYMAN ABBOTT.

In a recent discourse in the Unitarian Church of the Messiah, New York, the pastor championed the cause of Dr. Lyman Abbott concerning the accuracy of the English Bible. The speaker remarked that the Christian belief did not come into the world as Minerva is said to have sprung from the head of Jupiter, and added:

"Christ and his disciples had no creed but that of 'love one another.' The Nicene Creed appeared three centuries later, and the factional fight

in Tammany Hall nowadays are as nothing compared to the bitter disputes and disagreements among the ecclesiastics at this great council of the Church. The Emperor Constantine, a murderer and roué, threw his influence to the side of those who held the divinity of Christ, and this doctrine became part of the orthodox creed of Christendom. The Apostles' Creed was promulgated in the fifth century, but was not the work of the Apostles. Indeed, no one yet knows who wrote it. The Chancellor of a leading New York university in a Sunday newspaper recently tried to trace this creed back to the time of Christ, but he is either guilty of gross misrepresentation or crass ignorance. The Athanasian Creed appeared in the ninth century, and evolved the doctrine of the Trinity. It was the work of theological dogmatists, and its tenets have no foundation in Scripture. The idea of the Atonement grew up from the crude notion of a compact between God and Satan, whereby the latter was to have the life of an archangel in return for withdrawing his sway from over this world. The truth is, neither Christ nor his disciples taught any of these creeds, and were certainly very heterodox, if measured by such theological standards. The Saviour's life was given up entirely to goodness, and his simple creed was love of God and service to man. Nearly all of the Church ceremonies, the Sacraments, the Eucharist, and the idea of holy water, can be traced to pagan sources. Even the doctrine of the Immaculate Conception was anticipated by the Egyptians, and one of the old Nile images of Isis and her child is to-day doing duty in a European cathedral as the Blessed Virgin and the Infant Jesus. The account of the separating of the sheep from the goats in the twenty-fifth chapter of Matthew sets forth the cardinal principles of character and conduct that shall govern in the Day of Judgment. The crucial test for entrance to eternal life given there is as to whether or not we have fed the hungry, clothed the poor, visited the sick, and served the least among the sons of men. Were Christ to knock at the doors of the various churches of New York to-day he would not be admitted to their communion and fellowship. He could not subscribe to their creeds, for they are foreign to any and all of his teachings."

* * *

INTERNATIONAL DIVINE SCIENCE ASSOCIATION.

The fourth congress of this Association will be held in St. Louis, Mo., from May 11th to May 16th inclusive. The meetings of this organization are in the interests of all schools devoted to the study and development of the New Thought, and an invitation is extended to all friends of the movement to attend. It is requested that those who purpose being present shall send their names and addresses to headquarters, 3360 Seventeenth street, San Francisco, Cal., in order that suitable arrangements for reduced rates may be made with general passenger agents of the different lines of railway.

FREETHOUGHT.

Whether we coincide or not with the grand inquisition for truth which characterizes this age, and especially this country, no one who has the happiness of his species at heart can do otherwise than rejoice at the free and fearless scope of modern inquiry. It has been to enter the realms of superstition and intolerance and scrutinize the devices by which the trick of the tripod was received as the voice of the Divinity and the sleight-of-hand of the magician as miracle. Of Freethought—whether right or wrong—it may be said that a free public judgment will approve the good and repudiate the evil, and if mankind are not sufficiently enlightened for that discrimination, then must they relapse under the guidance of systems which have made the wars, the persecutions, and the ignorance from which the world has suffered so much.—*J. M. Saunders, Ph.D., LL.D.*

* * *

BY THE SEA OF THE LIFE THAT WAS.

Pale dream of life e'er life began,
Pre-natal and forgotten days!
Wan ghost of mine own self—dwelt I
By unimagined ways?
Whose feet walked on that timeless shore
With me? Knew I my mother's eyes?
Or, pulsing on the soundless air,
Heard I my baby's cries?
Against a steadfast heart I lean;
With its true beat my own keeps time.
Did my still spirit know him not
In that oblivious clime?
Sweet faith and springing hope! Were ye
Dear guests of my unbodied soul?
I do forget me if we met
Where those pale waters roll.
O Love! that ope's the silent gates
And rends the worlds apart, that we
May have our dead again—did'st thou
Dwell not by that still sea?
Dear Love! was ever known a day
So uncreate that thou wast not?
God could not have it so; 'tis but
False memory hath forgot.

ANNIE SEARS ARNOLD.

PHOTOGRAPHING THOUGHT.

It may be rash to say that anything is beyond the photographer's art. But the communication just made to the Paris Académie de Médecine, by Dr. Baraduc, is so astonishing that, if he had made it before Dr. Röntgen had rendered his discovery public, very few people would have been inclined even to inquire into the matter. Briefly, Dr. Baraduc affirms that he has succeeded in photographing thought, and he has shown enormous photographs in proof of his assertion.

His usual method of proceeding is simple enough. The person whose thought is to be photographed enters a dark room, places his hands on a photographic plate, and thinks intently of the object the image of which he wishes to see produced. It is stated by those who have examined Dr. Baraduc's photographs that the most of them are very cloudy, but that a few of them are comparatively distinct, representing the features of persons and the outline of things. Dr. Baraduc goes further and declares that it is possible to photograph at a great distance. In his communication to the Académie de Médecine he relates that Dr. Istrate, when he was going to Campana, declared he would appear on a photographic plate of his friend, M. Hasden, at Bucharest. On the 4th of August, 1893, M. Hasden, at Bucharest, went to bed with a photographic plate at his feet and another at his head. Dr. Istrate went to sleep at Campana, at a distance of about three hundred kilometres from Bucharest, but before closing his eyes he willed with all his might that his image should appear on the photographic plate of his friend. According to Dr. Baraduc, the marvel was accomplished. Journalists who have examined the photograph in question say that it consists in a kind of luminous spot on the photographic plate, in the midst of which can be traced the profile of a man.—*London Standard.*

* * *

The truth, too sublime for vulgar conception, which had been taught arcanelly as the metempsychosis or transforming of the soul, was set forth by Paul as the "anastasis" or exaltation above the conditions of earth life. The final unveiling at the Mysteries disclosed to the clear-seeing spectator that same view and concept of immortality. "Happy he," says Pindar, "who beholds these things of the world beyond; he knows the purpose of life here; he knows the origin in God."—*Alexander Wilder, M.D.*

* * *

The fact that any persons or experiences have come into relation with us is sufficient evidence that in the equities of life we are to receive from them or to give, as a necessary part of our own development. In this thought we should welcome all alike, and thus find them to be friendly to us.—*Charles B. Newcomb.*

BOOK REVIEWS.

TELEPATHY AND THE SUBLIMINAL SELF. By R. Osgood Mason, A.M., M.D. 366 pp. Cloth, \$1.50. Henry Holt & Company, publishers, New York.

An impartial and unprejudiced account of personal experiences of a psychic nature that is coupled with a rational explanation of their *modus operandi* is somewhat rare in books of this class. Dr. Mason has collected a number of authentic phenomena, illustrating different phases of psychic action, many of which are familiar to metaphysical students while others will surprise even the oldest investigators. The author's researches in the psychologic domain embrace thought-transference, hypnotism, phantasms, prophetic dreams, etc.; and while his attitude seems to have been that of a conscientious truth-seeker, yet his experiments with "automatic" writing and drawing have led him to the conclusion that "different strata of consciousness most certainly exist in the same individual"—a fact that sufficiently explains the phenomena of "spirit" writing. Dr. Mason is a Fellow of the New York Academy of Medicine, and his efforts to bring his brother practitioners to a knowledge of man's spiritual powers are worthy of all praise.

PRACTICAL METAPHYSICS. By Anna W. Mills. 304 pp. Cloth, \$2.00. F. M. Harley Publishing Company, American publishers, Chicago.

The application of metaphysical principles to "healing and self-culture" is here shown in a way that indicates the eventual unification, on a common basis of truth, of the various schools that have grown out of the discovery of primitive mind cure. The doctrines upon which effective healing is based are clearly presented, and, barring a few pages in which emotional religion gains the ascendancy, they are comparatively free from theological entanglements. Those that are fond of dismissing the claims of metaphysical healing as "mere theorizing" would do well to read this book. The foreign edition (Brisbane, Australia) has a commendatory preface by J. P. Mills, M.D., that is not without significance.

THE CHARIOT OF THE FLESH. By Hedley Peek. 313 pp. Cloth, \$1.25. Longmans, Green & Company, publishers, New York.

Books of mysterious authorship, written or presented by a second or third party who acts as amanuensis or legatee of the individual responsible for the ideas, are becoming rather common. This fashion was set by Bulwer-Lytton, in "Zanoni," and followed by the author of "Eti-

dorhpa," recently published. A slight variation, however, from the usual mystic style is to be noted in "The Chariot of the Flesh," in which Mr. Peek gives many startling revelations confided to him by a Master who exacted a promise that they should not be published until after the death of their author. The work appears in the form of a novel, and many of the statements are metaphysically sound—though not all are new—while others are quite the reverse; yet, on the whole, the book is to be commended for its attractive style and sincere purpose. It is really the autobiography of an exalted personage, who gives interesting and instructive experiences on various planes of being.

THE ROSY CROSS. By Mina Sandeman. 264 pp. Cloth, 3s. 6d. Published by The Roxburghe Press, Westminster, England.

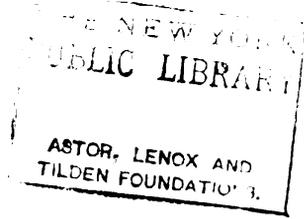
This work is dedicated to "all those who love animals, and also to those who strive to gaze beyond earth's misty veil," which is assuredly a growing multitude. The "other psychical tales," mentioned on the title-page, are by far the more interesting, as "The Rosy Cross" is a dreamy allegory that, despite its title, has no bearing whatever upon Rosicrucianism. The volume comprises five other allegories and a fairy tale; but the author kindly brings the reader back from the mists of dreamland to terra firma by a concluding "Tale of Mother Earth." Yet, in the midst of most enchanting environments, he is permitted to talk with departed spirits and other celestial beings. The philosophy evolved is pure and exalted, and the tendency of the book is to uplift and encourage the reader and to inculcate spiritual ideas.

THE MURDER OF DELICIA. By Marie Corelli. 274 pp. Cloth, \$1.25. J. B. Lippincott Company, publishers, Philadelphia.

This is a story of considerable power and interest, though somewhat out of the author's usual vein. It deals with social problems as they exist in England, where the vagaries of certain members of the aristocracy furnish a perennial theme for the satirist, the reformer, and the moralist. Miss Corelli's subject, therefore, is rather hackneyed, and her treatment of the question of "neglected wives" is hardly new; yet her vivid imaginative powers are successfully employed in enchaining the attention and sympathy of the reader.

* * *

Students of occultism that are especially interested in the metaphysical use of thought forces in business, art, health, or other practical affairs will be pleased with the "Occult Science Library," a new monthly publication issued by Ernest Loomis & Company, of Chicago. It gives rules whereby spiritual principles can be made effectively operative in daily life. Readers of Prentice Mulford's works will welcome the feature of silent thought-helps that are given free to subscribers. Per annum, \$1.50; single copies, 15 cents. (For sale and subscriptions entered by The Metaphysical Publishing Company.)



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SEERSHIP AND REVELATION.

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

“The spirit spake to him of everything.”

—*Philip James Bailey.*

Seership has been very generally supposed to be a faculty of second sight, a seeing that is beyond the common physical sense through some extraordinary addition to its powers. Its existence in actual manifestation has been accepted as a sublime fact, or decried as a senseless superstition, according as individuals were receptive or distrustful of matters beyond the ordinary ken. Witnesses have demonstrated it by incontrovertible evidence, and they who are of the spirit that denies have as forcibly exhibited its absurdity. The time was when they who believed were accounted sages and philosophers that loved and pursued the deeper knowledge; while some consider those wise and philosophic whose chief boast is to ignore the possible existence of such intelligence. We may not censure these for their doubts, however unreasonable; they have their place and use in the economy of things.

We all are seers who see the things for which we have our eyes open. Xenophon has preserved the account of a revolt of an Armenian king from his allegiance, and his subjugation again by Cyrus. The royal family became prisoners, and a council was held to determine their fate. Just then Tigranes, the son of the king, who had taken no part in the revolt, came home from a journey. He was able to persuade the conqueror

to relax in severity toward his father. Cyrus then demanded what price the prince would give for the ransom of his wife. "Cyrus," cried Tigranes, "to save her from slavery I offer my own life as a sacrifice!"

The generous Persian monarch at once set them all free, only asking help against the Chaldeans, a predatory people in that region. Every one was enthusiastic in the praise of Cyrus, extolling his wisdom, his forbearance, his mildness of temper, and his great personal beauty. Tigranes, among others, asked his wife: "Do you not think Cyrus handsome?" "Indeed," she replied, "I did not see him." "At whom, then, were you looking?" he asked. "At him who said that, to save me from slavery, he would ransom me by the sacrifice of his own life."

Thus the greater eclipses the lesser glory. However brightly the stars shine in the daytime, the light of the sun outdazzles their radiance. The wife of Tigranes was rapt from any contemplating of the Persian king and his noble qualities by the sublimer spectacle of her husband ready to give his life for her ransom from a terrible doom. The occult faculty of seership is analogous in its character. We need not consider it supernatural, except we understand this term aright as denoting what is more highly natural, rather than an endowment outside of the sphere of our humanity. The Divine alone is thus above and beyond; all else is in the category with us.

The power of beholding that the seer possesses is an attainment or inherent capacity uncommon in its scope or development rather than in its subjective character. We were reminded of this by observing a locust that had just come to its second birth from its former grasshopper-like mode of existence. There lay the former body as perfect and shapely as before. It had contained inchoate the beautiful creature that we were contemplating all the time that we had known only the coarse, dark-hued insect. Somewhat analogous to this is the faculty of the seer, which exists more or less dormant and imperceptible, until developed in some degree from its

sepulchral envelope. It had been hidden within the physical faculty of sight, away from our observation, till presently it extended itself into the foreground, leaving the commoner sense behind.

Viewing seership as an attainment possible to be acquired by artificial means, there have been many endeavors to gain its possession. In the Secret Rites of the ancient worships, it was the prize of those who passed the trials successfully. In the beginning of the observances, the candidates were styled "mystics," as being veiled from the former conditions of life; and at the conclusion they became "epoptæ," or seers, as now beholding the end of our existence and the divinity of its origin. We read likewise of others who followed a correspondent preliminary training, undergoing great mortifications of the corporeal nature, privation of common enjoyments, abstinence and special disciplines of great severity. When they are not carried to excess, such practices are often conducive to health of body and clearness of thought. Despite the protests and examples of eminent monks and ascetics, we may very properly enumerate with these preparatives the concurrent energy of personal cleanliness. For the heart to be freed from an evil conscience may be better, but in its own province we regard it as equally proper for the body to be cleansed with pure water.

Other agencies have been common that many may regard as equivocal or exceptional. Drugs were employed to set free the interior faculty and enable it to penetrate the region that is beyond the common eye. The famous "witch-herbs" of the Middle Ages—aconite, belladonna, digitalis, veratrum, henbane, fungus, and the juices of hemp and poppy—were favorite ingredients in these magic preparations. The shaman of the Mongolian tribes also has mysterious compounds; and the medicine man of the American forest finds aid in the fumes of tobacco, as the mantic of the Old Rites did in kykeon, narcotic draughts, and in the divine homa and soma, which were esteemed as the beverages of gods. The prophetic women at

Delphi caught an inspiration by means of a vapor coming up from the earth, and those at Brankhidæ from inhalations of gas from a stream of water. Benjamin Paul Blood, cognizant that "we are such stuff as dreams are made on," sought the occult knowing by means of anæsthetics. There were likewise arts akin to or identical with mesmerism that priests in the temples were wont to employ to procure knowledge that was otherwise unattainable. Some possessed the occult power fortuitously or by natural gift; some gained it by abnormal excitation of faculties of the mind, or from nervous disorder, and others by a clear vision incident to advancing years.

Our literature teems with examples of a sight interior and superior to the common visual sense. Such manifestations are by no means confined to the visionary and credulous, but are to be found among the cultured and critical. Nor do they consist of cases remote from one another, but are about as frequent as other occurrences. There is another peculiarity of equal note: Second sight comes unexpectedly, with every reasonable evidence of having its origin from some source distinct from the mind of the recipient. We may not, as lovers of the truth, relegate such things to classic story and garrulous phantasy, but must direct our attention to learning their origin, quality, and purpose.

↙ The memorable relations of Emanuel Swedenborg are already firmly established beyond the power of denial. It is known that he learned of things beyond common perception, which must have been imparted to him by personal beings with whom he was *en rapport*. Some of these—as, for example, his vision of the fire at Stockholm, which he, being then at Gothenburg, described as it was burning, and likewise his report to Queen Ulrika of her private conversation at Berlin with her brother—are too tangible and well authenticated for honest doubting.

An example of prediction that was amply verified is that of Colonel Meadows Taylor, well known in Oriental literature. While holding a subordinate place in the British East Indian

SWEDENBORG GAINED PSYCHIC FACULTIES
BY DRINKING MUCH COFFEE. THE
CAFFEINE IN COFFEE WAS A

service, he had won the friendly regard of a Brahman, reputed to possess extraordinary powers, who prophesied that the colonel would soon be recalled to England, and that he would return to India at a later period invested with a higher office. At that time there appeared nothing more improbable; yet it occurred exactly as the Brahman had declared.

During the closely contested presidential campaign of 1880, there lived a physician in New York of considerable notoriety as a seer and astrologist. A gentleman asked him one day which candidate would be elected. "General Garfield," he answered, and then added that he would be murdered while in office.

Impending and threatening dangers are often revealed by dreams, or by a subtle impinging of the consciousness. In 1842, the wife of Samuel Adams, a New York printer, dreamed that she saw her husband murdered and his body placed in a box as if for shipment. A short time afterward Adams was killed at No. 335 Broadway, by John C. Colt, the circumstances being exactly as predicted in his wife's dream.

The Egyptian prophet and theurgist, Abammon, denies that the faculty of foreknowledge comes from any condition of the body or acquisition by art, but declares that the soul, when liberated from subjection to the body in sleep, may receive such perception. In fact, the spirit at once pervades and surrounds the body to an indefinite extent, being much more than psychical in its essence and transcendent faculty. All spirits are, so to speak, in conjunction, as an ocean that surrounds the world. Each one has individuality, and yet is in intelligent communication with the others; and there is a common faculty of knowing that includes the future and the past within present time. There is something in this matter that is in analogy with transmissions by the electric wire.

Many years ago the writer was standing at the foot of a pine-tree that was in a somewhat advanced stage of decay. Suddenly he heard—or, rather, felt vividly conscious of—a voice, saying, "Step back!" He obeyed at once, moving

backward about eight feet. The next moment the broken top of the trunk fell exactly where he had stood, and with such force as to bury itself partially in the earth.*

The late Professor Tholuck, of the University of Halle, gives an analogous account of Doctor De Wette, the father of the "higher criticism," who has been described as the most unimaginative of men. Returning from a visit one evening, the doctor glanced at the window of his study and saw the room lighted. He had locked the door at leaving and placed the key in his pocket. Gazing in the profoundest astonishment, he beheld a figure, the exact simulacrum of himself, come forward and look out. Curious now to see the matter further, the doctor procured an apartment in the house opposite. He saw his double at work apparently after his own manner, going occasionally to the shelves for a book to consult and finally retiring for the night. De Wette hastened the next morning to unravel the matter. Upon unlocking the door of his study, he found everything exactly as he had left it the day before. Not yet certain of himself, he made his way to his sleeping-apartment. To his utter amazement he found that the wall had fallen upon the bed crushing it to the floor. The counterfeit De Wette had saved the life of the other. Professor Tholuck, relating the matter, added: "I doubt this no more than I doubt the God in heaven!"

Goethe relates that as he was once riding along a foot-path in dreamy contemplation he suddenly met his own figure, mounted on horseback, coming directly toward him clad in a

* All that I can say of this is that I know this voice not to have been any figment of my own thought. I did not imagine any possible danger. It was of the spiritual rather than the merely psychical entity—in no sense a phantasm, or artful work of the imagination, or outcome of the understanding. It was a being, or principle, closer to me than my own thought—a something of me, not myself; it may be God, a tutelary spirit, my own noëtic selfhood of and beyond me. The ear did not cognize it, but the sensorium did. It was an utterance none the less real because none of the senses recognized as corporeal had been the medium. Let no one be alarmed: they are gods to and with whom the word of God comes into form, and who speak the words of God. From fetish to archangel this is true. Hence I heard, obeyed without questioning, and saved my life from destruction that was immediately impending.

gray costume trimmed with gold. The apparition faded quickly, but eight years later Goethe found himself accidentally at the same place, mounted and caparisoned as he had seen himself in the vision. The future had effectually mirrored itself in the previous time.

In one of the favorite Hindu legends, it is declared that when Krishna danced with the Gopias his form was visible with each of them at the same moment. Somewhat of such ubiquity seems to pertain to ordinary human beings. We all behold as with our eyes the person of whom we are thinking. Much of what we see in our dreams is in a similar way a projection from our own consciousness. Nevertheless, we do not create all that we then see, nor everything within our thought. There is some extraneous influence.

Many persons exercise occult power purposely, or involuntarily in some great strait, by causing others to think of them, and even to see or hear them. When George Smith, the Assyriologist, was expiring in Northern Syria, a friend in London heard Smith call his name. Dr. James Marion Sims appeared to an intimate friend on the morning of his death and announced its occurrence. Anna Maria Porter, the author, gives the account of an old gentleman, living in her neighborhood at Esher, in Surrey, who used to visit her in the evenings, read the newspaper, and drink a cup of tea. One evening she saw him come in, sit down at the table, replying to no one, then rise and go away in silence. Fearing that she had offended him, she sent a messenger to his house. Word came back that he had died an hour before. Charlotte Brontë describes a call that the heroine of her story heard from a distance of many miles, and the answer that was also perceived. She declared to a friend that such a thing had actually occurred.

Dr. Trousseau, the celebrated French physician, could perceive intuitively the morbid condition of his patients, define the causes, and foreshadow the result. An English nobleman visiting him one day, he immediately depicted the symptoms and peculiarities of the ailment, declaring the cause to be a

lack of interest in affairs of every-day life. The Englishman disregarded the physician's counsel and died.

Lord Bulwer-Lytton, in two of his romances, describes the leading personages as encountering certain individuals and becoming impressed by the presentiment that their respective careers were in an essential manner interblended. Such concepts may be often phantasmal, but they are by no means always to be regarded in that light. The connection and communication of human souls tend directly to produce such an intermingling and to suggest the coming events to the clear-seeing.

When the body is in a state of profound repose, somnolent, or more especially when cataleptic, the mind or spiritual essence is sometimes more decidedly active with objects of thought, and may project itself toward other persons, not only exciting and directing their thought but actually producing a corporeal figure. Again, those that possess a developed faculty of second sight sometimes see the wraith or phenomenal form beside the material body. We may not doubt that many visions of the Scottish and other seers, or wizards, in which they professed to behold the simulacra of individuals, standing or floating in the atmosphere near them, were actual facts. That the apparition was often a presage of speedy death is not so very marvellous. Before the psychic consciousness of the doomed individual has been awakened in the matter, the spiritual essence may be apperceptive. The powers, forces, or invisible beings that are *en rapport* with it may have impressed the impending event upon the superconsciousness, and have produced an effect that the seer perceived, although the individual himself might be totally unaware.

It is not necessary to multiply examples. The facts are firmly rooted in the convictions of those who think deeply and seek reverently to know. All that we learn by corporeal sense and include by the measuring-line of common reasoning is certain to belong to the category of the unstable and perishing. The real knowledge is by no means a collection of gleanings

from one field and another, nor a compound more or less heterogeneous from various specifics, but an energy above all, transcending all, and including all. It pertains to the faculty of intellection rather than to the understanding; in other words, it is not a simple boon or acquisition from the region of time and space, but an inheritance from the infinite and eternal. Science, commonly so called, is concerned only with things apparent to the physical senses, and of these it attempts to build a tower of confusion into the sky—up to what is recognized as the Unknowable. But intellectual knowledge is from the superior fountain, and is the perception and possession of that which really is. It relies not on cerebration for its processes, but freely makes use of the corporeal organ for a mirror and medium.

What we really know, therefore, is what we have remembered from the Foreworld, wherein our true being has not been prisoned in the environments of sense; namely, principles, causes, motives—the things immutable. Love, which seeks pre-eminently the welfare of others; justice, which is truly the right line of action; beauty, which means fitness for the supreme utility; virtue, which denotes the manly instinct of right; temperance, which restrains every act in due moderation—such are the things of the eternal region which true souls remember in the sublunary sphere of the senses: and, thus remembering they put aside the aspirations for temporary expedients and advantages, choosing rather what is permanent and enduring.

Revelation, then, rightly understood, is the unveiling by which the mind is enabled to transcend the faculties of the external nature—the observing and reasoning powers—going from starlight into the sunshine. They sadly mistake who suppose that the Divine Being has hidden himself as behind thick curtains, and reveals his will or purpose by specific or arbitrary action. It is not the sun that veils his face in clouds, or hides himself in the darkness of night. On the contrary, the earth, turning away on her axis, conceals her lord from

view, and the clouds that she forms in her own atmosphere darken the day. We need but go above, as upon the summit of a lofty mountain, and we shall behold the sun still shining and his lustre unchanged. So God is ever imparting himself to his creatures, and according as we have eyes to see, so he is revealed. With such knowledge of the Omnific Cause, we may apprehend what is of providence and the divine activity in general.

The same holds true in regard to specific Canons and other reputed vehicles of divine inspiration. We may accept them relatively, prizing them for what they contain of the good and the true. What we are not able to apprehend is not a revelation, nor essentially sacred to us. Whether it is not intrinsically true, or whether we are simply unable to receive it, is a matter comparatively subordinate. We may not regard it as the province or prerogative of any man or concourse of men, however august or venerable, to mark out for us what to accept as divine revelation. A book that has been copied over and over again, with manifold liabilities to mutilation and corruption of the text, till criticism (however high and thorough) is inadequate to distinguish the spurious from the genuine, can hardly be esteemed as infallible. The utterances of individuals, however inspiriting, cannot well be superior to the person by whom they are spoken. We may, therefore, submit to no man's judgment, but let every one stand or fall with his own master.

Revelation is a state of enlightenment, not a receiving of special messages from Divinity. It is true that there are many utterances that seem to controvert this sentiment. We may set them down as coming from the deception of our senses. It is as if we discoursed of sunrise and sunset, which are only apparent occurrences, the actual changes being those produced by the earth itself. So, when a specific action is attributed to the Divine Being, it is nothing more than what seems to us as such, and by no means anything occurring around us. We may confidently presume that God is not far from any one

of us; that he is even now immanent in the very core of our being. It is our part in the matter to remove the veil from our own selves; to "anoint our eyes with eye-salve," that he may be revealed to us.

Let us not, like owls and bats, repudiate the existence of the sunshine and only consent to believe in midnight and twilight. We are endowed with a faculty that is capable of cultivation and development till we are able to receive normally the communication of interior wisdom, and to perceive as by superhuman power what is good and true as well as appropriate for the immediate occasion. This faculty may be regarded by some as a superior instinct, and others will suppose it to be supernatural. We need, however, both discipline and experience, in this as in other faculties, for our powers are all limited. It is more than possible, likewise, to mistake vagaries of the mind and even hallucinations for supernal monitions and promptings.

As we advance in years, we take on new relations with the universe. Doubtless there are latent faculties and germs of faculties existing in us, the presence of which has been hardly conceived. There is actually an instinct, a kind of fortune-telling proclivity, the outcrop or rudiment of a function yet to be more perfectly evolved. "Where Nature is," Aristotle declares, "there is also Divine Mind." Nature is not energy, but power—the capacity to evolve. It exists because of Divinity, and will so continue in operation until it has evolved that which is divine.

There are and will be intrusions into the history of this world from the realms beyond; and there will be, even if there has not already been, a sensibility to occult forces developed which will reveal many mysteries. Nevertheless, if we are so constituted as to be susceptible to states of spiritual exaltation, there are normal conditions for entering them. The intuitive faculty is the highest of our powers. Perfectly developed, it is the individual instinct matured into an unerring consciousness of right and wrong and a vivid conception of the source

and sequence of events. We may possess these by proper discipline and cultivation. Justice in our acts and wisdom in our lives are therefore of the greatest importance. These will in due time bring that higher perception and insight which appear to their possessors like the simplicity of a child, but to the uninitiated a miraculous attainment.

“All prophecy,” says Maimonides, “makes itself known to the prophet that it is prophecy indeed, by the strength and vigor of the perception, so that his mind is freed from all scruple about it.” Perhaps, however, we may not be quite certain whether the interior monitor is our own spirit quickened into an infinite acuteness of perception, or the Divine Wisdom acting through and upon us; nor need we be careful to ascertain, for the two are one. “Blessed are the pure in heart, for they shall see God.” They dwell in eternity, and live the life that is not amenable to the conditions of time and space; they are capable of beholding Eternal Realities, and abide in communication with Absolute Beauty, Goodness, and Truth; in other words, with God himself.

POTENTIAL ENERGY.

A CRITIQUE.

BY GEORGE M. FORTUNE.

The experiments that justify the atomic theory of chemistry or the undulatory hypothesis of light are but an ingenious extension of the more common processes by which the rudest affairs of daily life are conducted. We that are bound to the sordid demands of industrial life cannot think about these things except in terms of practical experience and by the exercise of whatever logical acumen we have wrung from our obscure surroundings. I beg, therefore, to apply this test to that particular conception of natural science called "Potential Energy," as formulated in our text-books and employed, with every assumption of correct construction, by the profoundest modern sages. John Stuart Mill says ("Logic," p. 282):

"The mutual interchangeability of the forces of nature, according to fixed numerical equivalents, is the part of the new doctrine [the conservation and equivalence of forces] which rests on irrefragable fact. To make the statement true, however, it is necessary to add that an indefinite and perhaps immense interval of time may elapse between the disappearance of the force into one form and its reappearance in another. A stone thrown up into the air with a given force and falling back immediately will, by the time it reaches the earth, recover the exact amount of mechanical momentum which was expended in throwing it up, reduction being made of a small portion of motion which has been communicated to the air. But if the stone be lodged on a height, it may not fall back for years, or perhaps ages, and until it does the force expended in raising it is tempo-

rarily lost, being represented only by what in the language of the theory is called 'potential energy.' The coal embedded in the earth is considered by the theory as a vast reservoir of force, which has remained dormant for many geological periods and will so remain until, by being burned, it gives out the stored-up force in the form of heat. Yet it is not supposed that this force is a material thing which can be confined by bonds, as used to be thought of latent heat when that important phenomenon was first discovered. What is meant is that when the coal does, at last by combustion, generate a quantity of heat (transformable like all other heat into mechanical momentum and the other forms of force), this extrication of heat is the reappearance of a force derived from the sun's rays, expended myriads of ages ago in the vegetation of the organic substances which were the material of coal."

The foregoing is beyond criticism in the matter of perspicuity, and it successfully guards against the danger of attributing material qualities to force. However, the fact remains that Mill's conception of potential energy involves that of the temporary destruction of a definite quantity of force by abstracting it from the sum of active physical energy, through an unlimited period of time, until its return by liberation to a like condition with that from which it set out. Mill does not content himself with merely asserting the reappearance of forces in subsequent times like those to be observed in the beginning. If that were all he meant, his sentence would have no special significance and potential energy would be a meaningless phrase. But he takes special pains to tell us that the forces stored up in the consolidation of the organic substances of which our coal-beds are built are the same forces that are liberated when that coal is consumed in the furnaces of to-day; also, that there is such an identity between the force with which a stone is hurled into the air and that which brings it back again as requires a special term with which to express that identity.

This view of the case may be correct; but if these propositions are true, many cherished postulates upon which the entire fabric of experimental science rests will have to be modified, if not entirely relinquished. If a stone that is hurled into

the air must return to the earth before the equation of energy is complete, the first law of motion needs overhauling. This law, as applied to the instance in question, is that the stone will continue uniformly in a right line until interfered with by some other force. If the interference be sufficient to overcome its motion entirely, the equation of action and reaction is complete; so that the amount of gravity expended in arresting the motion imparted is precisely equal to the projectile energy. The cycle is then complete, whether the stone return immediately or whether it be lodged upon some intervening ledge for ages. If, however, it return to the earth, the series of phenomena set up by that return is entirely distinct from that which attended its upward motion—no more dependent upon the force that hurled it into space than if it were a body coming from some interstellar flight within the circle of the earth's superior attraction and falling to the ground.

Suppose a stone of like size and specific gravity, dislodged from its primordial position, were to fall at the same time from a like height with the stone that had been thrown up from the earth—would not the same result follow in both cases? If, in the first instance, there were a counter projectile force behind it of which its return is a necessary complement, what is the equation that is completed by the fall of the second? Is not the fall of both the result of gravity, without reference to any antecedent conditions or vicissitudes that may have brought them within the range of its operation? Are not the results, whatever they may be, the product of gravity into the mass? If action and reaction are equal now, when were they unequal? Can there be conservation without continuity? Can we conceive of force as existing and yet lost?

If such is the fate of potential energy as applied to molar motion, it can hardly be said to fare better when molecular motion is under review. Before passing to that question, it might be well to consider the assumption of Mr. Mill (who, in this regard, is in perfect harmony with the great body of experimentalists) that the sun is the source of all terrestrial mo-

tion. In the extract already quoted, Mr. Mill says that the coal-beds are the deposit of the sun's rays, expended "ages ago in the vegetation of the organic substances which were the material of coal."

At this point I wish to call attention to the Nebular Hypothesis. If this well-known theory is worthy of the confidence reposed in it by thoughtful students everywhere, the sun is by no means the fountain of all terrestrial energy. Taking it for granted that, within our solar system, the sun is nearest of all the group to that primordial condition indicated by "nebular," and the moon, together with other like fluidless orbs, farthest from it, then, until the earth shall have reached a state similar to that of the moon at the present time, cosmic energy will continue to play a part by no means inconsiderable in the phenomena of terrestrial motion. Seismic disturbances are of cosmic rather than solar origin. The same may be said of volcanoes. The very fact that there are gases and fluids to be affected by the sun's rays attests the presence of valuable residues of that nebular condition from which the earth is receding, as its gases slowly liquefy and the fluids crystallize until, like the moon, the earth's volcanoes shall yawn to cold, dark chasms of long-extinguished fires, and the oceans shall have lashed themselves to solidified quiescence, and the atmosphere, receding from the surface, shall have left the world a voiceless Golgotha.

Even chemical phenomena are frequently the expressions of cosmic energy as well as of solar motion, the sun in such cases supplying only the conditions of molecular redistribution. The difference between a gaseous and a liquid state, or a liquid and a solid state, may be expressed in terms of cosmic energy, however much this may seem to be contradicted by the melting of ice and the evaporation of water by the sun's rays. Why has the earth an atmosphere and the moon comparatively none? Why is the earth covered by water to the extent of three-fourths of its surface, while the moon has none—or the very least appearance of water? Is it not conceded by

all evolutionists that this and other like incidents in the form of the earth's elements are the result of cosmic energy, if not entirely yet as an appreciable factor in the phenomena of terrestrial redistribution?

Mr. Mill states, in his illustration taken from the coal-beds, that the burning of a piece of coal to-day is the liberation of an energy that has been lost for ages, having been locked up in the vegetation of the material constituting our coal-beds. Two factors are involved in the cycle of phenomena mentioned by Mill. The first is that of the growth of vegetation, and the other that of its decay. These factors are supposed to sustain the same relation to each other as evolution and dissolution. In the growth of vegetation is involved the re-adjustment of molecular particles, held together in a state of comparatively unstable equilibrium that they may re-combine with other elements in a state of comparatively stable equilibrium; in other words, there is a concentration of matter and a dissipation of motion. Now, the motion involved in this consolidation of matter equals the energy parted with in the form of heat, etc. There is no residuum of energy that requires a future process to render the equation complete. The fact that there are secondary processes that may indicate a reverse order of phenomena in no wise impairs the integrity of the theory of evolution. Whatever reverse processes there may be are entirely subsidiary to the principle of evolution, and by no means suggest an exception to the rule unless we are prepared to surrender the doctrine of the persistence of force, and indeed of evolution as well.

With every addition to the concrete mass of vegetation there is a transformation of a corresponding quantity of motion. Here, as before, the equation is complete, and there is no need to evoke a supposed "lost energy," however temporary, in order to supply a fancied deficiency. Through every moment of the structural state there must be such a complete counterbalancing of all the forces of which it is the expression as to preclude the possibility of an unemployed

residue. So long as there remains a residuum of force, the equilibrium (toward which all motion tends) does not exist, and the readjustment within the limits indicated by the surplus energy must progress until the equilibrium shall be established. The theory of evolution, with equal coherence, leaves no ground for potential energy in the phenomena of dissolution. Herbert Spencer says ("First Principles," sec. 179):

"In organic dissolution we have, first, an end put to that transformation of the motion of units into the motion of aggregates which constitutes evolution, dynamically considered; and we have also, though in a subtler sense, a transformation of the motion of aggregates into the motion of units. Still, it is not thus shown that organic dissolution answers to the general definition of Evolution—the absorption of motion and the concomitant disintegration of matter."

The burning of coal comes under the meaning of the last sentence. Mr. Spencer clings with unswerving resolution to the assumption that dissolution is not the restoration to activity of a previously lost force, or anything of that nature. He insists that, whatever else it may or may not be, it is the mutual interchange of relations between forms of matter and modes of motion. Reaction here, as elsewhere, is equal, opposite, and indeed instantaneous. If theological speculatists insist on substitutionalizing intellectual conceptions, science is not wholly freed from the ghosts of personified agencies. Law and force are sometimes conjured with by injudicious agnostics, as angels and demons are frequent in the phrases of the Gnostics. There can be no harm in symbolizing the spiritual conceptions of the moral world, provided we always see them as symbols and do not bow down before them as realities. Neither is there harm, but only help, in using phrases to indicate abstractions in our processes of physical generalization, provided we keep distinctly in mind the difference between an abstract conception and a concrete reality. We owe experimental science a debt of gratitude

beyond computation in that it has contributed so effectually to the dissipation of the fogs of superstition that have obscured the light of truth. Nevertheless, all the good it has ever done will not excuse one false step in its inductions or an inconsistency in its theories.

HERMES, TRISMEGISTUS, AND "BEING."

BY C. H. A. BJERREGAARD.

The most interesting "storm and stress" period of human ideas lies in that cycle of five hundred years that begins two hundred and fifty years before Christ and ends as long after. In the first half, most of the ideas are born that even to-day rule the civilized world. In the second half they fall from their high place and enter doubtful connections, like the "sons of god and the daughters of men" of old. Hermetic philosophy and the mythology of Hermes, in the forms under which they are known to us, originate in the second half. Hermes, as a god, is as old as the Pelasgic tribes, and his office is clearly defined before the times of Ionians and the Doric tribes; he is, therefore, interesting to us because the growth of the Hermetic conception shows what originally lay concealed in the idea connected with Hermes as a god. If we study the transformation of the myth from its origin to the last days of its supremacy, we get a good idea of the conception of Being that was veiled under the various names of Hermes; and if we follow the philosophy of Hermes Trismegistus back along the notions of the god Hermes to the Egyptian Thoth, Tauut, or Tat, we shall see the same thing in a different presentation.

The original idea of Hermes was ithyphallic; he was a god of fertility, a bestower of flocks; hence, pre-eminently a country god. It was from the Pelasgians that the Athenians learned to make the four-square Hermaic pillars, so common in early Greece, and which also the ancient Arabians set up everywhere. The square stone was the primitive symbol of several deities—in Greece not only of Hermes, but also of the celestial Venus. It is interesting to combine this idea of the square

(of four) with the square temple of ancient worships; for instance, the square temple between the paws of the Sphinx,* for it leads us from an external symbol to one more living, "the place of the gods," "the mundane house of Horus," our own body as the temple of Being, and thus to the idea of Being as the Human, the World, and the Divine—its three most emphatic manifestations. It is also interesting and important for a study of the mythology of Hermes as a form of Being to notice that the old Pelasgian or primitive idea of Hermes was probably the same as the Druidic Mercury. We are thus brought back to an age of original ideas, and only in such an age can we learn what an unsophisticated man thinks.

There seems to be a strong contrast between his office as god of fruitfulness and that destructiveness of which presently I shall speak. But the metaphysical mind will have no difficulty with the logic or lack of logic in Hermes's character and his seeming moral insincerity. It will appear from what follows that Hermes does not belong to a sphere of Being that the human mind can grasp in one thought; nor is he subject to the so-called moral laws, for they relate to man's world and not to that of Spirit. The world of freedom is the world of Hermes. To our world, that sphere seems arbitrary and absolutely illogical; but such is the order of existence. No lower degree can comprehend a higher, though it may well apprehend that the lower is a symbol, or in part a representation of the higher. The world of freedom has its own centre, and in that gravitates into a far larger and richer world than ours—in the main a world of necessity. Hermes is a partial revelation of the order of that larger world, and he can be understood only where that world is self-revealed. The Hermetic saying, "As it is above, so it is below; as it is below, so it is above," is true esoterically, but not exoterically. It is a sentence as difficult to understand as Hermes himself, unless "the eyes are opened." The key to the seeming con-

* See my article, "The Sphinx and 'Being,'" in *THE METAPHYSICAL MAGAZINE* for March, 1897.

tradition and insincerity of Hermes is found in the mystic law that our life is commensurate with our death. A modern Hermetist, Dr. W. P. Phelon, has put it thus (“Hermetic Teachings”):

“Learn to suffer, in order to become impassive.
Learn to die, in order to become immortal.
Learn to abstain, in order to merit possession.”

Modern scholars explain Hermes, as they explain so many other gods, by means of their favorite doctrine—the struggle between darkness and light. Hermes is the attendant upon the sun-god, hidden during the night and winter among the souls of the dead; the departed light; the giver of dreams; the ruler of the dead, etc. Kuhn, in his famous “*Entwickelungstufen der Mythologie*,” found the specific place of Hermes in the greater Solar-hero theory, which nowadays is used to explain everything mythological. It must be said that Kuhn has done some valuable work, for Hermes is undoubtedly the type indicated, rather than the Solar-hero himself. Kuhn connected the Greek Hermeias with the Sanskrit Sarameyas, and comes to the conclusion that they are identical. In the Rig Veda there are two Sarameyau—two dogs guarding the road to the abode of the dead and acting as messengers of Yama, the ruler of the dead, carrying the souls, etc. There is a striking similarity between the name of one of these dogs and that of Cerebus, who also acts in that capacity. Hermes, too, is associated with the adventures of all the Light-heroes, and is conductor of the dead, messenger of the gods, etc. The identity of the two seems firmly established. But what do the dogs represent? What is conveyed by the symbols—messengers of the god? And what is meant by being a conductor of souls to the underworld? According to the favorite doctrine, already mentioned, Hermes is connected with the Wind, and the dogs represent the evening clouds, which are servants and messengers of the setting sun. Her-

mes's name, "he that moves," and the winged shoe support the theory. The dead souls carried are the waning day.

If by the Sun-god we understand Being in manifestation of light, and the sunset as those peculiar dark hours of vastation that come upon us from time to time, it is not difficult to conceive Hermes in the rôle of attendant upon the Sun-god and as undertaker of the departed daylight. It is night and sleep that do away with want and restore waste. In the oblivion of death the mutabilities of life vanish. In the dusk the gods go down in Ragnarockur, but rise again with the regeneration of day. In vastation we are in communion with the Eternal. Vastation is the same as dreamless sleep—some call it death, but it is really Life. A seed "dies" in the dark earth, but it revives in the fresh sprout and lives a new life in the light of another sun. Hermes manages death and life in their initial steps. Being is the essence of both.*

From the Rig Veda idea of Hermes we naturally turn to the Homeric, but find ourselves in a radically different atmosphere. From an outdoor religion, which finds its symbols for Being in clouds and solar phenomena, we come to a sphere that is thoroughly human, "something like myself," which was the power that the Greek saw everywhere. Homer's hymn to Hermes ascribed his birth to Maia, "the nursing mother," and he was born at night. In this there is a great symbolism. Long ago scholars saw that Hermes resembled the Cabbiri, those mysterious deities that always appeared in pairs, male and female, like Uranus and Gæa, and Kronos and Rhea. The female is often both mother and daughter, and the male is often both father and son. Hermes is often so associated with Hephæstus; they take each other's place, exchanging both personality and office. This transmutation of forces, the Cabbiri nature of Hermes, is expressive of his illusory origin—from Maia, a nymph; a mood but not a fact; manifold but without moral character.

* See my article, "Death and 'Being,'" in THE METAPHYSICAL MAGAZINE for June, 1895.

When the Greek makes Hermes a personification of the wind, or of the ever-changing human personality, objectivity is not thereby declared. Hermes chooses the wind as the most expressive symbol of his own restlessness—as an emblem of his everlasting search for higher harmony. He declares thereby that he has no resting-place here, and that the music of his soul that he tries to express can only interpret itself in a song like that which entranced Apollo and was accompanied by a lyre made of reeds through which Pan breathed the longings of his soul. The Greek god is made in the image of a Greek. He is thoroughly personal. He is rich and harmonious; but his harmony is human, and only in Being by proxy.

The word "Hermes" may be derived from various roots. Perhaps the simplest way to account for the name is to derive it from "earth," which derivation is supported by the Pelagic idea of Hermes as the god of fertility, the god "that opens." Another derivation would make his name mean "the Hastener;" the "one swift as the wind;" the "one that moves." Hermes represents the instability of things; and, as the heart-beat in organic creation, he keeps it from stagnation. The atmosphere is more turbulent and unruly than the rolling sea, because at all times and places it is striving after a uniform temperature, weight, and density. "He that moves" in the air thus resembles man, perpetually striving for rest but never finding it, for such is not the nature of things. Things are unstable, that man may learn that Being is behind them and is the only and true Reality.

Hermes is full of tricks and pranks. He is the Irony of life. Like the winds, he moves everything. The winds now brush the heather upon Jutland's sandy plains; then, softly murmuring as "the minstrels of the sky," they touch the tall palms on the Amazon or howl over Siberia's snowfields; now they go trembling through the organ-pipes of the great cathedrals, or silently creep in upon the Eternal City; again, they shower rain and fruitfulness or distribute the seeds of

plants on otherwise inaccessible places, and blow where they list. We do not always understand the blessings that come upon the wings of the wind, and we are apt to call Hermes a thief and a fraud. Even the great gods suffered from his thievish propensity. But there is a law and an order in all this seeming arbitrariness, and that law and order are Being. The winds, we now know, move according to fixed laws, and meteorology is a science. The ancients also knew this. Hence at Sicyon, for instance, an altar was erected to the winds, and at night, once a year, offerings were made. Only once a year they sacrificed, because men feared the great Being whom they could perceive but rarely, and at night because that time, as the most mysterious, seemed the most fitting to the nature of Being.

We learn from Homer that Hermes was born at the peep of day—there is always a breeze at that time. At noon he played the lyre of his own invention and accompanied himself therewith as he sang a strain of unpremeditated sweetness. Was that the soft south wind, Notus, at Athens? At evening of the same day he stole the oxen of his half-brother, Apollo, and lied about it. Like the fire, which at its first kindling steps out with the strength of a horse from his prison, so the wind may freshen to a gale before it is an hour old and sweep away the mighty clouds of rain. The wind penetrates everywhere, whistles through holes and crannies, and plunges through dale and valley, laughing mockingly at the mischief it has done. Who cannot see the sly nature and the jokes of Hermes in these traits?

We have now two definitions of Hermes, both of universal import. He is Generation and "he that moves," both of which conceptions convey the idea of something unstable, or transitory. His innumerable names all easily arrange themselves under either heading, thus proving the correctness of the definition. In reality, the two definitions are one.

When we now inquire about the relationship that exists between these conceptions, or, rather, the one central idea

conveyed by Hermes as a symbol—the unstable, the transitory, the transient—and Being, we can readily see that Hermes must represent some form of Being that is rather a phantom, or a reflex, than a reality. In many ways Nature is such a reflex, but in some essentials she is too real to be called merely a reflex. The human personality answers the case better, for it seems to have no end of its own, but is simply a messenger, unstable as the wind, and is only an attendant upon the Ego, the Solar-hero. I look upon Hermes as a symbol of personality. Human personality, we all know, is as unstable as water in motion. Wonderful as it is, it is nevertheless an unreality; something that has no value in itself, but serves as a way or method of manifestation for Being. Hermes has only the temporary reality of personality—to-day one, to-morrow another. But he is the eternal law or order in those changing features; hence his insight and his fascination over unsettled souls. He dazes them by divine superiority to details of life, and the heavenly glow upon his face left as a memorial from the high places whence he came. This mystery is evident in the Hermes recently found at Olympia and attributed to Praxiteles.

If Hermes symbolizes the ever-fleeting character of human personality, does he not also become a symbol of an ever-varying motion in the Macrocosm? I think so. The ancients spoke of the world as a great animal, and we can readily transfer all the characteristics of human personality to the greater personality of the world. And that world is no more stable than our microcosmos, for differences in minutes and æons count nothing in the eternal Now. Says Shelley, in "Hellas":

“ Worlds on worlds are rolling ever
From creation to decay,
Like the bubbles on a river,
Sparkling, bursting, borne away.”

In the Praxiteles Hermes there is an indescribable melancholy, a seeming consciousness of his office in its deeper and

graver aspects. Constant communion with the "passing show" makes him sad. I can understand why Praxiteles made Hermes such a handsome man: all the best there is in humanity is needed to make people understand that he that destroys so much is himself a type of a reality that he desires to substitute for the evanescent. He himself is a promise, a sign, a symbol of Being.

When Hermes stole the cattle of Apollo in Pieria he had recourse to a trick to cover the deed. In Shelley's admirable translation of the Homeric hymn:

" Backward and forward drove he them astray,
So that the tracks which seemed before were aft,"

—is an accurate description of the action of the wind when compelled to move in circumscribed places. Around street-corners and in court-yards no one can tell the direction or purpose of the wind. We know it is "stealing" our quiet, our goods, or our cattle, but cannot tell which way the thief comes or is escaping. But we know that a great commotion, a trembling and restlessness, is about. In "fear and trembling" we receive the visit of the Spirit. Outside we see motion; inside we feel the fire of Divine descent. The Heart of Things does not know rest, and all appearances are full of Irony:

" I woke—and heard the night-wind creep
To lean against the pane;
The branches quivered in their sleep—
Then it was gone again.

* * * * *

" O wanderer of midnight air,
* * * * *
Art thou the heart that waketh still,
Though Nature slumbers deep—
The restless heart that always will
Her own fond vigils keep? "*"

* Martha G. Dickinson, in the "Springfield Sunday Republican."

“Every soul is ever movable. The Soul is ever movable because it always itself is moved and energizes motion in others.” *

“All things are full of soul, and all things are properly moved by that.” †

“Soul moves every Entity.” ‡

Hermes's mother despaired when she said that he was “born to worry the blessed gods and plague the race of men.” Indeed, every man among mortals with a Hermes nature experiences that truth sooner or later. His own mother and friends may drive him to despair because, unable to fall into conventional habits, he may exclaim: “If I cannot have honor in Olympus, I can at least be the prince of thieves!” The Hermes character is born in the sign of Gemini, and it bears the maternal—May's (Maja's)—indecision upon its brow; nevertheless, Hermes can sing as no god or man ever did or ever can sing, compelling an offer of friendship even from Apollo, the patron of music and poetry, and the eternal enemy of all shams and disguises.

The gods had never heard Song before Hermes sang to them; the heavens had never seen a flame creep up the stem of a tree, nor had the earth felt the warmth of fire, till Hermes kindled the first sacrificial pyre. That in itself was marvellous enough; but what was there in that song that overwhelmed even Apollo, the god of music? Hermes is Nature in motion, and that motion speaks with tongues of eloquence, because Hermes is not merely the son of Maja, “nursing nature,” but also a son of the father of gods (Zeus). In his song there is an unknown tongue among the manifold voices of nature. He himself did not indulge in any love affair, but all Nature's love reverberated harmoniously through him, that of “the upper and the nether world;” and that was an unknown tongue in the Olympic heaven. All the gods understood passionate love; but love as harmony of existence they did not know till Hermes, the universal genius, revealed it.

* Hermes Trismegistus : Excerpts by Stobæus ; Chambers's tr., p. 128.

† Poemandres, xi., 8. ‡ Excerpts by Stobæus ; Chambers's tr., p. 114.

The harmony of the spheres and the love-longings of the maiden's heart were the leading tune. In that song, a spontaneous outburst of native inspiration, Hermes disclosed ideas, thoughts, and feelings representative of Being. Apollo was therefore anxious to make an agreement whereby he reserved Song for himself and gave Hermes control over "all living things that feed on the wide earth." There is much here for those initiated into Hermetic mysteries to study. Every soul upon whom the Divine afflatus falls must beware of its song, in which the heart declares itself; for Divine secrets may unconsciously be communicated to the unworthy. Let that soul respect the office of Apollo!

There is still a most important meaning of Hermes to be noted, and it lies imbedded in the Hermetic song as well as in his office as wind-god: namely, the prophetic. This sense does not lie on the surface as the others, and is not so evident. It is implied, however, in the symbols already explained. A prophet is not a soothsayer, but a witness. The Hebrew *nābî* is connected with the Assyro-Babylonian and Arabic for "to speak," "to announce"; and the word is found in the name of the well-known Babylonian god Nebo, Nabu. Nabu is the god of wisdom, of science, of the word, of speech, and exactly corresponds to the Greek Hermes.* The Königsberg professor whom I have just quoted sums up his analysis of the word *nābî* thus: "According to this, the *nābî* would be the *deputed* speaker, he who has to declare some special communication—who has to deliver some message"; and the Greek word *prophetés* means: "He who interprets and translates into clear, intelligible language the incomprehensible oracles of the gods. . . . Pindar can describe himself as a prophet of the muse, because he speaks only what the muse inspires in him."

The various names and offices of Hermes readily prove that Hermes is prophetic in the sense just described. He is

* C. H. Cornill: "The Prophets of Israel." 2d ed., p. 9. Chicago, 1897.

the messenger from Being, the interpreter to men of the life that moves in them; and he is "he that moves." He puts in clear and intelligible language the dark sayings of Being, and arts, sciences, books, and music are the results. He is the author par excellence. The Egyptians make Hermes the author of all known books, and inventor of all arts and the alphabet. He is indeed the thrice great magus; "he that creates," or he that reduces to form the occult forces or magic influences; he that gives—

" To airy nothing
A local habitation and a name."

It is now generally recognized that "wind" and "spirit" are the same word in the original languages—Ruach in Hebrew, Pneuma in Greek, and Spiritus in Latin. We may therefore be allowed to transfer all the characteristics of Spirit to Hermes, and thus gain a far-reaching view of Being; for the province of Spirit is the entire sphere of life, both in its lowest and highest stages. Being is Spirit itself, and all forms of existence proceed from Being as such. Being cements them, and Being is their whole inward and outward essence. That essence is the Spiritual World, the real world.* In the lowest manifestation of Being, the material world, Spirit acts as fire and wind. This action constitutes what is usually called Nature.

Let us now briefly review the characteristics of Being under the form of Spirit throughout the whole province of life. Spirit as physical force is Spirit "beyond" itself, but at the same time "spiritualizing the beyond." The so-called four elements—earth, air, fire, and water—are so thoroughly steeped with divine and heavenly influences that the metaphysician can see only Being in them; on the other hand, the scientist who can and will see only time and space relationships finds these elements to be mechanical forces—the vulgar experience in them only hard and contrary facts. In the

* By spiritual world I do not now mean the astral world, but the metaphysical world.

Hermetic philosophy and the inspirations of Trismegistus, together with the Bible and Neoplatonistic thought (all formulated in the same five-hundred-year cycle), the physical forces are mainly seen under the aspect of fire and wind. It was and is Being, under the form of Wind, that "moves" upon the waters of inactivity and thus creates. The earth, the external form of Mind's self-extension, comes out of chaos (Tohu Vobohu) when the Spirit quickens. All our productions maintain their real character and value so long as their divine kernel is active. The moment the spiritual energy of Being sinks back into itself they are "subject to vanity."

Spirit is the soul-making force in all flesh. The inward parts of man's nature, his individuality, are fashioned by Spirit and pulsate with Being in a peculiar activity unmanifested in other forms of life. In the inward life is freedom and self-creative power—I call it "soul." Soul is the result of a perpetual influx of Being as Spirit, if we in free activity become a tabernacle for the indwelling Spirit and in self-creative acts convert Being to actual existence. Spirit acting upon flesh makes out of it a vehicle for its own life; and that vehicle I call "soul." The whole operation is a movement within a movement. Spirit is the essential man as a manifestation of Being, but man proves himself a reality by becoming a living soul under the quickening energy of Spirit. In his relationship to externals, a similar movement within a movement is observable. As Spirit is the original in man, so he as soul becomes the original to externals in the second creative movement of the Divine outflowing. From the stand-point of "the above," soul is merely a vehicle and an ultimate; from the stand-point of "the below," soul is a climax and the creative agency. Spirit descends and becomes soul in order to reach out of itself; the inanimate longs and sighs to rise to soul. "Give me soul!" is the cry of the stone.

Mischief, so called, is a very prominent trait of character in Hermes. We know that the wind, when unobstructed, rushes along in free sweep and spends its power in internal move-

ments. We observe the same traits in the fire of Spirit. If obstructed, for instance in our bodies, a state of "wrath" arises, ordinarily called sickness. It is God (Being) that is "angry" on account of sin; it is a state of self-consumption and self-destruction. We tremble under the fury of the Divine fire as a tree or a tower trembles under the blow of the wind. Let us "get out of the way" of sin, of obstructing Being, who as Spirit pursues ends of its own—ends, however, for our good. Spirit is both a savor of life and a savor of death. The seeming mischief and thieving of Hermes is "the sword of the Spirit" brought by the Christ. We are told that Hermes brought men the alphabet and music, or speech. He is the Word (Logos). Hermes is the soul's spiritual sense (Nous), and the intermediate between the gods and men. He is the possibility of the soul's mysterious converse with God.

The Greeks identified their own Hermes with the Egyptian Thoth, or Tat, whom the Egyptians described as "the great Great"; "the twice great"; "the lord of divine words," or "scribe of truth," or "lord of words." Judging his character to be according to his names, the Greeks made him author of all the books called Hermetic, among which Bunsen counted the now well-known "Book of the Dead," and to which belongs the papyrus found by Ebers. Thoth is one of the most mysterious of all gods, and as many-sided as the original Greek Hermes. Both forms marvellously symbolize Being in its infinite variety of manifestation. Being in forms of transmutation of life, will, and consciousness is endless; and the number of Hermes's names rivals them, and so do the offices of Thoth. But in the phantasmagoria of thoughts and volitions represented by Thoth is one not met with in any of the past essays of this series. Thoth is a recording angel, the registrar of the decisions of Osiris. In his symbol, the ape, he sits on top of the balance in which the souls are weighed, and Proclus looks upon him as a sort of Saint Peter in charge of the doors of heaven. He says: "He presides over every species of condition, leading us to an intelligible essence

from this mortal abode, governing the different herds of souls."

If we went no further in our symbolism of Thoth than to the fact that he is the parent of arts and sciences, we would have an ample explanation of him as one side of the life of Being. Are we not judged by our fruits? Are not our arts and sciences the best proof of our human worth? Are they not our deeds, *par excellence*? They have truly come out of us—being, so to say, precipitates from our will. Nature did not produce them, nor even suggest them. They are created out of the infinite realm, which opens into the human soul. It is not to our honor that that well flows with abundance, for it is Being that thus in one of its forms comes into existence; but it is to our honor or dishonor, our salvation or condemnation, whether or not we work that abundance into human deeds. Our moral value depends upon it. It is this that Thoth or Hermes records, and many are the names invented for that office. Being as thus acting and reacting upon Itself is found in all religions where the notion of a Judgment Day is prominent.

Following is a summary of the teachings of Trismegistus on Being, all drawn from Chambers's literal translation.* Being is to him, The God, but so broadly and philosophically conceived that all anthropomorphic traits are removed so thoroughly that few objections can be entered by the metaphysician. Being is the Unconditioned, the self-existent Essence, the One, the Only, the very Life and Light. As such, Being is the Founder, Maker, Creator, and Upholder of everything existing. The idea of "upholding" runs somewhat into the anthropomorphic by being defined as "governing." Still, by "governing," Hermes Trismegistus means that Being is never inert, but always active and acting in every part of creation, and that activity is "pervading and energizing all things." No blind Fate or Necessity enters into the

* "The Theological and Philosophical Works of Hermes Trismegistus." By John David Chambers. Edinburgh, 1882.

conception, but nothing can subsist or move apart from Being. Being is Itself all things that were, now are, and ever shall be. These definitions satisfy the fundamental instincts of the human mind and heart. They are bottom rock, and are as clear formulations as mere intellect can produce.

But Man is not simply an expression of Being. He *is*; that is our foundation when we formulate ourselves in notions of self-affirmation. We crave also a realization of our being, and do not inaptly call that realization Bliss, using a Hindu term. Hermes Trismegistus defines Being in a similar way. Being is The Good, The Beautiful, The Holy, The True—all expressions of Bliss. He will not see any Evil; whatever resembles it exists like rust or excrescence only, and cannot be attributed to the Deity. So-called Evil has no power over the pious and regenerate. The soul cannot be destroyed, and when the body perishes a new body arises and becomes immortal through the immortal soul. If a soul delights in the passions and lusts of the body, and gives itself over to them, it creates a world of its own and is whirled about by the laws that govern the nature of the body; and that soul thus voluntarily removes from the Divine Vision. The ignorant believe evil to be good, and “thus use it insatiably.” Hermes declares that the greatest evil among men is ignorance of Being. He exclaims:

“Whither are ye carried, O men intoxicated! drinking up the un-mixed wine of ignorance, which yet ye cannot bear, but already are even vomiting it? Stop; be sober; look again with the eyes of the heart, and if ye all cannot, at least ye that are able. For the vice of ignorance inundates all the earth, and corrupts the soul.”

After telling us that evil is but dirt and incrustations on creation, “rust on the brass and dirt on the body,” he breaks out into the following ecstasy:

“Holy The God, The Father of the Universals, whose counsel is perfected by His own powers! Holy The God Who willeth to be known and is known by His own! Holy Thou art Who by Word hast constituted the Entities! Thou art Holy, of Whom all nature was born-image! Thou

art Holy Whom the nature formed not! Thou art Holy Who art stronger than all power! Thou art Holy Who art greater than all excellence! Thou art Holy Who art superior to praises! Accept rational sacrifices pure from soul and heart intent upon Thee, O unspeakable, ineffable, invoked by silence! . . ."

The human mind, being, as all mysticism and higher metaphysics assert, a direct form of Divinity, finds its true life not only in Being and Bliss, but craves for knowledge, or conscious self-reflection. Hermes Trismegistus answers also here, the call for a philosophical exposition of Being. Being, he says, is not only the Good and the Beautiful and the Holy, but also the True:

"What may be the first Truth, O Father?"

"One and only, O Tatus! Him not from Matter, Him not in body, the colorless, the very figureless, the irreversible, the unalterable, the ever-being."

Being is defined as Intelligence and Wisdom itself—the Light of mankind. Being is The Universal Harmony, and therefore only One. Being, The God, begat the Perfect Word, co-essential with Itself. The Perfect Word is the Second God, visible and sensible, yet exceeding all the ability of men to declare The God nature. This Second God is Mind (Nous), the fire and spirit proceeding from Being. From The God, rays proceed, and they are the energy of soul;* these rays never perish, but man erroneously talks about change and death:

"In the Universe there is nothing which is not The God, whence neither magnitude, nor place, nor quality, nor figure, nor time is about The God; for He is the Universe, and the Universe is throughout all things and around all things.

"Since apart from the Maker it is impossible that anything be generated, so also it is impossible that He ever be not, unless ever making all things in Heaven, in air, in earth, in depth, in every part of the world, in every part of the Universe, in that being and in that non-being; for there

* "Let every energy be thought of as always being immortal." "Energy is sent from above; sense is from the body." "The senses make manifest the energies."

is nothing in the universal world which is not He. He is both the Entities and those nonentities ; for the Entities He hath manifested, but those nonentities He hath in Himself :

“ Thou art what I may be ;
 Thou art what I may do ;
 Thou art what I may speak—
 For Thou art all things, and
 There is nothing else that Thou art not.

“ He is not audible, nor effable, nor visible to the eyes, but to Mind and Heart. First, however, it is necessary that thou shouldst tear off the garment which thou bearest, the web of ignorance, the support of wickedness, the bond of corruption, the dark inclosure, the living death, the sentient corpse, the tomb carried about with thee, the domestic robber.”

To sum up: Hermes is a personification of “ that which moves,” be it Spirit, Soul, or the wind; he is the spirit of restlessness, Irony, which keeps things “ a-moving ” ; not, it would seem, anything that can be exactly defined, for he does not properly belong anywhere, his father being Zeus and his mother “ the nursing nature,” Maia, who herself has no substantial existence. His only substantial element is derived from Zeus; everything else in him is not of this earth. He is a revelation, a manifestation of a method by which Being works. To satisfy the modern man, who delights in reducing everything to law, I may say that Hermes is the law of unrest, Irony, instability. On one side instability is a blessing, and the ancients correctly called Hermes “ the god of blessings ” ; on the other side instability is undesirable to the conservative—hence the ancient gods feared him and the Greeks called him a thief. The deeper view sees in instability a prophecy of the new—hence the ancients truly called Hermes a prophet. He is the prophetic insight and faithful rendering in intelligible speech or art, which interprets to man the will and mind of Being. Hence, Hermes to the practical Egyptian becomes identical with Thoth, the Trismegistus, and the father of all arts. Without Hermes there can be no interpretation of mysteries. In our own day, at the incoming of the New Age, the Hermetic Mind is especially active and in its true sphere.

MAKING ALL THINGS ANEW.

BY HENRY WOOD.

No two persons live in the same world. Each creates, embellishes, and furnishes one of his own. At first, this may seem like a mere extension to "air-castle" building, but let us investigate.

We are all aware that man, as he has increasingly divined the laws and forces of nature, has intelligently arranged, adapted, and applied them, and therefore made them objectively his servitors. Steam, electricity, chemical and mechanical powers, like animals once wild and ferocious, have been caught, tamed, domesticated, and put to service. As an era of invention, the present is incomparably superior to anything that has gone before. Art has humanized Nature, coaxed and wooed her in order to find out her secrets, and been richly rewarded for the effort. Science, also, has been a suitor that has won a rich response in laws and sequences, causes and effects, and then fitted them into phenomena with marvellous exactitude.

All such attainments may be denominated as objective adaptation, or humanization—in other words, as man's manipulation of things outside of himself. Probably ninety-nine one-hundredths of the human family limit nearly all their efforts to this external domain. Objective accomplishment is well, but it should not occupy the larger part of human attention and energy. This is the case, however, not only in physical conquests and through the harnessing of Nature's forces, but the horizon of humanity is so thoroughly objective, that literature, art, science, philosophy, music, fiction, drama, and

even poetry, are regarded as external things. We habitually look out upon them and feel that they are actors, while we are simply spectators. As lookers-on, our attention is fixed upon and absorbed by the great Objective. But this realm, important though it seem, is of minor and even slight moment compared with the greater Subjective. If the former is adaptive, the latter is creative, and infinitely superior.

But what of the ability and scope of the creative faculty? Are its productions small, unimportant, and ephemeral? Nay, it is a world-builder. This is not an extravagant assumption, for there is indubitable proof. The worlds of no two persons are alike; hence each must make his own. Even if, in the ultimate Abstract, external things are fixed—and the same may be provisionally admitted—no one can prove it, because no two witnesses agree. A case in court is lost when the evidence is radically divergent. Perhaps a dozen beholders might agree that they saw A strike B; but ask each one to describe a landscape or a sunset, and what a variation! The stolid witness says that it is dull, the æsthete that it is beautiful, the commonplace man that it is well enough, and the impatient one that it is a bore. Whatever the objective Absolute, each sees the same appearance as a very different object. Evidently if either observer, through some intelligent subjective development, could vary the appearance, so that he would receive other impressions or feel higher emotions stirred, he can improve and unfold the creative faculty in himself; in other words, he can make things over. He always produces an original, in the sense that his creation is unlike that of any other person; but he may gild, beautify, and transform his own former original.

While the facts already noted are so simple as to come within the comprehension of a child, what utter obliviousness there has been to the underlying law, and how generally its utility and application have been ignored! World-building is not a haphazard or chimerical theory, but a science dealing with exact causation and sequence, and intelligently reducible to system and order. While we need not go so far as Berke-

ley, and deny the existence of objectivity, yet even his philosophy is more tenable than an extreme materialism.

The subjective lens of every one determines the character of the appearances upon the ever-unrolling canvas without. Each one paints his own slides, and he must look upon and dwell with his own creations. He is continually moving into a new neighborhood—not already built up and peopled, for he does this himself. Often he unwittingly creates disorderly neighbors, and then quarrels with his own contrivances. More than that, he actually puts weapons in their hands. Being a stranger to his inner self and its legitimate office, he lives his allotted span in the troubled dream of a false external realism. The clinging tendrils of thought generally remain untrained, and, while feeling about for some necessary support, mistakenly attach themselves to negatives, deficiencies, and disorders, until they become subverted and shaped to that which they have leaned upon. They will grow and must have exercise, but unfortunately they bend down toward appearances instead of up toward ideals.

Reduced to vital factors, the world of any person is included in and bounded by his consciousness. It cannot exceed his capacity. The cumulative limitations of materialism, which have been enshrined in the beliefs of generations, bear their own fruit, so that there has been no free and concentrated exercise of the idealistic faculty. Human freedom can only come through its working, for mere objectivity only limits and enslaves. Every one will manifest power in proportion to his knowledge of himself, because a recognition of internal forces must precede their intelligent creative employment. To state in this connection that the bodily counterpart is always approximating the ruling ideals is almost superfluous. In the creation of a new world, no one will logically neglect to improve and beautify his own physical objective, to which he is bound, face to face. The seen is the mirror that reflects the unseen, for the visible shadow must index the invisible reality. Idealism truly defined means salvation.

Aspirations are blazing beacons along an upward and rough ascent. When the imaging faculty, often so wild, is taken in hand by the will and polished by the understanding, its creations become orderly and symmetrical, and if tempered by a positive spirit they solidify into objective correspondence. The ready-made world is mainly bounded by physical sensation; hence, the denizen of such a world often finds it a veritable prison-house. The air is stifling, the walls sombre and jagged, and there is no escape except at the top. Through faithful effort, however, steps can be built and an ascent made.

TRANSCENDENTAL TIME AND IMMORTALITY.

BY A. L. MEARKLE.

Philosophy teaches that time is not a reality. It is only a mode of thought, but a necessary mode in consequence of the conditions indissolubly associated with normal consciousness. These conditions limit the conscious ego and must exist so long as life is associated with a material organism. Do they limit the transcendental ego also? If so, the transcendental ego is not immortal; if not, it is independent of and may survive the material organism. We have, then, to consider the transcendental ego, or soul, in its relation to time, the mode of thought necessitated by physical conditions.

Du Prel's discussion of transcendental time, which in substance follows, not only adds a final argument to the demonstration of a transcendental consciousness, but shows that it is in its own right—by its own nature—eternal. Helmholtz, Du Prel says, proved that the transmission of excitations from nerve-extremities to the brain, requires a measurable interval of time. Fechner showed that the conversion of cerebral excitation into a conscious act of sensibility, requires a second measurable interval.

Each act of consciousness, therefore, requires for its completion a certain definite period; hence only a definite number of sensations or perceptions can be comprised within a given time. Experience has furnished the mind with an estimate of the number of sensations normally to be comprised within a given period, and this constitutes our scale of time, properly denominated "the physiological." This shows why time is a necessary mode of conscious thought. If it can be proved

experimentally that under certain conditions consciousness is awakened directly, without this measurable interval between peripheral nerve-excitation and its corresponding representation in the brain, it follows that such acts of consciousness are not associated with the nervous system, to whose material constitution the retardation is due. If within a minimum of time can be comprised a succession of acts of consciousness which in the normal state would require hours, it follows that this sort of consciousness must be independent of the nerve apparatus, whose functions are restricted in point of time. Were it possible to comprise within a definite period an infinite number of sensations, as might be the case if no time whatever were required for the completion of an act of consciousness, and could we suppose a scale of time associated with this kind of consciousness (one independent of the nerve apparatus) applied to material facts and phenomena, we should have a transcendental scale of time; for we should then perceive changes in Nature that transcend our present normal consciousness, such as the growing of grass or the ether-vibrations. This would be a mode of thought unrelated to the physical basis of consciousness and unconditioned by the limitations of sense.

A transcendental measure of time is readily conceivable; but have we any experience which justifies the supposition that it may be the mode of our transcendental, as physiological time is the mode of our normal, consciousness? Has, in fact, the transcendental ego anything to do with transcendental time, or is it only one of those delusive nominal relations against which Spinoza warns? Transcendental time is not only the hitherward aspect of eternity: it *is* eternity. Then the question again resolves itself into the old one, Is the soul immortal?—for if it is, transcendental time should fit transcendental modes of consciousness.

In dreams, that part of us which transcends normal consciousness is visible. What is the dream measure of time? Do dream-experiences require, in passing, the same amount

of time that the same experiences would in normal waking? Obviously not. The dream-experience of a moment's sleep may extend over long years; or, as has been noticed and speculated upon repeatedly, the sound or other sensation which obviously caused the dream, at the same time awakens the sleeper and forms the climax of a prolonged series of experiences. The only way to account for this familiar phenomenon—without the bizarre supposition that the dreamer foresees the sensation that is to awaken him, and so directs the course of the dream that its climax shall coincide with the sensation—is this: In the interval of time (so brief as itself to transcend normal consciousness) required for the transmission of nerve-excitations to the brain and their conversion into consciousness, there are actually comprised an almost unlimited number of successive sensations or perceptions. The transcendental ego, visible in dreams, is thus seen to be independent of the physical basis of consciousness, and to have a real relation with transcendental time.

But the most striking thing about the transcendental consciousness is that it does not apprehend the instantaneousness of its own operations. The experience appears to the dreamer to require the same amount of time that the same experience would in waking; i.e., the transcendental ego carries over into the dream-world the physiological measure of time acquired in connection with the physical organism. Each act of consciousness is regarded as requiring for its completion a definite period of time, so that the series, actually comprised in a single second perhaps, appears to fill hours or even years. The transcendental ego is able to act independently of the slow-going nerves, but not to lay aside the idea of time associated with their function.

Without a physical organism, we should have no physiological scale of time. Were we able to get away from the organic basis of the nervous system—which, by its measurable retardation of sensation, limits the number of acts of consciousness to be comprised within a given period and forms

our measure of time—we should also get away from our normal idea of time. Time would no longer be a necessary mode of thought. Conversely, as in a dream, at the approach of sudden death and in moments of exceptional insight or excitement, we do as a matter of experience get away from the physiological measure; so that a succession of acts of consciousness, which in the normal waking state would require hours, is comprised in a minimum of time. The mind is then acting precisely as it might if we had no physical organism; only the measure of time belonging to the physical organism is applied to the succession of sensations, really instantaneous, which produces the impression of prolonged experience. As a matter of fact, another scale of time is substituted for the one connected with the organic basis; and since (as Du Prel concludes) to the human mind is possible a mode of consciousness liberated from the physiological measure of time, and thus from the organic basis, it follows that connection with the organic body is not a necessary relation. This conclusion holds good whether we accept the theory that mind and soul are one, or Du Prel's doctrine of a transcendental ego distinct from the mind. That no part or phase of consciousness is indissolubly linked with or limited by the nerve apparatus is a fact of profound significance. But the actual existence of a transcendental ego—a distinctive soul, in the old psychology's sense of the word—seems to have been demonstrated, as shown in the former papers of this series.

We see, then, first, that there is within man a transcendental ego—a consciousness different from the normal one, not a function of animal nature, not mediated by the senses, and not necessarily dependent upon the material organism; and secondly, that since this consciousness has associated with it a scale of time other than the physiological, it belongs to another mode of being, which has no relation with time, and is therefore eternal.

MODES OF IMMORTALITY.

The transcendental within us is not our title to immortality—otherwise we should try to keep the threshold where it is; but the evidence of an eternal nature that in its very being is independent of time and the physical organism. God, the Soul of the Universe and the Source of Being, has no physical organism; hence his consciousness is unconditioned by time. To him, time is not; he was, and is, and is to come—yesterday, to-day, and forever, because consciousness to him is not mediated by a nervous organization associated with the limitation of subjective impressions. Similarly, to his consciousness there exists no objective counterpart in space, because he is the All-in-all—the great Subject, to whom it is impossible in the nature of things for anything to be transcendental. Eternal from our point of view, and wholly transcendental to our normal consciousness, God is not immortal in the sense of infinitely prolonged existence (in which sense we have conceived immortality only to give it up as impossible). He is eternal, because, by his incorporeal nature, independent of time. So our transcendental element, which, like God, we know to be independent of the physiological basis of time, has a title to the same mode of immortality.

When one enters the field of mysticism there is always the danger of mistaking the illusions of unmastered egoism for spiritual fact. It is here that psychical research comes to the rescue by enabling one to verify or correct the visions of ecstasy that the scientific spirit views with just suspicion. We need not depend on subjective dogmatism on the one hand, nor on phenomenal spiritualism on the other, for conceptions of the probable mode of immortality, since occultism has become scientific and all varieties of psychic phenomena reveal the transcendental ego, the link between us and eternity. Since it is in essence eternal, what is true of it here and now, must be true in the future phases of its life. Hence, through experimental psychology like that of the Psychological Research

Society, we can gradually get at true ideas of immortality, a subject now left to logic and poetry, which sometimes make mistakes. An eschatology founded on science is a fond dream of this generation; but until scientific methods were applied to psychic phenomena it could not be realized. Now, perhaps, we are on the way to its actualization.

Spinoza taught that imagination and memory, forming personality, are dependent on the organic basis, and that, therefore, there can be no personal immortality. But scientific study of the transcendental consciousness shows that perfect memory is one of its attributes. If, then, the soul is immortal, memory must be enduring, and personality instead of being submerged must become more fully realized and more strongly accentuated by being released from material conditions, which tend to assimilate individualities to a conventional mould. Earthly experience—whose sufferings, disappointments, and blunders (also its joys and achievements in knowledge and love) are the gift of material creation to our souls—is the beginning of an evolution destined to place us at the very antipodes of the Uncreated in the mode of being; i.e., at complete self-consciousness.

The further we develop, the clearer and stronger become the divine qualities of our nature; but the end of the evolutionary process can never be to place us where we should have been if we had never had a physical organism; i.e., to make man the counterpart of God. There is no sign that development will ever tend toward the elimination of consciousness; on the contrary, the threshold of the transcendental is continually pushed back, and the unknown becomes known. Evolution apparently means fuller and fuller consciousness. If, without the objective experience made possible by a physical organism, we should have missed the destiny for which (teleologically speaking) we were brought into life, this destiny must be something different from the purely subjective immortality enjoyed by the Soul of Being from all eternity.

At the beginning of life, one half of our being is shrouded

in mystery and the other half immured in matter. One writer asserts that the transcendental ego *per se* is not immortal, but has the power to achieve immortality; also, that man reaches unending life through self-consciousness, which is attained by means of the physical organism. How, then, can man's immortality be like that of God, who is immortal *per se* and without man's self-consciousness? The mere memory of earthly existence would make a difference, in the way in which eternity would appeal to consciousness. But earthly existence is the career of an "atom of being" detached from the Unconscious and placed in an environment calculated to develop personality, individuality, and self-consciousness. Full self-knowledge is the destiny of man, indicated by historic evolution. Then the significance of the conjunction of soul and body, from the transcendental point of view, is the development of the power to enjoy a different mode of immortality from that which might have been man's without this educational connection with matter.

At first sight this conclusion seems to contradict that by which the immortality of the transcendental ego is proved; i.e., that it is eternal in the same sense as God, being independent of time and of the physical organism. To share in the immortality of the Uncreated, the great Subject, would undoubtedly be to part with personality and individuality, if not with consciousness. These attributes of the ego, however, are not to be lost at death, if any inference may be drawn from the character of the soul in this life; for identity is fully preserved during the activity of the transcendental ego in dreams, somnambulism, etc. Impersonal immortality is not therefore a logical necessity upon the extinction of the sense-mediated consciousness and the mind and will associated with and developed by physical existence. The transcendental ego, or soul, is immortal because independent of time and of the physical organism, but not with the same mode of immortality as if it had never been conditioned by them.

There cannot, of course, be two eternities—one for the

eternal Subject, God, and another for the infinite Self-consciousness, Man. The difference in their modes of immortality will be in the manner in which eternity is apprehended. In what should this difference consist but in the element of consciousness, with its application of physical modes to transcendental experiences?

Spinoza admitted that eternity, while really a *quality* of existence, "somehow involves duration." The sense of duration, or of successive experiences in time, is a consequence, as we have been shown, of physical conditions; and when these conditions are no more, time will be no more. However, as it has no reality now, it can have no less reality then. Eternity is the reality. Eternity logically excludes time; yet we maintain our time-fiction in its face. Eternity is not something that is to begin at some distant date, when the trump shall sound and the heavens and earth be rolled up like a scroll; for, just as the transcendental ego is living within us all the while, so its native environment, eternity, is about us here and now. Only because of those very material limitations on which are conditioned the development of self-consciousness and the power of an endless life, it is interpreted to our consciousness as time. If "eternity somehow involves duration," it is on account of that ineluctable habit of consciousness—of apprehending existence as composed of successive experiences.

We observed that the mind in dreaming carries over into the transcendental world the measure of time associated with physical experience; for a dream of a moment's duration seems to occupy hours, and even after waking one cannot realize that it was actually so brief as the watch proves. The acts of transcendental consciousness are not limited in point of time. Not being dependent on the material basis of the nerves, an indefinite number of them may be comprised in a minimum of time. But the physiological measure is so ingrained in our nature that we do not forget it even in dreams. The soul may never outgrow the sense of prolonged existence

measured by successive perceptions. Thus the element of duration would enter into man's eternal being as it could not into one purely subjective. It is impossible to conceive of existence without duration, and our idea of immortality is therefore existence through infinite time. This idea, though flatly contradicted by philosophy and reason, and scientifically absurd, and moreover, about to be abandoned by religious thought, is conformable to human nature. Any other must fail to satisfy.

Eternity as it really is, if man could represent it so,* would still be no truer objectively than a landscape drawn as it really is, rather than in perspective as it appears. To repeat, complete self-consciousness is the goal of human evolution; i.e., what now transcends consciousness is finally to become the object of consciousness. Then eternity, of which we now get occasional subjective intimations, will eventually become known objectively—that is, in the mode made ours by association with the objective world; a mode different from that in which it is known to the great Subject, to whose consciousness nothing is external and, therefore, nothing can be known objectively. If we paint eternity as it appears to human consciousness, we must paint it in perspective.

The transcendental ego, belonging by its very nature to eternity, yet firmly holding the earthly measure of time that physical experience has made an inevitable condition of conscious existence, and by this very fact showing its oneness with the normal consciousness, forms the vital link between the organic human being (whose perishable frame suggests mortality) and the infinitude of life; and it is reasonable, on grounds accessible to psychological science, to consider that this argument will hold.

Freed from the limitations of the material organism (here is an attempt to sketch eternity in perspective), and enjoying

* Exalted minds are ever trying to do this in their conceptions of future existence; and many thanks to them for the spiritualizing of religious ideals that is the result.

an infinitude of sensations not conditioned by space, yet retaining the physiological scale of time that is the thaumaturge of dreams—when the soul enters upon the eternity that awaits it at the completion of its evolutionary and disciplinary experiences, it will find itself on the threshold of an endless life, composed, like this life, of experiences interpreted to consciousness as successive. Immortality will be no “rosy slumber” in the bosom of unconsciousness—no reabsorption into uninteresting though peaceful subjectivity; it will be an eternal unfolding of the realities that have existed in the Divine Mind from everlasting to everlasting. Humanity is to attain consciousness through individual consciousness. If this “far-off divine event” be the final cause of individual earthly existence, then nothingness cannot be its end; but humanity will become, through the union of man with man, the consummate great Objective in the universe of which God is the great Subjective. Union of man with God, when the evolutionary cycles shall all be rounded into eternal completeness, will then form a perfect universal entity—all-in-all; infinite subjectivity joined with unlimited self-consciousness.

KINDERGARTEN METHOD OF INSTRUCTION.

BY A. W. BALDWIN.

The theory of the kindergarten method of instruction rests on the philosophy that Froebel gives in his "Education of Man," in which the unknown is expressed through the known, the invisible through the visible, the abstract through the concrete, cause through effect. Starting with the known, the visible, the concrete, the creation (man and the material universe), a Creator or creative Force is implied as cause. All creation, being the result of that creative Force, having been created out of itself by the Law of Life, which is its activity, has therefore the principle or essence of the Creator.

The Law of Life, being the law of both Creator and created, unites both indissolubly; it is the law of unity. Man, the created, is eternally united with God, his Creator; and as an expression of God he is perfect, God-like. This principle of perfection, the essence or God principle contained in man, is contained as well in each and every part of man's expression of himself—these parts being varying degrees of lower intelligence, on the material plane (in animal, mineral, and plant life). Animal life is man's affections embodied. Plant life, when the succeeding forms follow in mathematical progression, is his intellectual nature, his logical capacity of mind expressed in visible forms. Mineral life is the expression of the physical nature, being apparently fixed, unchangeable, yet having the same laws and the same dual principle as spirit.

In each degree of intelligence, the whole of the lower and the principle of the higher are contained. On this truth rests all progression. Following the illustration, the vegetable

contains the whole of the mineral and the elements of the animal.

In the *law* of each part of every greater part—of the whole—one sees absolute perfection, the laws of matter being as perfect as the laws of spirit. Matter itself being, in its essence, as eternal as spirit, expresses this quality of spirit. United with nature by his physical senses, man comes slowly into full consciousness of his oneness with God, the central truth of Being. The physical senses teach that the part is the whole; that man is wholly a physical being; that the visible only is the real; that the perfection which he sees expressed through form is form itself. Hence, conceptions of himself have been imperfect, and consequently his expressions have been imperfect, the result being shown in the friction existent in social relations and bodily infirmities.

Out of this ignorance, man, through proper education, can come more rapidly than by the slow process of soul-evolution, through mistakes made by ignorance. Education, then, consists in bringing the truth of Being into consciousness and teaching man to express it—thus unifying his outer, physical nature with his inner, spiritual nature.

The knowledge of the laws of life, of evolution, of the orderly steps or sequence by which this truth is brought into consciousness, is the Science of Life. The system of directions derived from the knowledge and study of this law, is the theory of education. To apply this law to one's thinking and formative power is the practice of education. To apply it to others is teaching. The object of man's whole education is to bring into his consciousness the truth of Being. Examining himself, therefore, he finds on the physical plane an infinite variety of shapes. On the mental plane he recognizes innumerable degrees of intelligence. Through his spiritual faculty—intuition—he knows there is but one Creator, and recognizes himself as the only manifestation.

Here man finds a law—the law of opposites, of inversion. Applying this law, his first step in self-knowledge consists in

knowing that the opposite of appearances is true. In the early history of the race, the sun appeared to move around a flat earth. Later, as man came into fuller knowledge, he found the reverse of this to be true. Subsequently, still fuller knowledge shows that both are true—one in a lesser degree than the other, and both together are but a part of a still greater truth. He finds that the earth's daily revolutions—not the sun's—produce the phenomena of night and day, and that both orbs together form a part of one great astronomical system.

This fuller knowledge discloses the law of mediation, of equipoise, the law which unites all, and under which, cause is seen as cause, and effect as effect. The material is now seen to be contained in the spiritual, as effect is contained in cause—to be permeated by it; to be of it. Under this law, all is perfect order. Perfect harmony is seen through apparent discord. Every individual is unfolding to perfection, oftentimes through exactly opposite ways, and learning the same truths through diametrically opposite experiences, according to the degree of development. It is clearly recognized that selfishness as such disappears, and that, from legitimate appropriation of what is necessary for the next step in growth, altruism is evoked. Each one appears as a distinct expression of God, obeying the divine law of life by unfolding according to his own peculiar individuality.

The fretfulness of children is recognized as unsatisfied hunger for spiritual truth, and to prepare the mind of the child for this through intellectual training is the object of the kindergarten. Each plane of intelligence contains the whole of the lower and the essential elements of the higher. To perfect the development of the intellectual nature of the child is to insure the evolution of his spiritual nature. Froebel's theory is that the threefold nature of the child should be developed simultaneously, and his method is composed of three parts: "gifts," "occupations," and "games"—each part corre-

sponding to one element of the child's nature, and yet through each is an appeal to the whole nature.

Froebel applies the law of opposites and of mediation throughout his whole system. In the gifts, which correspond to the intellectuality of the child, first the sphere is presented—the perfection of material form; then its exact opposite, the cube; then the mediatory form of the cylinder. This law is carried through all the gifts. In position, the perpendicular is followed by the horizontal and the true slant. This order is rigidly adhered to in all lines of paper folding, cutting, etc. Continuity of thought is developed through sequences.

Successive events or stages in growth in animal and plant life are brought out in the games. A sequence of movement in the construction of forms of life and beauty, with cubes, tablets, sticks, rings, etc., is followed in an unvarying order. The gifts illustrate, in symbols of geometric form, the movement of evolution. Beginning with the sphere, which is the symbol of Unity, and dividing it to show likenesses and differences, progressing through the plane to the line, to the embodied point, we reach here the finale of analysis in material symbols. The occupations now take up the movement, proceeding a step farther into the abstract—to the invisible point, the absent sphere, in pricking and then embodying the synthetic movement—that of integration; expressing the formation of the individual; progressing to the line on sewing and drawing; to the interlacing slats and paper-weaving; to the plane in paper folding and cutting; to the weaving mats; and finally reaching clay, the formless substance that contains all form and out of which all shapes can be evolved.

This is the orderly movement of the kindergarten method; yet at each step the fundamental principle—unity—is ever sought to be developed. Through the gifts, by which mathematics is specially taught in forms of life and beauty, the child's physical and spiritual natures are appealed to. Through the occupations, which correspond to the physical nature, and which specially develop physical dexterity, les-

sons in progressive geometric form are given; and in the construction of forms of life the child is put in touch with Nature, and through forms of beauty his own spiritual perfection is suggested. The games correspond to spirituality, as through them the child expresses his joy, and is shown his relation to animal and plant life, as well as to other individuals—his dependence on them and his responsibilities to them; also the harmonious adjustment of the Whole of life.

So the great spiritual truth of man's unity with God and all creation is brought into child-consciousness. It is not perceived by him as this, however, but indicated by his happiness, which is the result of an harmonious development of the whole nature.

THE USES OF PRAYER.

BY ANNA BISHOP SCOFIELD.

How shall we pray? To whom shall we pray? Shall we pray at all? These are unsettled questions in the minds of many good persons who are striving to perceive the highest truth and to be guided thereby. The tests that have been applied to the usefulness of prayer by a large class of religious people have been for ages purely materialistic. The Lord has been importuned for the bestowal of personal favors—from the manufacturing of the right kind of weather to the slaying of enemies, and from the righteous putting down of infidels to the sending of dollars with which to build higher steeples. Then, too, God has had the benefit of the very best advice concerning the way he ought to deal with the heathen; how he should treat sinners of every sort, so as to show himself equal to managing his fractious subjects; and, finally, how to carry things along generally—after such a fashion as should win and hold the respect of his earthly advisers.

This utter misunderstanding of the true function of prayer, has caused many earnest souls to sorrow over lost faith in what should have been to them a source of strength and uplifting. Jesus said, “Ask, and ye shall receive;” and, as all his teachings referred to the things of the spirit, he must have meant to indicate to his followers that whatever was sought for in the line of true spiritual enlightenment would surely be given. No one prays for houses and lands, for gold and other forms of material wealth, “for Jesus Christ’s sake, Amen.”

All through the teachings of Jesus runs the mention of his and our heavenly Parent—“Our Father;” and since much of our knowledge of spiritual things comes through our per-

ception of the law of correspondences, we naturally feel and believe that we have not only a Father but also a Mother in heaven. The recognition of the mother element—the Divine Mother—has always been a most potent factor in the power of the Roman Catholic Church to retain the unchanging devotion of its faithful adherents.

The reaction from a bigoted belief in, and a blind reliance upon, a jealous and tyrannical Overseer set in state to judge and condemn to everlasting torment, all but a few of earth's children—a terror-inspiring God—has naturally turned the minds of many from recognition of any sort of relationship between humanity and a superior, divine, and beneficent Power. The atheist glories in his disbelief and calls exultingly upon those whose faith has become the stepping-stone to knowledge, for proofs that he is not right in assuming to occupy the superior attitude of mind. Suppose, for a moment, that all the world were brought to coincide with him. How would it benefit the race to prove it to be wholly orphaned—utterly left out of all consideration for its future care and happiness?

“Like as an earthly father pitieth his children,” Jesus affirmed, is the love of our Father, God, for the human race. “I and my Father are one.” “My Father worketh hitherto, and I work.” These are some of the references made by Jesus to the relationship that he constantly asserted was established between his own soul and that of his Father, in the supernal world; and thus he taught his followers to pray: “Our Father, which art in heaven.” This is the first recorded utterance of the modern shibboleth: “The Fatherhood of God and the brotherhood of man.” In this now universally employed invocation, Jesus claimed for himself no other mention than that in which he instructed all of earth's children to join.

“Hallowed be thy name.” In a sacred name there is power to hold the wavering thought—so may Thy name be hallowed! It is affirmed that every created thing has a real appellation, a name given to it by its Creator. We pass

through this rudimentary state of existence, known as John or Mary, or by some other of the thousand or more titles in vogue that are indicative of differing personalities; but it was long ago shown to an inspired teacher that, at a given point of development, each soul should be given its true name—a new one that should be written in the forehead. Our Puritan progenitors had a dim perception of a higher and inner meaning to names. By calling their children Grace, Mercy, Patience, Charity, etc., they sought to embody spiritual principles.

“Thy kingdom come.” No heavenly kingdom can ever be “let down” to the earth. The earthly must become developed and interpenetrated by the spiritual, and thus be lifted up into an harmonious co-relationship with the Divine.

“Thy will be done in earth, as it is in heaven.” There is but one Will—so make it known to us that we may realize our at-one-ment with the Divine, even as do “the angels in heaven.”

“Give us this day our daily bread.” “The earth is the Lord’s, and the fulness thereof.” (Make us partakers of Thy bounty, that our bodies may have needed nourishment. Illuminate our spiritual understanding, that we may take to ourselves each day such spiritual food as we are best fitted to appropriate and use.)

“And forgive us our debts, as we forgive our debtors.” Up to this point there is simply suggested the personal relationship between the petitioner and the Being to whom he prays; but into this phrase quite another condition is introduced—a new factor: forgive *us*, as we in turn forgive our enemies. This puts upon one who utters these words the responsibility of answering his own prayer, or of making the conditions whereby he shall be forgiven and accepted, that thus may be established the eternal vibrations that bind the very lowest to the Highest.

“And lead us not into temptation;” i.e., graciously protect us from following the devices of our own ignorance; but if

we wilfully go our own way, and are overcome with grief and disappointment because of our misdoing, "deliver us from [the] evil" consequences thereof, by inspiring our minds with courage to bear our pains and penalties with true heroism; and teach us through our experiences wherein lie our highest growth and wisdom for all our future lives. "For thine is the kingdom, and the power" to create and to destroy, "and the glory." (All things begin and end in God.) "World without end, Amen."

Jesus had undoubtedly learned the pure ethics of this all-embracing appeal. Principles are unchanging; but, as the law of evolution carries each succeeding representation of the underlying facts of spiritual science, ever higher in the ascending series, on the spiral pathway that leads to the kingdom of God, so in each is embodied a more advanced phase or externalization of such facts. The revelations vouchsafed to the world through the teachings of Confucius, Buddha, and other saviors of men, appealed only to the intellect. Jesus was the first to announce to the heart-hungry that "God so loved the world" that he sent one of his best beloved sons to bear witness to his own eternal Love, and to show how all may become participators in its boundlessness.

The potency of prayer corresponds to the power of the thought or to the exalted aspiration of the soul projecting it. There are some who, seeking divine aid, are too weak in this respect to realize any special results, while the prayers of others ascend as on the wings of eagles. This attitude of the soul is not to be confounded with the "communion of saints." Communion indicates the existence of a degree of equality, which, in the relation of finite man with the Maker of the universe cannot be.

An occult wave has swept round the world. The seals are being broken, and the Sphinxes are speaking wherever they find ears to hear and minds to comprehend. The heart of the mystery is this: There is no new thing to be proclaimed. "Spiritual things are spiritually discerned;" and, with the

divine illumination vouchsafed to all, "a wayfaring man, though a fool," may see and know the deep things of God. But no door will be opened; no angel or "minister of grace"—no "spirit friend"—will descend the ladder of light that leads to the realms supernal; no inspiration of God will ever come to any soul on earth without prayer—in response to either conscious supplication or unconscious aspiration toward the Giver of every good and perfect gift. The ultimate function and use of prayer, are simply to establish our relationship with the divine and everlasting forces that rule and guide our lives. These are ever operating to help us to live above the purely personal relationships that limit our growth and advancement along lines of spiritual unfoldment, and to open to our souls vistas of perfectness on the higher planes of wisdom and understanding of the mysteries of Immortal Life.

DEPARTMENT OF
PSYCHIC EXPERIENCES.

WAS IT TELEPATHY ?

I had a singular experience about ten years ago, when a resident of Missouri. At that time I was engaged in the farm loaning business, and found that it was harder to get the money to lend than to find borrowers. On this account I was always seeking clients that had funds for such investments. One day I picked up a newspaper printed in another county, which said that the agent of the Newark Mutual Life Insurance Company, of Newark, N. J., was in a certain city seeking to loan the funds of that corporation. I do not now recollect the name of the agent.

I thought I should write immediately and request the agency of the company for the territory in which I was chiefly operating. I neglected to do so, however, but thought of it several times during the next three or four days. One day I saw a stranger pass my office. This was not an unusual occurrence, but at once the impression came over me that the stranger was the agent of the life insurance company, and that if I desired to get the business I should immediately meet and negotiate with him. This impression was so strong that I involuntarily started to present myself. When within half a block of the hotel, it occurred to me that in all probability I was making myself ridiculous, and I immediately went back to my office, where the impression returned so strongly that I started out again. As I approached the hotel I saw the stranger leave the house and go down the street. I went in, looked at the register, and found that my impression was correct. I immediately followed the agent and saw him enter the office of my strongest competitors. He gave the agency of his company to them. They made several thousand dollars by it, which undoubtedly might have been mine.

W. R. GAY.

A PREVISION.

During a residence of some years in Paris, I had occasion to seek the services of a teacher for the purpose of acquiring a foreign language. Highly recommended to me was a Madame de B., a Russian by birth, and obliged by the death of her husband, who left her unprovided for, to gain a livelihood by teaching languages. This is all I knew of her.

On presenting herself for my approval, although I was impressed by her modest appearance and agreeable manners, something told me not to trust her. I therefore remarked that I would consider her terms, and let her know my decision in a few days—having made up my mind not to engage her.

I did not, however, write at once, and ten days passed. Then came by mail an urgent appeal from Madame de B., couched in terms that would make refusal on my part seem unkind; and I therefore engaged her for a month by letter, inclosing a check.

Now, this is the strange fact: On her second visit I again felt a strong repulsion, which developed into a conviction that a sort of criminal aura emanated from her. I had, too, a mental vision of a man killed by falling off his horse. The lady spoke one day of her late husband, who had been dead a year. I then became almost convinced that she had caused his death; but in this perhaps I was wrong (?). In spite of myself, and knowing I was doing a rude thing, I asked, abruptly: "He was killed by falling off his horse and striking his head against a sharp stone, was he not?" She looked at me in utter astonishment, and grew whiter than usual. "No, Madame," she replied; "it was a disease of the brain that caused his sudden death." We spoke no more of the matter, and at the end of the month I terminated the engagement.

A few weeks later a pitiful letter came saying she was very ill and asking if I would visit her. I did so. Feeling pity for her, I took her in my arms and embraced her. She seemed much affected, and at once gave me her confidence. "Since you are so kind—so sympathique," she said, "I will tell you the truth. My husband committed suicide by shooting himself through the head." I looked straight into her eyes, and asked: "You were with him, were you not?" "Yes," she replied, "alone in a room with him; and but for the protection of the Princess S. I would have been imprisoned."

MRS. R. L. V.

HARMONIOUS THOUGHT-VIBRATION.

I have two friends who have had a number of psychic experiences, and one that occurred a short time ago seems especially interesting. One of the ladies is very susceptible to psychic influences, and the other possesses considerable psychic power. The former suffered considerably from wakefulness, and it gradually became the custom of her friend to put her to sleep at night—sometimes in her actual presence, but frequently by sending the mental command from her home, several blocks away. She was told to sleep until called in the morning, and the message to awaken was invariably sent from a distance, and the sleeper as invariably responded. A few Sundays ago an accident caused her friend to add something to the spoken word of command, and she tapped distinctly a number of times on her own bed, saying at the time, "Lena, wake up!" Half an hour later they met, when Lena said: "You did not call me this morning; I was awakened by hearing a distinct tapping on my window." On comparing notes it was found that the time of the two tappings was identical.

Miss L. H. V.

* * *

DREAMS AND DREAMING.

Dreaming is commonly regarded, and correctly no doubt, as the activity of the mind in complete sleep, which leaves sometimes distinct traces in the waking consciousness—at other times indistinct traces, or none at all. The phenomena of subconsciousness indicate that the mind is always, even in the most profound sleep, more or less active. Only when the results of the thinking process come into the conscious mind do we take note of the mental activity.

Although Zeno recommended examination of dreams as a means of acquiring knowledge of the true self, and many philosophers have attached the greatest importance to dreams, yet they are probably in most cases, as Dryden says, "a medley of disjointed things." But they sometimes furnish evidence of intellectual capacity which surprises the waking self. Spurgeon relates that once when he had been unable to prepare a sermon for the following Sunday, he arose in his sleep on Saturday night and prepared the notes of a discourse which was not inferior to those

sermons which he thought out and prepared in his normal conscious condition. The work was done without that consciousness which was suspended when he went to sleep, and resumed when he awoke. When the notes were completed, he returned to bed and his repose was continued until his usual hour of waking. He was surprised to see the notes, when he went to his study, all prepared and ready for use. Evidently his mind had been in active operation during the night, though the activity was not perceptibly connected with the memories of his conscious state. This case, and others of a similar character which are authenticated, point not only to mental but to muscular activity as well, and to a precision of movement which is surprising, considering that the eyes are usually closed under these circumstances.

Condillac, while engaged in writing one of his works, completed in his dreams a train of thought where he had left off on retiring for the night; and Coleridge, as is well known, wrote from memory one of the pieces that he had composed in his sleep. He commenced the writing as soon as he awoke in the morning, continuing till he was interrupted by a visitor with whom he conversed for awhile on business matters; but he could never recall the thread of the story, and "Kubla Khan" remains a fragment.

We have the testimony of mathematicians who while asleep dreamed the correct solution of problems which had baffled them while awake, and of authors who in dreams were directed to authorities which they had vainly sought to find when regularly engaged in their work. Dr. Gregory states that ideas and phraseology occurred to him in dreams which were so apt that he made use of them in giving lectures before his college classes; and Sir Thomas Browne composed comedies in his dreams which amused him greatly when he awoke. Samuel Johnson relates that he once in a dream had a contest of wit with some other person, and that he was mortified by imagining his antagonist had the better of him. Goethe often recorded during the night, ideas which had occurred to him during sleep on the preceding night. Helen Hunt, when she sent her last poem for publication, wrote to her editor: "I can hardly say that I wrote this poem, for I awoke with it on my lips." James Grant, an electrician, of New Haven, Conn., relates that in a dream he located a break in the insulated cables which the electric experts had tried in vain to discover. He dreamed that the difficulty was where it was thought not likely to be found, and he was laughed at for the suggestion when he

offered it. But the examination was made and the break was found at the exact point designated in his dream.

The dreamer often sees beautiful pictures, hears melodious strains of music, and feels the presence of departed or distant friends as vividly as if the external organs were in active exercise. Taste and smell are in like manner excited in sleep.

These and a multitude of similar facts prove that the activity of the organs of sense is not necessary to excite those impressions which were originally received through the senses, and they show, too, that what is originally perceived is not the external object, but the effect which the object has produced upon the mind—a symbolic representation of the external thing. Thus, when the avenues of the body are closed, the impressions may be as vivid as when the senses are alive to the outward world.

What is still more wonderful, if possible, is that the imagination may during this time indulge in flights of fancy, the reasoning powers may be exerted in solving the most abstruse problems, or memory may be exercised in recalling from the dim past some long-forgotten incident.

There is a large amount of testimony, including statements by persons whose intelligence and veracity are beyond question, which would seem to show that the mind, during natural sleep and hypnotic trance, possesses clairvoyant powers of seeing what is occurring at a distance. The most careful investigators of psychic phenomena assert this as a fact experimentally proved, thus confirming the testimony in support of the claim of thousands who have had the experience but who have never systematically investigated the subject. . . .

Is there in a man, as Mr. F. W. H. Myers suggests, a larger and more comprehensive consciousness, in which all the apparently different personalities unite, and to which what we define as the subconscious is as much a part of the conscious mind as are the thought and experiences of the ordinary waking state? This view, if now only a speculation, may yet come to be recognized as an important fact in the psychology of the future. Be this as it may, all who have given careful attention to the subject will agree with Dr. Edward von Hartman when he says: "What we possess to-day in the way of history and among contemporaries suffices to convince me that the human organism contains more faculties than exact science has discovered and analyzed."

—*B. F. Underwood, in Secular Thought, Toronto.*

DEPARTMENT OF
HEALING PHILOSOPHY.

MORBID TENACITY.

“ He in whom the love of truth predominates will keep himself aloof from all moorings and afloat.”—*Emerson*.

Life is inspiration and expression. If we fail in one we fail in both. We often close ourselves to fresh thought by our tenacity of the old. The attempt to harmonize the old and the new thought is as if a tree were to cling to its dead leaves and expect at the same time to renew its foliage. When good reason is shown for doing so, we must be willing to let go favorite ideas and prejudices. As long as we hold on we cannot move forward.

We have been taught to “ hold fast that which is good.” It is of equal importance to let go of whatever has served its purpose. Having gained a higher thought, why still cling to the lower? Life is not accumulation; it is circulation. Must existence, therefore, necessarily include unrest and disease, disappointment and loss? We fall easily into the habit of believing life to be chiefly discipline and trial. Is this the whole truth? Is not perfect peace possible here and now? Must work be always anxious, and rest without repose? Must we continue to hasten through our occupations without any real enjoyment, but only a feeling of dissatisfaction because of deficiencies?

We dwell in the negative conditions of life. We labor day after day, with no hope except the chance of attaining an indefinite goal called “ heaven.” “ Such is life,” we say to one another, as we limp along with heavy hearts, dimming eyes, and wrinkled faces. In our ignorance we pride ourselves that we can say, “ Thy will be done.” We imagine sorrow and trouble are sent by God, and we moan with one another in “ sympathy.” Truly Emerson might say that men are “ like gods playing the fool.” Let our eyes be opened and this nightmare be dispelled; let “ the day

break and the shadows flee away." We are but in the morning, and the long day stretches out in a glorious perspective.

Heaven can never be found through death. Death of itself brings nothing. It is an error to believe that death in the mortal sense is "gain." Through death we will not find treasures or lamented friends unless they and we, through the harmonies of truth, are drawn into spiritual companionship. Upon the other shore we shall find what we take with us. Gain comes only through development.

Environment is not a fetter, though often proffered as an excuse for the poverty of our lives. Such thoughts act as opiates to personal dissatisfaction. In bondage we may be, but, if so, as willing captives—slaves to many masters who all serve under the one great potentate of selfishness. We desire power, and yet are ruled by self-appointed taskmasters. Toiling and sweating under heavy burdens, dare men submit their troubles to an honest spiritual analysis and be ready to let them go? That is a searching question. Self-pity is carefully nursed and enjoyed with morbid satisfaction.

There was once a young man in Galilee who thought he desired eternal life till he was bidden to relinquish his accumulations. He went away sorrowful, for he had great possessions. This is the case with many who are attracted to the new thought of the day. They make but little progress, and the reason is not difficult to find. They are not willing to let go. They want to hold on to old ideas, old standards of living, and old habits. They are afraid of finding themselves cut loose from the old moorings of thought. Anchored so many years, their anchors are imbedded in the mud, and their life-craft is covered with barnacles. It would take a serious effort to cut loose—to put the ship in order and be ready to sail on a voyage of discovery. Pride and indolence forbid. What would people think of such unusual preparations? The ocean of Truth is very wide. How can they, with a new pilot, sail away from the haven where a fleet of friends lies idly swinging at anchor? At last a storm arises and breaks the cable-chains. The conservative mariners are driven out to sea by some event of life—a death, or an illness, possibly a bankruptcy. Their seamanship is tested as never before. It is found, alas! very sadly at fault, and navigation must be studied anew. Ballast has not been stowed away, and, as for cargo, it must all be thrown overboard to right the ship.

Then begins the great lesson of letting go. Adrift and not well provisioned, men realize that their so-called "faith in God" was only faith in friends, in bank accounts, in church or social position. Their "great possessions" prove to be like the "immigrant's gold"—the iron pyrites of the mining regions that are carefully hoarded by the tenderfoot until he learns that "fool's gold" can buy nothing.

These fancied riches may be the self-righteousness of the pietist, the intellectual treasures of the scholar, worldly friendships, or influence and business credit. All these would be sadly compromised by any association with new cults. So men prefer their bondage and indulge their indolence rather than let go. For the future, they are consoled by the expectation of a paradise where all treasures will be found; for the present, they cling to the bric-à-brac of life—things and friends, or reputation.

But what is highly esteemed among men is but lightly regarded in the kingdom of good. Humanity can only postpone the day when there will be petitioners in bankruptcy mournfully crying, "Who will show us any good?" Men must begin some time and somewhere as little children, before they can enter the kingdom of Truth.

CHARLES B. NEWCOMB.

A HOUSEHOLD CURSE.

Although the development of civilization seems to have assisted the development of many apparently new diseases, yet the various forms of disease known commonly and generically as cancer seem to have outstripped all others, and to have become possibly more frequent than anything we meet with, except consumption and contagious fevers. Where, in old times, it was so rare a thing to meet a person thus afflicted that such a person was a sort of curiosity, now it is so frequent an occurrence as to excite no surprise, although it occasions a general alarm and allows nobody to feel safe.

It used to be said concerning one of our older States, full of aristocratic birth and breeding, that there was no well-connected family in it that had not some member in an insane asylum. But a statement in kind, physicians tell us, could now be made with only less truth of the disease of which we speak. Various reasons have been given for its appearance and growth, such as the inheritance of a scrofulous diathesis; the probability of the sins of

the fathers being visited on the heads of the children; life in wrong climates, upon alluvial soil, and in damp regions. One physician has declared his opinion that the eating of tomatoes accounts for the spread of the disease, although his opinion has not been widely indorsed, and many medical works pronounce the eating of cheese to be the active agent, the disease being very prevalent in cheese-eating communities. The last word of science concerning it is that it is not hereditary; that one member of a family has no need to dread it because another member has suffered from it; that the most that can be said on that head is that one family may be more constitutionally susceptible to it than another. But on the whole the disease is individual, largely dependent upon nervous shock, and comes to women in middle life more often than to other people.

The natural inference from this—and it is the one that physicians would insist upon—is that women approaching middle life must be more carefully guarded from any sudden shock or severe strain upon the feelings than has been the habit with those about them.

Usually, with most families, if there is any sorrow, pain, or stress to be borne, it is the mother or the aunt who is thought fit to be the one to bear it; not the young, strong, healthy person in the full bloom of physical power, but the woman enfeebled by many sicknesses, by many wakeful and watching nights, by all the household anxieties, and by the wearing process of years. The families where the daughters endeavor to shield the mother or the aunt from work and sorrow and solicitude are too few to be mentioned in the general count, and the husband is a marvel who does not look upon his wife, upon “mother,” as he often calls her, as the one to turn to in an emergency, the one to help him out, the one to bear the brunt, the one to know the worst of everything, the one to suffer if there is any suffering to do, and to keep others from the knowledge of suffering. It is at this time of her life, too, more often than at any other time, that a woman, conscious of the falling off of her young and good looks, and fearful of an equal falling off in her power of attraction, is in danger of finding reason to fear herself supplanted, or on the way to be supplanted, in the affections of the one in the world most important to her, and it is at this time of life that it is too generally felt that she needs no more gayeties and light enjoyments and distractions, but prefers to stay quietly and properly at home, and if she

does not prefer it, should be allowed to do so for the look of the thing.

In reality, it is at this time that the daughters should make their value to their mother felt by her as never before. It is now that the husband should surround her with kind observances, and comfort her, before she knows the need of comfort, with assurances of her increasing and infinite preciousness to him, and should be more careful than he ever dreamed of being in his youth to give her no ground for a suspicion of anything else, or for an idea that she is any way outside of the pale of his full confidence. It is now that every gayety and amusement likely to absorb her thoughts should be opened to her, and that she should be frequently led away into distractions and pleasures. . . .

When this care is taken of those in middle life by those who are in its full strength, by daughters, husbands, and nieces, the trouble which is becoming a household curse in its frequency may again become a wonder, a curiosity, and an almost unheard-of thing.—*Harper's Bazar.*

THE BRAIN CAN GROW.

Recent experiments by M. Vitzou, a French physiologist, lead to a somewhat sensational conclusion, and may possibly explain some wonderful and inexplicable recoveries from brain injury that have been reported in the past. That conclusion, briefly stated, is that a part of the brain, when entirely destroyed or removed, may be replaced by the growth of new brain cells.

If this be true, then the brain—the dominating organ of the animal economy—possesses a property that is shared by none of the lower organs over which it presides, namely, that of natural replacement after injury. If a man's finger is cut off by a circular saw, no one expects to see a new finger grow out in its place; if he loses an eye, we do not look for another to replace it. Yet if M. Vitzou is right, the destruction of an important lobe of the brain—for instance, that which presides over sight—need not be hopeless. The cells will gradually form again and respond to the usual impressions received through the optic nerve as before.

This property of regrowth is common among the lower creatures. If a lobster's claw be taken off, a new one will grow in its place. With still lower organisms the removal of almost any amount of tissue is scarcely a serious affair, and its replacement

is largely a matter of time. Now it appears that the higher animals share this power, at least with respect to one organ, and that the most important of all.

This is not altogether a new idea. It has been advanced before, and has even been made the subject of somewhat heated controversy, but M. Vitzou's experiments are so apparently decisive that they may settle the matter, although in science all questions are open, and no one may consider that he has said a permanent "last word." However this may be, these are the experiments that seem to settle the matter. They were tried not on man, it is unnecessary to say—for it is not yet legal to scoop out even part of a human brain while its owner yet lives—but on some of his nearest relatives among the lower animals, namely, monkeys.

In this case that part of the brain which presides over the sense of sight was removed from each of the monkeys, the part without which any of us would be quite as blind as if his eyes were put out. It was quite evident, after the operation, that the animals were, in fact, totally blind. They were kept and cared for, and as the months went on they seemed to be on the way to recovery. Finally in about a year's time it was evident that they saw, if not as perfectly as before, at least partially; that is, something was performing the functions of the removed brain tissue. So far the experiment can hardly be said to be conclusive, for cases have been known where one part of the brain has been able to perform the duty of another part. It may have been, then, that the task of responding to visual impressions had been learned by some other part of the brain. The monkeys were therefore operated upon again—part of the skull was removed, and the brain was examined. The part that had been taken out, was found to be partly replaced by a growth of new cells, so that it seems practically certain that it was this new brain growth that had been the cause of the partial restoration of sight.

What will all this lead to? If it will be of any benefit to the human race, then the poor monkeys suffered and died in a good cause. If a monkey's brain cells can grow again, so, undoubtedly, can a man's; and this fact gives us reason to hope for the recovery, in cases of serious brain injury, that before seemed hopeless. Again, if such growth is possible, means of fostering and stimulating it are probable, and will doubtless be the objects of further research. Some method may even be discovered by which the new growth may be made more vigorous and healthy than the

old, in which case startling and sensational results may follow, though this may seem to be looking a little too far into the realms of mere possibility. But why should not a weak part of the brain be cut out and replaced with a new and healthy growth of brain cells? Why should not the idiot be given in this way a new thinking machine, and the imbecile, the paranoiac, the crank, be fitted out with new mental apparatus?—*New York Herald.*

ELECTRICITY AND HYPNOTISM.

That the mind can so influence the body as to produce organic changes is well illustrated by a case detailed by Tuke, where a woman saw a heavy weight falling and crushing a child's hand. She fainted, and when restored to consciousness was found to have an injury on her own hand similarly located to that sustained by the child. Not only was there a wound, but it went through the various stages of suppuration and healed by granulation. Other well-attested proofs of this power of the mind over the body are afforded in the fact that blister can be raised by mental suggestion, and that stigmata undoubtedly occasionally appear on the hands and feet, and in the side of certain religious ecstasies who vividly see the crucifixion. Dr. J. W. Robertson says that more patients are cured by the firm and tactful influence and suggestiveness of the physician than by the drugs which they prescribe, in the majority of cases, to stimulate the imagination of the patient. He has found that electricity more than anything else appeals to the imagination, and very often the effects obtained by an electric application are purely psychological. It has frequently happened to him that through a failure properly to connect his circuits, or some other slight mischance, the supply of current was cut off, and yet the patient would exhibit all the symptoms heretofore experienced when really receiving large quantities. Dr. Robertson has frequently, at a word of suggestion, caused the sensation of burning at the electrode to be felt, the limb to contract or relax, and many other phenomena to assert themselves which were usually associated with the application of the electric current. Another surgical procedure which has suggestion as a basis, is the so-called painless extraction of teeth by using an electric shock at the moment of pulling, and thus diverting the patient's attention.—*St. Louis Globe-Democrat.*

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

A LOOK AHEAD AND A STEP FORWARD.

Since the establishing of **THE METAPHYSICAL MAGAZINE**, there has been very great advancement in almost every department of thought in nearly every part of the world. The want then recognized has rapidly developed to a positive necessity for literature carrying advanced teaching. It is also important that it be presented in such form as to be readily recognized by those who, in beginning to think, desire the help of other minds.

The increase in circulation of literature of this order has been almost phenomenal ; yet the supply of such as embodies correct teaching is always less than the demand.

Because of these facts, there seems to have developed, during the past year or two, a tendency on the part of new searchers to accept first that which comes easiest to hand, or that which presents itself in the most attractive garb, perhaps without looking deep enough to discover the real *metaphysical* foundation of all such teaching.

With a view to meet in a more general sense the increased and varied requirements of this great awakening to the higher principles of life, we have decided to broaden the field of action of this periodical as much as possible, in the interests of the growing class of new inquirers. Accordingly, the June number will appear under the name of "Intelligence," and in an entirely new dress, calculated to popularize the magazine, while yet retaining the true metaphysical character of its teachings and maintaining the same standard as heretofore. The special departments will all be merged into one editorial department, where the same subjects will be treated in the broadest possible manner.

We believe that this departure will prove to be in the direction of free-

dom, liberality, and increased usefulness ; and we look forward expectantly to a cordial and hearty co-operation from every former friend of THE METAPHYSICAL MAGAZINE, as well as from all who value truth for its own sake, to help us establish "Intelligence" as the prevailing influence in the literature of this new thought era.

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FOREGLEAMS OF SPIRIT.

There are no boundaries to the spiritual universe—no bonds to the aspiring soul, no limit to the potency of faith.

The spirit of truth is here, and can accomplish all things. There is nothing too broad, too high, too deep for it to compass. I have heard its voice, as it came surging through the depths of my being, and I am obedient. Who shall dare to stay its current, or dam the transcendent flow of vitality which seeks to discharge itself at my threshold ?

I am sovereign in my own universe. All inferior forces wait upon me and accomplish the purposes of my unerring will.

I am an organized centre of spiritual forces, and I radiate of my abundance to the utmost circumference.

The wealth of the spiritual substance is incorporated in my very being. All things are mine by birthright. In this I show no special arrogance, for I hold my estate in common with all the children of the King.

I wield the potencies of the universe, which adapt themselves to the wants of every creature. Eternally sublime, I wait the transforming processes of the ages.

The alembic of spirit is at my very soul centre. Here is the fragrance distilled which sheds its bounteousness upon a waiting world.

An Æolian harp, breathed upon by the celestial gales, I vibrate only harmony and peace.

I am a focal point of omnipotence. Streaming through me in one continuous flow, the Divine Energy finds its own channels of distribution and its own vessels of expression.

I have taken possession of my temple, which is dedicated to the service of the Good. Its altar-fire of love is quenchless ; its ministrants are holy thoughts. The water of life fills its bowls, and with perfumed spray of chastity are all its appurtenances cleansed. Its avenues are closed to the entrance of all impurity, and forth from its gates speed the glad messengers of truth with songs of everlasting joy.

"As captain of the Lord's host am I come." Fully armed and equipped, I now step forth in the service of humanity, and my arms shall never rust, nor my whetted blade of steel be turned aside from following up the course of victory.

DECLARA.

MUCH SMALLER THAN ATOMS.

Professor Elmer Gates has been making some researches recently which throw light upon the nature of the ether which is supposed to fill all interstellar space. Hitherto science has been disposed to claim that this mysterious element, if such it may be termed, was homogeneous and continuous everywhere ; i. e., not consisting of distinct particles. But Professor Gates has proved to his own satisfaction that the ether is actually composed of such particles. That they must be infinitely small goes without saying ; but the Professor asserts that they are as much smaller than a chemical atom as such an atom is smaller than the sun. If that be so, it is no wonder that nobody has succeeded as yet in finding out about the nature and properties of ether.

However, Professor Gates thinks that he has made a beginning in research in this direction. The first step has been accomplished by devising a means of creating an absolute vacuum—something never accomplished hitherto. Though the air in a receiver may be reduced by an exhaust-pump to the utmost tenuity, even to the one-millionth of an atmosphere, some of it still remains. A Crookes tube contains a little air. Up to now the total vacuum has been a mere conception, never accomplished in fact. But Professor Gates's vacuum is absolute. He produces a glass receptacle which contains not a particle of air. It has absolutely nothing in it save the long-sought ether.

This remarkable result is accomplished in a very simple way. To begin with, the Professor takes a tube of potash glass. This is an extremely hard glass, requiring a much greater heat than any other kind to melt it. He fills the tube with another sort of glass that is very soft, having a melting point five hundred degrees lower than that of the potash glass. The tube and its contents are then subjected to slow heating, until the soft glass is sufficiently melted to enable it to be pulled out bodily part way from the tube of hard glass containing it. The space thus left is an absolute vacuum, containing no particle of air or any other gas. It holds nothing but ether pure and simple.

Here, then, is a quantity of absolutely pure ether. The question is, will it exhibit under certain conditions any phenomena calculated to throw light upon its nature ? One thing which Professor Gates has accomplished by means of it is the taking of photographs in the dark ; but he declines to say much about that, inasmuch as he has made only a beginning at it. An extremely interesting experiment is performed by suspending in the vacuum a little metal ball on the end of a platinum wire. The ball and wire are fixed in place incidentally to the process of creating the vacuum. A glass lens is used to focus the sun's rays at a point near to the ball. At the point of focus—according to the theory, as Professor Gates explained

it—the particles of ether move about most rapidly, and are farthest apart, owing to the sun's energy. Thus the ball swings toward that point of less density. This it does every time, showing that it is acted upon by some sort of matter. The Professor regards it as proof positive that the ether is a material substance, and composed of particles which are thickly crowded together, though inconceivably minute. This is the substance which fills all space—whose wave-motions make light and transmit electrical energy from the sun to the earth.

Professor Gates has succeeded in making photographs with the dark rays of the sun ; i.e., the rays of the solar spectrum above the violet and below the red. This is not new, but he is carrying experiments in that line beyond any point hitherto reached. His new-built laboratory in the suburbs of Washington has dark rooms for developing purposes, which are black beyond the blackness of the Egyptian plague. They are windowless, and are entered by tortuous passages, so that no ray of light may reach and penetrate the gloom. The walls are painted black and are made of wood, with layers of tar paper, lead, zinc, gallium, and orange paper, all of which have the power of absorbing light. The walls of the passages are constructed in the same way, and the path is further barred against light by a series of black curtains.

This laboratory is a very remarkable establishment. It is crowded with instruments and apparatus for psycho-physical research. Professor Gates has several boxes which are filled with illusions of various kinds. Most of these are illusions of the eye, but there are others which deceive the touch, the taste, and other senses. According to Professor Gates, human beings have eight senses—the sense of cold, the sense of heat, the sense that a muscle is moving, touch, taste, smell, hearing, and seeing. And, by the way, he has a collection of fifteen hundred different smells, good and bad, in a series of bottles containing perfumes and various chemicals. They are intended for the education of the sense of smell.

Ordinary people are constantly deceived by false appearances in this world. In the College of Mind Art, which Professor Gates is establishing, he proposes to train the minds of students so that illusions will cease to deceive them. The illusions primarily considered are those of the senses. The Professor has more than three hundred illusions of the sight. A simple example of this kind is a teetotum, consisting of a black paper disk and a pin of wood. When this little top is spun on a printed page, the paper disk looks transparent, and as if made of glass, so that one can read the print through it—the fact being that the paper disk has a couple of slits in it. A familiar illusion of touch is Aristotle's pea, which feels like two peas when rubbed beneath the first two fingers of the hand crossed.
—*Exchange.*

THE SEER.

My soul is thrilled by Powers unseen ;
I hear the music of the spheres,
And like a flash across the mind
I see events of coming years.
I read the hearts and souls of men ;
I watch the planets in the sky,
And by conjunction of the stars,
Foretell the plans of Destiny.
I sit in half unconscious trance,
A passive tool for unseen Powers ;
And spirit-voices, whispering low,
Speak to me in midnight hours.
I feel their presence ever near ;
Their thoughts are flashed upon my brain,
And often in the wind I hear
Voices calling, loud and plain.
I see strange shadows in the gloom—
Forms transparent, robed in white,
And often through the dark appear
Gleaming bars of bluish light.
I hear soul-music, soft and low,
Pulsing through the twilight dim,
And often in the golden dawn
Echoes from an angel's hymn.
I send my soul in trance away,
To soar through realms of mystic light—
Through realms of vast Infinity—
By stars and constellations bright ;
Through solar systems, poised in space,
Revolving on their endless way ;
By starry worlds, to us unknown,
Perfect in their grand array.
All mysteries I see and hear,
And partly, dimly understand
The purpose of the great I AM,
Who rules the mystic spirit-land.
I bow in awe before that One,
That holy One, so grand and wise,
Whose Law is everlasting Love—
Whose tender mercy never dies.

REGINALD B. SPAN.

THE UNIVERSAL ETHER NOT MATERIAL?

The opinion held by many scientific men, that ether is simply a very attenuated form of matter, was recently combated very ably by Professor Dolbear in a lecture before the Boston Scientific Society. He based his position on a comparison of the qualities of matter with those of ether. In seventeen particulars this comparison was made, his purpose being to show that matter has definite structure, the parts of which are different; that there is a certain calculable quantity of it in the universe; that it is heterogeneous; that one particle attracts another; that it is subject to friction, has inertia, is chemically selective, heatable, elastic, and a transformer of energy. In all these particulars it differs from the ether, which is structureless, unlimited in quantity, and homogeneous, all parts being like all other parts; nor is it attractive, or else it would have gathered in denser masses near the sun and other large bodies; nor has it any inertia or chemical relations—does not absorb heat, and is not a transformer of energy. Finally, Professor Dolbear points out, ether receives wave-vibrations and delivers them without loss at their destination, and, again, matter appeals to the senses, which ether does not.—*New York Sun.*

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Plato was as eminently practical as he was profoundly speculative. He was a sage who affected no superiority, a philosopher without arrogance, a scholar without pedantry; he lived a celibate life without being ascetic; he was of royal descent, yet never supercilious; an aristocrat in sentiment, yet tenacious of the rights and welfare of every one. Goodness was the foundation of his ethics, and a divine intention the core of all his doctrines.—*Alexander Wilder, M.D.*

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Truth must be as broad as the universe which it is to explain, and therefore far broader than anything which the mind of man can conceive. A protest against sectarian thought must always be an aspiration toward truth.—*A. Conan Doyle.*

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Nothing can delay or hasten us except ourselves. Nobody can hinder or obstruct events related to us. It is the interior condition of the individual that governs absolutely all and everything related to his life.—*Charles B. Newcomb.*

* * *

I count that heaven is only work
To a surer issue.

—*Robert Browning*

BOOK REVIEWS.

AN OUTLINE OF PSYCHOLOGY. By Edward Bradford Titchener, A.M., Ph.D. 352 pp. Cloth, \$1.50. The Macmillan Company, publishers, New York.

This volume is not only an outline, but a text-book of equal value to teachers and students of psychology. The author is an experimentalist, and his conclusions are therefore based largely on experience, which gives the work a practical importance that differentiates it from the many volumes extant (chiefly German) that are devoted merely to theory and speculation. The book is clear, concise, and methodical, the different sections constituting virtually an epitome of the results of modern research in this important field. H. C. Warren, of Princeton University, hopes that this treatise "will find its way into the hands of the 'laity,' and help to dispel some of the grotesque notions that are prevalent about experimental psychology"—a suggestion that we cordially indorse, as the author clearly indicates the point at which psychology gives way to metaphysics. While showing the complementary nature of these sciences, Dr. Titchener's analysis is so thorough as to remove all misapprehensions concerning their alleged identity.

THE LANGUAGE OF THE STARS. By the author of "The Light of Egypt." 100 pp. Paper, 50 cents. The Astro-Philosophical Publishing Company, publishers, Denver, Col.

A primary course of fourteen lessons in Celestial Dynamics that will interest especially students of esoteric masonry. Its aim is to give a practical exposition of the astro-magnetic forces of nature, particularly in their relation to mankind. All interested in either the ancient or the modern development of astrology will find this little work of profitable use. It is simply and clearly written and is illustrated with numerous diagrams and plates. A valuable glossary of technical astrological terms concludes the treatise, which is unique in the variety of its information.

A ROMANCE OF THE NEW VIRGINIA. By Martha Frye Boggs. 369 pp. Cloth, \$1.25; paper, 50 cents. The Arena Publishing Company, publishers, Boston.

This is a well-written story of considerable power and originality. It treats of love in a somewhat idealistic way, but its tone is refined and its incidents not improbable. It is evidently the work of an intensely

romantic soul, yet one whose motive is to furnish entertainment of a pure and elevating kind. In common with other fiction-writers of the day, the author drops into psychology here and there, revealing a degree of familiarity with the intricate processes and potencies of the human mind. The work is exciting in a good but rare sense, and is full of mystery. Not constructed on the old lines, this "Romance" is assured of a cheerful welcome even from those whose preference is for "light reading."

DANTE AND CATHOLIC PHILOSOPHY. By Frederic Ozanam. 507 pp. Cloth, \$1.50. The Cathedral Library Association, publishers, New York.

The lectures on Dante delivered by the Professor of Literature at the Sorbonne, about fifty years ago, are now presented in book form for the first time in English. The translation is by Lucia D. Pyschowska, who has adhered to the idiomatic features of the French original with a fidelity that preserves the Gallic flavor imparted by the author. Yet the translating, as well as the writing of the preface by John A. Mooney, LL.D., is the work of a profoundly sympathetic mind, whose favorable predisposition is unmistakable. An attempt, more or less successful, is made to remove from Dante the stigma of heterodoxy and to refute the claim of certain Protestant authorities that the author of the "Divine Comedy" was an opponent of the Papacy. Much interesting light, however, is thrown upon that turbulent period of French history—the fourth and fifth decades of the present century. The book as a whole is very suggestive.

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A publication much out of the beaten track is "The Viavi Cause," published by the Viavi Company, of San Francisco and New York. The purpose of this journal is to promote the physical development of Woman along scientific lines, and the present number is made up wholly of letters from representatives of almost every profession. Its most significant feature is perhaps the great number of communications it contains from practitioners of mental science, the opening letter being from Countess Ella Norraikow, who remarks: "When the unity of man, Nature, and God—our oneness with the Divine—is fully realized, all forms of weakness become impossible, and the individual resumes possession of his natural birthright—health."

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OTHER NEW PUBLICATIONS.

THE ROYAL ROAD TO HEALTH. By Charles A. Tyrrell. Paper, 193 pp. Published by the author, New York.

THE ORACLE OF MYSTERY. By C. H. Van Dorn. 26 pp. Paper, 25 cents. Published by the author, New York.

