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THE ART OF MIND-BUILDING.

BY PROFESSOR ELMER GATES.*

“The first experiment in my investigations regarding the mind consisted in giving certain animals an extraordinary and excessive training in one mental faculty—e.g., seeing or hearing—and in depriving other animals, identical in age and breed, of the opportunity to use that faculty. I then killed both classes of animals and examined their brains to see if any structural difference had been caused by excessive mental activity, as compared with the deprivation or absence thereof. During five or six months, for five or six hours each day, I trained dogs in discriminating colors. The result was that upon examining the occipital areas of their brains I found a far greater number of brain-cells than any animal of like breed ever possessed.

“These experiments serve to localize mental functions, and, above all, to demonstrate the fact that more brains can be given to an animal, or a human being, in consequence of a better use of the mental faculties. The trained dogs were able to discriminate between seven shades of red and six or eight

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of green, besides manifesting in other ways more mental ability than any untrained dog.

“ The application of these principles to human education is obvious. A child that had been trained for six weeks after birth in the excessive use of the temperature senses (detection of heat and cold) was found, after dying of scarlet fever, to possess in the temperature areas of the brain more than twenty-four times the average number of cells. As a matter of fact, the child was able to detect differences in temperature unrecognizable by other children of its age.

“ Under usual circumstances and education, children develop less than ten per cent. of the cells in their brain areas. By processes of brain-building, however, more cells can be put in these otherwise fallow areas, the child thus acquiring a better brain and more power of mind. Brain-building should properly begin a few weeks after birth, because, as soon as the brain is fully developed in all its areas, the child is prepared to acquire, by technical and professional education, special knowledge and particular kinds of skill. If the child has manifested artistic ability, this course of brain-building will not only increase that talent but provide supplementary development to prevent one-sidedness and disease.

“ In 1879 I published a report of experiments showing that, when the breath of a patient was passed through a tube cooled with ice so as to condense the volatile qualities of the respiration, the iodide of rhodopsin, mingled with these condensed products, produced no observable precipitate. But, within five minutes after the patient became angry, there appeared a brownish precipitate, which indicates the presence of a chemical compound produced by the emotion. This compound, extracted and administered to men and animals, caused stimulation and excitement. Extreme sorrow, such as mourning for the loss of a child recently deceased, produced a gray precipitate; remorse, a pink precipitate, etc. My experiments show that irascible, malevolent, and depressing emotions generate in the system injurious compounds, some

of which are extremely poisonous; also, that agreeable, happy emotions generate chemical compounds of nutritious value, which stimulate the cells to manufacture energy.

“ I have succeeded in entirely eliminating vicious propensities from children with dispositions toward cruelty, stealing, or anger. In curing a bad habit I would, for every evil tendency, image, or craving existing in the same parts of the brain, create a greater number of the opposite kind of memories and keep them active a greater number of times each day, until the old structures had disappeared and new ones had been formed. This process does not require the assent of the patient any further than to take the course of studies. He may even not desire to abandon a certain practice or habit, but may wish to continue his evil course; yet, by the force of brain-building, that motive can be eliminated.

“ This system of developments can be applied to regulate the assimilative processes, the diseases of which are dyspepsia, alcoholism, etc. A woman unable to eat fatty or greasy substances, even in the smallest portions, was by this system trained to take them in normal quantities. The alcohol habit, when not engendered by the habitual and excessive use of liquors, can originate through a certain derangement of the stomach and the brain-cells that govern it. Indigestion, accompanied by fermentation of sweets, creates a small amount of alcohol in the stomach. This alcohol produces a stimulating effect which the patient misses when the fermentation is arrested by the alcohol itself, or by a change in the food. The first step toward curing this habit consists in forming another series of brain-structures of the different stages relating to previous experiences, not merely with intoxicants but with foods in general. The creation of at least a hundred times as many morally-functioning cells as there had been immorally-functioning cells will cause the craving for stimulants to disappear. It is possible in three months' time to develop brain-structures which will cause a patient to feel disgust for what he had previously relished and desired.

“ The late Prentice Mulford says, in one of his pamphlets, that ‘ to think success brings success.’ Unfortunately, however, such effort has but a limited effect in the usual business life. Aside from lack of training or of knowledge, present defects in business life result from an improper classification of the memories and an erroneous use of mental faculties. The mind is usually filled with disordered, disquieting memories which, as a rule, are accompanied by an equal number of pleasant or unpleasant experiences. Wearisome, unpleasant memories weaken health and do not generate thought energy. Cure is accomplished in expelling these by another crop of wholly pleasant memories, which put the necessary structures of the mind in systematic order and teach the patient how to use the mental faculties.

“ I have been asked how far this new science is related to phrenology. Phrenology had the misfortune of falsely locating every mental function. For instance, sight was placed near the middle of the eyebrow, whereas its true position is in the back of the head. The absence of all memory-cells predominant in any mental faculty could not be discernible through the skull or scalp, because such absence would not change the cerebral cortex of that part of the brain as much as the tenth of an inch. There is, however, alike in man and animals, a general conformation, not merely of the head but of the entire body, which gives us some knowledge of the mental capacity. This will be obvious to any one who observes the facial angles and other characteristics among monkeys and the lower races of human beings.

“ These discoveries, by giving to individuals a better use of the mind, open a new epoch in the methods of progress and civilization. It is the mind which creates sciences, arts, and institutions—which knows, suffers, and enjoys; and it is the mind that must continue to do all that is done. Give to people more mind, and all undertakings will be ameliorated, and better results accomplished. Give them more moral minds, and the evils of society will gradually disappear. If it is pos-

sible to give more mentality to people, then at last, through scientific experimentation, we have reached a fundamental law of morals.

“ If you will remember that it is the mind that thinks, feels, knows, and performs physical labor; that it is the mind that rages, plots, and exercises all propensities, whether moral or immoral—then you will understand my meaning when I say that every act is right which, in its immediate or remote consequences, gives us more mind, or a better control and use of the mental faculties; and every act is wrong which, immediately or remotely, produces the opposite result. There can be no other right or wrong. An evil memory promptly antagonizes the functioning of the good memories, slowly poisoning not only the body of which the memory is a part, but memory itself.

“ A statement made some months ago, by being falsely reported, has done me much harm. I was alleged to declare that sin is pink in color. It is, however, as inaccurate to speak of the color of sin as of the moral qualities of a vacuum. If an evil emotion is dominant, then during that period the respiration contains volatile poisons, which are expelled through the breath and are characteristic of these emotions. By applying chemical reagents I can detect the presence of these poisons, because a precipitate is produced; and this precipitate generally has some color. In the case of grief, for instance, if I use rhodopsin for my reagent, the color will be pinkish. Other reagents will produce other colors.

“ My researches in brain-building have led to a demonstration of the evil effects of hypnotism. This practice produces a species of congestion of the brain. The pupil in the science of mind-structure who desires to achieve good mental and moral character must avoid hypnotic experiences, under no circumstances permitting himself to be hypnotized—save, perhaps, for some absolutely necessary surgical purpose. Hypnotism tends to vitiate the moral character.

“ The various methods of mind cure, faith cure, laying on

of hands, and similar processes that have come down to us from remote ages, have each some sort of a fundamental verity. One aspect of the truth has been seen, but it is generally combined with many mischievous practices and beliefs, and is seldom scientifically applied. My experiments prove that the mind activities create the structures which the mind embodies, or manifests. In addition to massage, diet, regulation of surroundings, etc., modern medicine will eventually evolve methods of brain-building to effect cures. Simple belief that you will get well will, in a measure, produce nutritious products and stimulate the health of the entire body. The indulgence of certain emotional states will do the same. To achieve any certain result, however, the process must begin with the first stages of brain-building and be pursued systematically to the higher stages, in order to create in the brain those structures which govern different portions of the body. This can best be done by the methods I have described.

“ The value of this new science will be better understood when we remember that mind underlies all sciences, arts, and institutions. The mind has produced all our paintings, poems, literatures, languages, architectures, governments, and religions. Your mind is, to you, the most momentous and important fact in the universe; for without your mind, what would be the universe and its possibilities to you? Take away your mind, and what would there be left? To your own mind you must always look for guidance. If you can get more mind, or a better regulated mind, you will fundamentally and directly promote all your undertakings. You will be better able to apply whatever knowledge you possess.

“ Real progress among peoples is the degree of their mental development. To test this statement, imagine progress in civilization which at each step produces less and less mind! To give people more mind is at once to promote all reform and all progress. If evolution did not lead to more mind, it would be retrogression.”

(To be continued.)

KARMA IN THE BHAGAVAD GITA.

BY CHARLES JOHNSTON, M.R.A.S.

“ Many are my past births, and thine also.”—*Bhagavad Gita* : iv., 5.

There are two important passages in the Bhagavad Gita which throw a strong light on the whole development of the teaching of Karma, even though not directly concerned therewith. They show (1) the two great streams of Indian thought—the ceremonial system of the Brahmans and the metaphysical thought of the Rajputs; (2) the two discordant ideals of life which flow from these two systems; (3) how the word “Karma,” or “work,” came to be used in each of them, in widely different senses; (4) how the two world-concepts came in contact with each other; and (5) how the popular, traditional belief, upheld by the Brahman priesthood, adopted the ideas of reincarnation and Karma from the hereditary secret wisdom of the Rajputs. This is done by these two passages almost unconsciously, allusively, and indirectly; hence they have a high value as undesigned evidence of the truth of the views already put forward concerning the derivation of the teaching of rebirth and Karma—not from the Brahmans at all, but from the Rajputs.

The first of these passages is in Arjuna's opening speech, in which he laments the fate which has led him and his brothers into warfare with their kinsmen. Arjuna represents the popular, traditional belief—ignorant of the esoteric teaching, especially of the popular belief as to the soul's destiny after death and the forces which make for its well-being in the future life:

“ What joy can there be for us, slaying the sons of Dhrtarashtra? Sin verily will follow us if we slay these criminals.

“ Therefore, it is not well if we slay the sons of Dhrtarashtra with their kin ; how shall we be happy slaying our own people ?

“ Even if they do not see, their hearts clouded with avarice, the crime of destroying their kindred, the sin of enmity toward their friends,

“ How should we not know to turn away from this crime—we who do see the crime of destroying our own family ?

“ For, when the family is destroyed, the immemorial family law perishes ; and, when the law perishes lawlessness overtakes the whole family.

“ When lawlessness has overtaken them, Krishna, the women of the family turn to evil ; when the women turn to evil, a mingling of caste [color] is generated.

“ And this mingling is perdition for the slayers of the family and for the family ; for their father’s fall, cut off from the offering of cake and water.

“ By the crimes of those who have slain the family, and caused a mingling of caste [color], the laws of birth are destroyed, and the long-lasting laws of family.

“ And for men whose laws of family have perished, there is a protracted dwelling in hell—thus we have heard.”*

The last four words mark the traditional belief handed down from father to son. Before touching on this belief as it represents the future of the soul, we may refer to a point of great importance. We have elsewhere tried to show that the system of Four Castes in Ancient India arose naturally from the fact that four races, primarily distinguished by color, lived together within the limits of post-Vedic India; and that, from the mutual adjustment and accommodation of these four races, a condition of fairly stable equilibrium was reached, which was the Four Caste system already mentioned. Two natural principles guided this adjustment—the instinct of race purity and the distribution of social function according to race genius. The working of these two principles can be very plainly seen to-day in America; and the ignominy attaching to mixed descent fully explains the bitterness of Arjuna’s protest against social strife, which, breaking down the barriers of prescriptive right and settled form, would open the door to a mingling of races and the resultant bitterness and passion.

But there is another motive for Arjuna’s protest. It was a

* Bhagavad Gita : i., 36-44.

dogma of the traditional religion upheld by the Brahmans, that the welfare of the soul after death depended on the due performance of certain rites by the children—the eldest son or his substitute. These rites were paid to the father and his direct ancestors to the ninth generation in the ascending line. Cakes of ice were offered every year for the father, grandfather and great-grandfather; fragments of cakes for the three next ancestors in the ascending line, and water for the three more remote. It was believed that a psychic or spiritual energy was disengaged by the offering and the accompanying rites; this energy raised the souls of the “fathers” (the male ancestors) to the abode of the gods, and kept them there; and that a cessation of this energy, i.e., a failure to offer the cakes and water, would doom the “fathers,” robbed of their spiritual support, to fall into the pit of hell.

In a future article we may quote from the same great cycle of poems (which contains Krishna’s teachings) a very graphic picture of the fate of the “fathers” thus “cut off from the offering of cake and water.” This is substantially the belief of the old Vedic hymns, the material of Brahmanical religion; and the same belief is held by the Brahman priesthood to-day, even to such an extent that the right to inherit, in Hindu law, is regarded as proved when it has been shown that the heir has offered the cake and water to the souls of his father and ancestors: it being presumed that the family priests, the Brahmans, take care that the performance of these rites shall fall into the proper hands.

This, then, is the essence of the traditional Brahmanical belief: The destiny of the soul after death and its well-being in Paradise depend on the due performance of offerings by the survivors, whose piety in this respect is greatly strengthened by the faith that the same dutiful care will be given by their descendants to their own celestial well-being. Failing in the performance of these rites, the souls fall back into the pit. It need hardly be pointed out that this belief of the Brahmans has nothing whatever to do with the doctrine of rebirth, or

the teaching of Karma, or the continuity of life through the conservation of moral energies. Indeed, the traditional Brahmanical belief is in flat opposition to the principles of rebirth and Karma, and quite irreconcilable therewith. In the words of Krishna himself:

“Thou grieveest for those who need no grief, and speakest words of wisdom! The wise grieve neither for the dead nor the living.

“For never was I not, nor thou, nor these princes; nor shall we ever cease hereafter.

“As in this body the lord of the body meets youth, manhood, age, so he gains another body; the wise is not deluded as to this. . . .

“As a man, putting aside worn-out garments, takes other new garments, so the lord of the body, putting away worn-out bodies, enters other new bodies.

“Him weapons cleave not, nor fire burns; him waters wet not, nor dry winds parch.

“This cannot be cut, nor burned, nor wet, nor parched; this is the eternal, all-present, immovable resting-place, the everlasting.”*

It is evident that the traditional Brahmanical belief here meets and is overshadowed by another teaching immeasurably higher and more profound—that of the higher Self, real and eternal, beginningless and endless, which becomes manifest in a chain of outward bodies, formed and governed by the conservation of moral energies proceeding originally from the higher Self, “on which the bodily lives are strung, like pearls on a string.” We shall again quote Krishna’s own words as to the origin and perpetuation of this profounder doctrine:

“This undying teaching I declared to the solar lord; the solar lord declared it to Manu; Manu taught it to Ikshvaku.

“Thus the Rajanya sages knew it, handed down from teacher to teacher; but in the passage of ages this teaching was lost to the world.

“This is the same teaching of union which I declare to thee to-day, this most excellent esoteric teaching, for thou art my beloved companion.”

- * Arjuna comments on this dark saying thus: “Later is thy birth; earlier the birth of the solar lord; how, then, am I to understand this—that thou hast declared it in the begin-

* Bhagavad Gita : ii., 11-13, 22-24.

ning ? ” This question is wonderfully like one that was put to another teacher of divine things. It is difficult to resist the conviction that his answer (“ Before Abraham was, I am ”) implies exactly the same esoteric doctrine that Krishna expresses in these words: “ Many are my past births, Arjuna, and thine also. I know them all; but thou knowest them not. ” *

Here, in the clearest and most unmistakable way, we have a statement of the position set forth in these articles. The twin doctrines of rebirth and Karma belong to the Rajanya or Rajput sages, being handed down among them from teacher to pupil in immemorial succession. The solar lord is the progenitor of the race of the solar Rajputs, the personified genius of the Children of the Sun. ` Manu also, according to the universal tradition of ancient India, was a Kshatriya or Rajanya, the earthly progenitor of the Rajput race, as the solar lord was their divine progenitor. Then, again, Ikshvaku was the first king of the solar line, to whom, in later India, Prince Siddhartha, of Kapilavastu, traced back his descent—the heir of the royal race, who was to become known to all mankind as Gautama the Buddha, “ the Awakened, ” bringing yet again the two great doctrines of reincarnation and Karma, which “ went not formerly to any Brahman, but were among all peoples the teachings of the Kshatriya, ” the Rajput alone. We have a distinct presentment of the teaching of repeated births; further, we have the definite assertion of the possibility of remembering past births, and of the possession of this power by Krishna himself. Buddha made exactly the same claim, and even laid down a method of inwardness and spiritual enlightening by which this power could be obtained.

Krishna’s teaching on Karma, and on the continuity of moral forces, is contained in four main passages in the Bhagavad Gita, which are of such extent and value that we have thought best to translate them separately and in full. The heart of the matter is this: The personal self and the higher

* Bhagavad Gita : iv., 1-5.

Self are opposed to each other in moral tendency. The acts of the personal self, under the domination of the personal idea (selfishness, egotism, etc.), make for limitation, degeneration, and evil. The higher Self makes for its own proper life, as an eternal and divine Being. The two tendencies "war against each other," the one making for bondage, or slavery, and the other making for freedom and eternal life. What we have to do is to get rid of the personal idea, which thwarts the higher Self; then the powers of the latter will find their own expression in a perfect and divine life. As the powers of the higher Self temper and overcome the personal idea, with its downward tendencies, so the progress of life rises to loftier and better things; in other words, the future rebirths will be higher and better, until the earthly tendencies which build up "the body of death" are completely worn out and make way for a "celestial body not subject to the law of death."

We have divided Krishna's teaching under four headings. It must be kept in mind that "renunciation" means what we have called "getting rid of the personal idea." This renunciation was materialized by the teachers of the Sankhya doctrine into an injunction to abstain from all action whatsoever, which led to a reaction among the teachers of the Yoga school, who pointed out that certain actions make for freedom—those performed in obedience to the powers of the higher Self after the personal idea is destroyed. The Bhagavad Gita is to some degree concerned in reconciling the Sankhyas and Yogas, by showing that the path of renunciation, or "the way of wisdom," and the path of actions (free from the personal idea), or "the way of works," are really one and the same. This is done by separating the true from the false in these two doctrines, as held by their followers, and showing that the truth in both of them is one. Hence we have the contrast between "wisdom and works." Union everywhere means union with the higher Self, when the personal idea is put aside.

The second passage, to which we have given the title, "The Works of the Law," shows how the Brahmanical

teachers who handed down Krishna's doctrine tried to reconcile it with their own popular belief by pretending that the acts performed in union with the higher Self were the very ritual and ceremonial acts of their priestly system, which the sages of the Upanishads so unsparingly condemned. To achieve this result, we find them interpreting "sacrifice," which is properly the destruction of the personal idea, as the slaughter of bulls and goats enjoined by the Vedic system and practised in India even at the present day. In much the same way we can trace the development through materialization of the doctrine of the "atonement."

To this desire to save their popular system we owe the insertion of the legend about the Lord of Beings instituting sacrifice, which we have inclosed in brackets to emphasize the fact that it has no proper place in the text. It is immediately followed by the teaching of union with the higher Self; yet, only a few verses further on, the counsel of priestcraft, the preservation of popular superstition, and much more of the same kind appears, which has no proper relation to Krishna's real esoteric doctrine. It is the presence of passages like this which leads us to speak of the Bhagavad Gita as the record of a compromise—one which must be attributed to the Brahman recipients of the doctrine, rather than to Krishna himself.

Yet much of the teaching ascribed to Krishna is only fully intelligible in the light of the Sankhya philosophy. This is especially true of the division of works, knowledge, knowing, etc., into three types, belonging respectively to goodness, force, and darkness, which is found in the third of these four extracts; and the sharp separation between the Self and nature, in the same teaching, also belongs to the Sankhyas. Of the teaching as to Caste, in the last section, we need say little; it is a part of the Brahmanical compromise.

NOTE.—Mr. Johnston's translation of the extracts alluded to above, together with the interpolated passages, will appear in the next issue of *THE METAPHYSICAL MAGAZINE*.—ED.

THE SUBTILE BODY.

BY EDWARD G. DAY, M.D.

There are many things taught in the Indian philosophies wholly unknown to Western science. Now and then some brilliant discovery dazzles our scientific schools, not alone by its present and possible future worth, but by a boldness of outline and strength of quality which seem to class it as the offspring of inspiration. The patient student of the profound Oriental philosophies recognizes the prime factors in these discoveries as previously existent in the expressed thoughts of the Indian sages, although frequently not embodied by them in any form possessing perceptible utilitarian or commercial value. Their minds were ever centred on the three-fold mystery—God, the Cosmos, and man's place in nature; and, as religious philosophers rather than scientists, they brought to light, centuries before the Christian era, a sublimely intellectual system concerning its unified and differentiated aspects, which essentially accords with the scientific theories of to-day: a fact of interest as showing the non-antagonism between true religion and exact science.

The Hindu conception of religion is to know God and realize man's unity with the Divine. Their entire theological, metaphysical, and philosophical lines of thought are directed to this end, and they have made great advance toward its attainment. Such a current of concentrated thought has unveiled many of the secrets of nature which thus far have eluded the anatomist, physiologist, and chemist of the Occident. The reason is obvious, for, while the latter have limited their

investigations to a study of the gross physical body, the former have extended their researches to the "subtile body"—the mind, and its spiritual source. To illustrate: In the Indian "Science of Breath" we are told that during each period of one hour, fifty-six minutes, and eight seconds, the breath passes alternately from the right and left nostrils, from both simultaneously, and from neither. We search in vain through the text-books of modern science for any suggestion of this really important fact; yet it is easily verified by any one who will make the observation with care. Although a minor teaching, this clearly shows that the dictates of Western science cannot be accepted as conclusive.

A few parallels in the teachings of the Indian philosophy and the scientific hypotheses of to-day may here be noted. Science maintains that the visible planetary systems have evolved from the nebulous ether, and deduces that at some remote period they will return to their primitive condition. The Indian philosophy asserts that from the "A'kasa," ether (out-breathing, or emanation from the Divine), all things come, and into the "A'kasa" all things return—evolution and involution. Science teaches that sound, color, heat, light, and electricity are but different rates of vibration in one and the same material substance. The higher philosophy says that the "A'kasa" undergoes manifold differentiation by means of the "Tattwas" (distinct forms of vibration). Science traces the primordial protoplasmic cell, but has striven in vain to penetrate the mystery of its chamber. The Eastern philosophy recognizes this cell and states that it is filled from the ocean of vitality ("prana"), which is universally diffused and surrounds every organized body, permeating its tissues as the water of the ocean penetrates and flows through the interstices of the sponge. It further teaches of the origin of this "Sea of Life," and of its ultimate involution into its divine source. Science, through Harvey, proclaimed the circulation of the blood in the animal organism, but centuries before Harvey's time this was known to the

Hindu sages. Their wonderful system of explaining the passage of the vital currents into the nerves and blood-channels of the right side, thence through the "chambers of the heart" to the corresponding structures on the left side, and thence again to the place of beginning, really leaves but little originality in Harvey's exposition.

In fact many so-called "new discoveries" are but inspirations which have also illuminated other minds, engendering thoughts that have materialized, energized, and faded, to be again reborn. The famous "X" ray of Roentgen was familiar to these masters in occultism, but to them it was not an unknown quantity; and, should Tesla achieve the anticipated triumph with his "oscillator," it will be but another practical demonstration of one of the "finer forces of nature" concerning which these sages have always taught. Reasoning deductively, therefore, we are justified in accepting certain teachings of the higher philosophy as rational and conclusive, feeling assured that they will in time be demonstrated by revelations of science. To a few this corroboration will come direct; by others it will be received through practical illustration.

What do we learn from the Indian philosophy concerning a "Subtile Body?" Its teaching will be better understood by first reviewing the nervous system. Anatomy and physiology assure us that the animal body is made up of certain tissues and organs which comprise a digestive, circulatory, respiratory, visual, auditory, gustatory, and thinking apparatus; that all our knowledge concerning the external world is derived through five channels of sense in the form of sensations, which are conveyed to the brain to be correlated and characterized by the agency of something which the metaphysician designates as the mind. Theology asserts that when vitality ceases in the body an unknown principle escapes and continues to exist in a condition of either eternal happiness or misery, this future state being determined by the brief incarnation in a physical body. A quasi immortality is assigned to this principle by the unreasonable claim that it

enters the body as a new creation and thereafter remains an imperishable entity.

Physiological research reveals the fact that within the brain are certain "centres" of nervous energy which seem to preside over the volitional and reflex automatic processes of the animal body; and, further, that if the integrity of any given centre be impaired or suspended, the action which it dominates and controls will be correspondingly weakened and inhibited. The physical instruments for sight or hearing may be perfect as optical and auditory apparatus, but, if the corresponding nerve centres are not in equilibrium, there will be no sense of sight or sound. On the other hand, the nerve centres being normal with the physical organs obscured, there may be perceptions of objects and sounds. It is clear that the objects outlined upon the retina of the eye, or the vibrations of the tympanum of the ear, are perceived by something higher and finer, which perhaps sits within the chambers of the brain and ordinarily uses these external organs, but which may, under certain conditions, act independently of them.

The term "brain" is commonly applied to that portion of the nervous system inclosed in the skull, as if it were something distinct, whereas it is an enormous ganglia of nerves in intimate association with every nerve fibril throughout the animal mechanism, and may be compared to the elaborate switchboard in the central station of a widely extended telephonic system. In fact it might aptly be styled the "central station" of the animal organism, as it is the seat of efferent and afferent influences, now vibrating with signals from the countless peripheral centres, or the numerous deep plexuses and ganglia (sub-stations), and now pulsating with impulses sent forth to promote the numberless activities of the body. This is tritely illustrated in the quick removal of the hand from the iron which burns. The communication over the sensory nerves from the peripheral end organs to the central ganglia is at once followed by an order through the motor nerves to those muscles, which effect a withdrawal of the

membrane from the irritating substance. This is ordinarily known as "reflex nerve action." The brain may be said to be existent throughout the entire nervous system; in other words, it is the complex nerve structure extending throughout the physical body, and not alone that portion inclosed within the skull.

Let us glance briefly at this nervous system. There are three great centres, or stations, of nervous force: (1) the encephalon, that portion of nerve structure situated in the head; (2) the spinal cord, which is in reality a prolongation of the encephalon, through the vertebræ; and (3) the sympathetic nerves, which are chains of nerve ganglia lying on either side of the spinal column. These ganglia, like those of the cerebro-spinal system, are reservoirs of accumulated nerve force. Each of these systems is in communication with the others, and each is divided into sub-stations or ganglia, all of which intercommunicate. This vast and complicated system ramifies not alone through every organ and tissue, but extends to each microscopic part of such structure, and through the layers of skin to the periphery, so closely approximated that puncture with even the finest needle is followed by sensation.

The blood-channels accompanying the nerves, and extending from their great centre, the heart, are equally numerous. If we could conceive of the nerves as incombustible or insoluble, and then by heat or chemical action disintegrate the rest of the body, as a leaf is skeletonized, there would remain a white, glistening, semi-translucent object which, at a slight distance, would closely resemble the physical body. The internal anatomy would not be visible, owing to the approximated mass of nerves at the surface.

Now, what is a nerve, viewed in the light of anatomy and physiology? According to Gray, it is made up of three different kinds of tissue, enumerated from within as follows: "First, gelatinous tissue; second, gray, or vascular substance; third, white, or fibrous substance. These in turn are com-

posed of cells containing nuclei and nucleoli." The first is found chiefly in the sympathetic system; the second in the encephalon, spinal cord, and the various nerve ganglia:

" It is of a dark, reddish-gray color and soft consistence. It is composed, as its name implies, of vesicles, or corpuscles imbedded in the finely granular substance of the encephalon, or in a capsule of nucleated cells, as in the ganglia. The third, or white substance—which constitutes a great part of the encephalon and spinal cord, almost the whole of the cerebro-spinal nerves, and a great portion of the sympathetic—is made up of medullated or white fibres and non-medullated or gray fibres. The medullated fibres consist of three parts: First, the tubular membrane, known as the neurilemma or primitive sheath, composed of nucleated endothelial cells; second, a white substance which is regarded as being a fatty matter in a fluid state, which insulates and protects; third, the 'axis-cylinder,' the essential part of the nerve, in which it lies like a wick in the candle. Kölliker describes this axis-cylinder as being 'neither fluid nor viscid, but firm and elastic, somewhat like coagulated albumen.' "

It is itself composed of fibrils united by cement. During life its consistence is said to be semi-fluid. Nothing absolutely definite can be known concerning this "axis-cylinder," or heart of the nerve, unless it can be seen clairvoyantly in the living nerve, as death entirely changes its character and appearance; and exposure of its substance, even in the living subject, must be attended with greatly altered conditions. At this point the finest dissection ends—the most elaborate physiological research terminates. Here the boundary wall between the known and the unknown seems to have been reached, and science, as yet, has no further utterance. The revelation is in the womb of the future, but its advent is certain.

The Sanscrit logicians declare that apart from the physical or gross body, which disintegrates at death, there exists an ethereal or "subtile body," which, though material, is so subtile as thus far to have escaped the investigations of science; that this, not the gross body, is the perceiver, actor, and director of the personality; that it uses the physical body as an instrument, but at the same time receives impressions from it

in varying degrees of intensity proportioned to their higher or lower rates of vibration—coarser or finer materiality. These impressions are said to impart an indelible coloring to the “subtile body.” Although this coloring may be overlaid or admixed with stronger or lighter tints, yet its individuality is never lost. It may become latent, but is liable to reveal its identity whenever the superincumbent or modifying tint is removed. They also teach that, at the change which men call death, the “subtile body” goes forth freighted with those physical impressions, or tints, garnered during the incarnation; or, to speak more technically, it passes out with a definite rate of vibration, which predetermines its next inhabitation: for the higher philosophy holds that this “subtile body” is a wanderer through many births, meeting with many experiences, passing through numerous vicissitudes, ripening, perfecting, and qualifying for final reunion with its divine source, from whence it went forth, in its essentialness, as a ray whose original light has always accompanied it, illuminating and attracting it with varying force during successive incarnations in gross bodies.

Of what is this “subtile body” composed? Of the five subtile organs of sense, or spiritual centres, corresponding to the five physical senses; the five subtile organs of action, or spiritual centres, which correspond to the five physical organs of action; the five magnetic currents, whereby the five great physical processes of the body are carried on; the mind, and the intellect—in all, seventeen characteristics, or marks. For convenience, these are sometimes expressed by the term “mind” (Sanskrit, “Antahkarana”); and not infrequently the word “soul” is incorrectly employed as a synonym for mind.

Paul, one of the greatest and most trustworthy theologians, doubtless a master in occult wisdom, divided man into three principles—body, soul, and spirit. This is in exact accord with the teaching of the Indian sages, whose classification is: gross body (matter), “subtile body” (mind), and

divine essence (spirit). Science emphatically denies the destructibility of matter, declaring that by the best known means a material body can only be resolved into its primordial elements, and that all new forms are but a rearrangement of previous atomic groupings; hence, that all future material units must be made up of pre-existing atoms. If this teaching, embraced by the best thinkers, applies to the gross forms of matter which are readily cognized, how much more must it extend to those subtler forms which escape the ordinary sense perception; and, further, to that substratum of all material organization—vitality and consciousness, which constitute the spiritual part of man !

Returning to the "axis-cylinder" of the nerve, we find that here science has closed her book. If we would know more, we must enter the domain of occultism, and, retiring into the inner court of the sanctuary, read by the lamp of intuition; or, if the portal be closed by reason of our inadequacy, receive from the lips of others, more privileged * than we, the knowledge that we seek. The "axis-cylinder" will then reveal itself as the threshold rather than goal of our pursuit, and veil after veil of its delicate structure will roll back until, within the "inner chamber,"—that which, though yet material, is so ethereal that it can only be spiritually discerned—the true "subtile body" will be cognized. This it is which, at physical disintegration, retires, first from the extremities and the periphery and later from the organs, rolling itself up as a very minute organism and finally passing away. Its post-mortem state and the manner in which it again builds about itself a physical body are subjects which cannot well be treated in the present article.

We learn from physiology that the cortex of the cerebrum is the seat of the intellect. With this fact the Eastern teaching is in exact accord; for it holds that, though the whole nervous tract is the domain of the "subtile body," its highest

* Further developed, rather.—ED.

component (intellect) is found at the great central station, the encephalon, where it acts as administrator and director. Thus we see that the "subtile body," the ego, is continually giving to and receiving from gross matter definite impressions through its union with successive physical bodies, which, in obedience to an immutable law, it gathers about itself by reason of certain conditions inherited from a past incarnation. The emanations from this "subtile body" have far more potency than any act performed by the physical organism.

What does this entity inclose, and what endows it with vitality, consciousness, and the sense of "I am-ness?" Simply this: The spiritual ray from the divine essence back of all manifestation, which accompanies it in each of its wanderings, strangely identifying itself with it through all its illusions, until such time as the mirage is dissolved and the bond broken, when it retracts—indelibly stamped with an individuality—to its vital source (from which in fact it has never been entirely separated), therein to express more fully the divine reality of its Being.

THE SERPENT AND ITS SYMBOL.

BY LIEUT. CHARLES A. FOSTER, U.S.N.

Since remotest ages the serpent has been venerated by humanity. It was worshipped among Carthaginians, Egyptians, Assyrians, Romans, Greeks, Chinese, Aztecs, and Japanese; indeed, at one time serpent-worship seems to have been almost universal, as we find traces of it extending throughout North and South America, Europe, Asia, and Africa.

The serpent, especially the rattlesnake, is still held in great reverence by the American Indians. In 1742 the celebrated Moravian missionary, Count Von Zinzendorf, was staying with the Cayugas in the region now known as Western Pennsylvania. The Indians, imagining that his presence brought them ill luck, decided to put him to death. The Count, writing one night by the light of a small fire, was seated upon a bundle of sticks. Unknown to him, a rattlesnake crept near. Seeing the reptile, the Indians were convinced that the Count was of divine origin and spared his life.

A serpent temple has been discovered beneath the sands of the Colorado desert, its stone columns being carved in the semblance of gigantic rattlesnakes. The Moquis still regard this creature as a means of communication with their gods. But serpent-worship in Whydak, Dahomey, has been developed beyond anything we know of in the past. The sacred serpent has its harem of carefully selected young girls. To secure this favor is esteemed a great honor, and the serpent wives are revered as partaking in some way of the powers of the serpent god.

Among primitive symbols the serpent denoted divinity and the sun. Sesha, or Ananda, was the first vehicle (or

Vahan) of Vishnu upon the primordial waters. "In the beginning, before Mother became Father-Mother, the Fiery Dragon moved in the infinitudes alone." Before the globe, or cosmos, became egg-shaped, "a long trail of cosmic dust, or fire-mist, moved and writhed like a serpent in space." This was the Spirit of God moving over the sea of chaos, and by archaic wisdom symbolized as a fiery serpent breathing fire and light upon the primordial waters, until it had incubated cosmic matter and made it assume the annular shape of a serpent with its tail in its mouth—emblematic not only of eternity and infinitude, but also of the globular shape of all bodies formed within the Universe from that fiery mist.

Ancient Hindu lore calls the earth "Sarparajini, the Serpent Queen—Mother of all that moves." The Time serpent, Ananda, is represented among the Hindus as encircling the world-egg, with its tail in its mouth to symbolize eternity as well as the cycle of cosmic activity. In the great serpent mound of Ohio, the world-egg is in the mouth of the serpent. In the centre of the egg was the altar of sacred fire. Serpent mounds are not confined to our own continent, for fine examples are to be found in Scotland.

The Chaldeans and Akkadians believed the cosmos to be encircled by the seven-headed Great Serpent of the Sapphire Crystalline Sea: the seven heads being identified with the seven stars of the constellation of the Great Bear. "It was the bond or rope of the Universe which held together the heavens and earth—the invisible and the visible." The Leviathan is the same as the Serpent of the Great Crystalline Sea—chaos, or "Bohu," i.e., emptiness, primeval space. The Gnostic serpent with the seven vowels over its head was the emblem of the seven hierarchies of the septenary or planetary creators.

The casting of the serpent's skin is typical of the spiritual rebirth in man. As under the sun's warm influence the new skin is given and the world-shell left behind, so from Ra comes the new spirit and the old life is cast off. Adepts were

called Serpents of Wisdom, and the word "serpent" or "dragon" was applied to all wise men because the serpent always symbolized divine wisdom, which kills in order to resurrect (destroying to build better), and thus became the emblem of psychical regeneration and immortality. It is for this reason that Hermes calls the serpent the most spiritual of beings.

Moses, who was initiated into the wisdom of Hermes, was a descendant of Levi, a serpent tribe. All the Jewish priests were Levites. In the Gnostic legends Jesus, or Christos, is born from a snake (divine wisdom, or the Holy Ghost); that is, he becomes a son of God through his initiation into the Serpent Science. Accepting the symbol, Christ says, "Be ye wise as serpents." The "Dragon of Wisdom" is the One, the Eka (Sanskrit), or Saka. Jehovah's name, in Hebrew, is Echod, which also means One—Jehovah esoterically, as Elohim is the serpent or dragon that tempted Eve. Dragon is an old glyph for the "astral light," the undifferentiated "primordial principle," which is the Wisdom of Chaos.

Archaic philosophy recognized neither good nor evil as a fundamental or independent principle, but started from the absolute All, universal Perfection, eternally tracing both through the course of natural evolution to pure Light, condensing gradually into form—hence becoming matter, or evil. The fathers of the Christian Church have degraded this symbol, accepted by Christ as a synonym of Wisdom, into an emblem of the devil. It was in the Middle Ages only that the serpent was used to typify evil, or the devil. The early Christians, in common with the Gnostics, had the "good" and the "bad" serpent. "The True and Perfect Serpent" is the seven-lettered God, who is now credited with being Jehovah and Christ (one with Him). To this seven-vowelled God the candidate for initiation is sent by Christos—in the Pistis Sophia, a work said to be earlier than the Revelation of St. John.

We read in the Apocalypse: "The [serpent of the] seven

thunders uttered their [these seven] voices ” [vowels]. “ Seal up those things which the seven thunders uttered and write them not.”

“ Do you seek after these mysteries ? ” inquires Jesus in the Pistis Sophia. “ No mystery is more excellent than they [the seven vowels]; for they shall bring your souls unto the Light of lights; ” that is, true wisdom. “ Nothing, therefore, is more excellent than the mysteries which ye seek after, saving only the mystery of the seven vowels and their forty and nine Powers and the numbers thereof.” In India it was called the seven fires and their forty-nine aspects. These seven vowels are represented by the swastika signs on the crowns of the seven-headed serpent of Eternity:

“ The seven-headed Draco, each of whose heads is a star of the constellation of the Bear, is also the seven-headed serpent ; and it was pre-eminently the serpent of Darkness (because inconceivable and incomprehensible), whose seven heads were the seven Logoi, the reflections of the One and first manifested Light—the Universal Logos.”

A distinction was made between the good and bad serpent (the astral light), the former being the embodiment of divine wisdom on the spiritual plane, and the latter (evil) on the plane of matter.

The dragon was the symbol of the Logos with the Egyptians as well as with the Gnostics. In the “ Book of Hermes,” Pymander appears to Hermes in the guise of a fiery dragon of “ Light, Fire, and Flame.” Pymander, the “ Thought Divine ” personified, says:

“ The Light is I. I am the Nous [mind]. I am thy God and I am far older than the human principle which escapes from the Shadow [Darkness the concealed deity]. I am the germ of Thought, the resplendent Word, the Son of God. All that thus sees and hears in thee is the Verbum of the Master ; it is the Thought, which is God the Father. The celestial Ocean, the Æther, . . . is the Breath of the Father, the life-giving principle, the Mother, the Holy Spirit ; . . . for these are not separated and their union is life.”

The serpent symbol, ☩ (Teth), the ninth letter of the

Hebrew alphabet—the fatal number 9—was used by the Kabbalists as the symbol of Fohot, the first light in creation (electricity).

Ælionus says: “For the Dragon, while sacred and to be worshipped, has within himself something still more of the divine nature of which it is better (for others) to remain in ignorance.” In its highest signification, this dragon has a septenary meaning identical with the “Self-born,” the Logos. He was the second person of the Trinity, the Son: with the Christian Gnostics called Naasenians, or serpent-worshippers. His symbol was the constellation of the Dragon: “Placed between the immutable Father [the pole, a fixed point] and mutable Matter, the Dragon transmits to the latter the influences received by him from the Pole; whence his name—the Verbum.” Its seven stars are those held in the hand of Alpha and Omega, in the Apocalypse. This Dragon, in its most terrestrial meaning, is applied to wise men. The Dragon of St. John was Neptune.

Astronomers, astrologers, and occultists, using the mystic phraseology of the Adepts, symbolized as serpents the astral light, the Milky Way, the path of the sun to the tropics of Cancer and Capricorn, as well as the circles of the sidereal or tropical year. The Egyptians symbolized the North Pole as a serpent with a hawk’s head. According to Eusebius, the Egyptians symbolized Cosmos by a large fiery circle, representing a serpent with a hawk’s head lying across its diameter. Says Mackey: “Here we have the Pole of the earth within the plane of the Ecliptic, attended by all the fiery consequences that must arise from such a state of the heavens—when the whole zodiac in 25,000 (odd) years must have reddened with the solar blaze, and each sign must have been vertical to the polar region.” This refers to the shifting of the poles. The pole then passed through the equator, and when the two axes became no longer parallel the result was submergence, upheaval, and climatic changes.

The antiquity of the Zoroastrian scriptures is shown by

the fact that, in the Venidad, complaints are made against the "serpent whose bites have transformed the beautiful eternal spring of Airyana Vaego, changing it into winter and generating disease and death." The Serpent here mentioned is the North Pole, called also the Pole of the Heavens. Says Eckstein: "The Venidad seems to point out a great change in the atmosphere of Central Asia: strong volcanic eruptions and the collapse of a whole range of mountains near the Karakorum."

According to Massey, the seven stars of the Great Bear suggested "sevening," or making out the circle into seven corresponding divisions, which were assigned to seven great constellations. This formed the Egyptian Heptanomis of the Heavens. When the stellar Heptanomis was broken into quarters it was multiplied by four, and the twenty-eight signs took the place of the seven constellations, the lunar zodiac of twenty-eight days being the registered result. In the Chinese arrangement the four sevens are given to four genii who rule the four cardinal points. Each of these genii presides over its Heptanomis during one lunar week. In Chinese Buddhism, "The Black Warrior," "The White Tiger," "The Vermilion Bird," and "The Azure Dragon" are called the four "Hidden Dragons of Wisdom." In India, however, these genii are called the "Celestial Nagas, or Serpents." The Chinese made the dragon the emblem of their emperors, who were the degenerate successors of the serpents or initiates who ruled in ages past. The emperor's throne is called the "Dragon Seat." The chief dragon, according to the Chinese, is the yellow dragon. "His wisdom and virtue are unfathomable; he does not go in company; he does not live in herds; he is an ascetic. He wanders in the wilds beyond the heavens (an adept). He goes fulfilling the decree (Karma). At the proper season, if there is perfection, he comes forth; if not, he remains invisible." Moreover, "the dragon feeds on the pure water of wisdom and sports in the clear waters of life."

The crocodile was the dragon of Egypt—the dual symbol

of heaven and earth, of sun and moon; and, on account of its amphibious nature, was made sacred to Isis and Osiris. According to Eusebius, the Egyptians represented the sun as a pilot in a ship carried along by a crocodile to show the motion of the sun in the "Moyst" (space). The crocodile appears also as the emblem of Lower Egypt. The red or fiery dragon was the military ensign of Cyrus, and was adopted by the Assyrians after the conquest of Babylon. It was also adopted by the Romans and the Byzantines. The guardian of the Athenian acropolis was a living serpent. The caduceus of Mercury—two serpents intertwined to form a wand with which he guided the souls of the dead to Hades—symbolized the dual power of secret wisdom. This Wisdom (personified) guides the soul after death and has power to call the dead to life. The same idea is embodied in the twining serpents that are seen sculptured on the ruined walls of Central American temples.

The serpent was worshipped by the Aztecs, and was used as one of the signs of the zodiac. It is to be found carved on the stone ruins of Honduras and Yucatan, together with the Egyptian tau, the lotus, and ancient Hindu symbols. This indicates the close inter-communication that must have existed between the East and the West, and proves the common origin of the religious mysteries, which undoubtedly sprang from the old Wisdom worship.

The feather-crowned serpent, with a human head (or head and body) issuing out of its mouth, is frequently seen sculptured on the ruins of Yucatan and Honduras. In one instance that came under my observation I saw a human head and the upper portion of the body couchant, like the Sphinx, issuing from a crested serpent's mouth. The resemblance to the Sphinx was remarkable. This shows and typifies the "old" life, or world-shell, left behind, and spiritual rebirth and regeneration. The feather-crested serpent indicates flight into the spiritual realms. The bird combined with the serpent is like the winged Mercury. After knowledge and

strength come flight and all that tends to increase the desire to leave the earth plane.

The A'kasa of the Hindus, the super-sensuous matter that pervades all space, is an attribute of the Kasta, the Creator—Divine Intelligence. Its ancient sign was originally two half circles joined together, forming a letter S. The symbol chosen was the snake, which crawled into the darkest nooks and labyrinths, through the thick branches of the trees, and among the rushes, where naught but a snake could glide. And thus the reptile itself, from the use of its symbol by the priest initiates, came to be considered as sacred to the people. Now, through the A'kasa, men are influenced for good or evil, and in time it came to be regarded with awe and dread, and men feared the serpent from the sign. The snake came to be feared as a demon, a tempter of mankind, and an evil spirit. It is now an object of aversion from its characteristics of easy gliding, persuasiveness, and physical attributes; for so do evil influences glide in upon us.

By a simple change, the symbol of the A'kasa (S) became the sign of sin; or, as some have expressed it, the serpent standing, in the form of a letter J—sin, evil, maliciousness, tempter, devil. The circles straightened and extended perpendicularly are the symbol of rectitude, virtue, honor—all good influences.



This is the sign of good and evil, light and darkness—the unseen forces that influence our lives in the direction of spiritual evolution.

SPIRIT IN MAN AND NATURE.

BY C. STANILAND WAKE.

The authors of "The Unseen Universe," Balfour Stewart and P. G. Tait, argue that we are compelled by scientific principles to acknowledge the existence of an invisible universe, and "by scientific analogy to conclude that it is full of life and intelligence—that it is in fact a spiritual universe and not a dead one." The chief scientific principle which runs through their argument is that of continuity, which requires the whole universe to be of a piece; that is, a unity governed by the same laws throughout. By that principle we are led to consider an invisible universe to have existed before the visible one, and to acknowledge its existence in some form from all eternity. This conclusion is much more conceivable than that of a "dead" universe, by which is meant one that is purely material, having endured through all past ages. The principle of continuity proceeds from one form of the fully conditioned to another. Such a principle supposes the existence of some Being to be conditioned, and it cannot be satisfied by the hypothesis of a permanently dead universe.

A favorite notion with some philosophers is that the matter of the unseen universe "was always in some sense alive, and that the motions of its various elements were always accompanied with a very simple species of consciousness—much more simple and rudimentary than any life we know of here." But the authors of the "Unseen Universe" point out that the difficulty is not removed by that hypothesis.

How is it possible, they ask, to conceive "that life has remained in this rudimentary form through a past eternity, and only developed into intelligence since the production of the visible universe?"

The principle of continuity thus leads upward from the physical (or material) to the metaphysical (or spiritual). Its application to man, as the microcosmic representative of the universe or macrocosmos, ought to throw light on his nature and establish the existence in him of a spiritual principle analogous to "the intelligent agency residing in the unseen" which has brought about the visible universe. It is mentioned by Stewart and Tait that the cosmogony of the early Christians—as outlined in the Epistles accredited to St. Paul—while differing from any other ancient cosmogony, is similar to that of modern science. This statement is based on the fact that the key to the universe is furnished by the doctrine of the Trinity, not as this has been finally developed, but as embodying certain fundamental truths of nature.

There are three great mysteries which continually elude man's intellectual grasp: "the mystery of the soul's domicile—in other words, the universe objectively viewed; the mystery of life and intelligence; and the mystery of God." These three are very properly affirmed to be one. They are really only different phases of one truth which receives expression in them: just as the human trinity—body, soul, and spirit—are three phases of a common organic unity. We may go further, however, and affirm that these aspects of the human unity are merely representations of the three great nature mysteries above referred to.

The truth of this statement may not be self-evident; but let us suppose the soul's domicile, "the universe objectively viewed," to be almost infinitely contracted, and we have the soul's individual tenement, the body, the infinite extension of which would give a living universe. Again, what are human life and intelligence but the activities of the soul? And what is the mystery of the human spirit but that of the great Spirit

of the Universe, God himself? If this be so, then it is clear that all the arguments derived from the principle of continuity which prove the existence of a spiritual intelligence in the universe, must prove also the existence of a spirit in man, not as a mere mental secretion, but as an actual, living entity: just as, on the other hand, the existence of a spirit in man is evidence of the reality of the great Spirit of Nature.

One phase of the principle of continuity is the "conservation of energy." The statement of this doctrine is that, "in any system of bodies to which no energy is communicated by external bodies, and which parts with no energy to external bodies, the sum of the various potential and kinetic energies remains forever unaltered." The conservation of energy depends, however, on its transformation, since, if it always remained the same, the system of bodies would be inactive, therefore dead. It can be active only through the continual transformation of potential energy into kinetic energy, and vice versa.

But how can the principle of the conservation of energy be consistent with that of the dissipation of energy? We are told that the "primordial potential energy" of the visible universe is being gradually converted into light and heat, which are ultimately dissipated into space. As this process goes on the masses of the universe become larger and larger through the conglomeration of smaller masses, while the dissipation of the energy of the visible universe proceeds, *pari passu*, with the aggregation of mass. It is even supposed that visible matter itself may eventually disappear, in which case all the available energy of the universe will be appropriated by the ether, and the visible universe, as a separate existence, will disappear; "so that we shall have no huge, useless, inert mass existing in far remote ages to recall that species of matter which will then have become long since out of date and functionally effete." This is a bold conception, yet it leaves the ether as the storehouse of energy, and in reality it is merely a restatement of the principle of the transformation of energy,

which, instead of being kinetic in the visible universe, becomes potential in the invisible universe.

Heat is the lowest phase of energy, doubtless owing to its association with atomic matter; and its tendency is always toward equalization, which constitutes a dissipation of energy. The source of heat for our system is the sun, and, when the solar orb shall have lost its heat through radiation, the system will come to an end. But the ether will still remain, containing in its vast bosom all the energy which has been dissipated as heat. We must remember, however, that heat is merely a mode of motion, and it cannot exist in the ether as heat. It will be transformed into another mode, or, at least, it will be taken up simply as motion and added to the internal activity proper to the ether.

We may now proceed to apply the above principles to man considered as a microcosm; that is, as a finite representation of the universe. In the first place, conservation of energy may be predicated just as truly of the human organism as of the universe itself. What is quoted above with reference to a system of bodies is equally applicable to a system of organs united in a single body; but, owing to the difficulty of isolating a particular body and withdrawing it completely from communication with external things, it is hardly possible to prove that the sum of its potential and kinetic energies could always remain unaltered. Nevertheless, there have been cases which the principle of the conservation of energy alone will explain.

Under normal conditions, the human body, during working hours at least, is continually giving off energy, which has to be renewed by the introduction of nourishment into the system. The amount of nutriment required depends on the muscular or nervous exercise which the body undergoes; and, if this be reduced to a minimum, the food also may be diminished. Many instances have been known of life being sustained without food for an extraordinarily long period. Usually the individual has been in a trance condition, the body

being thus practically cut off from physical communication with surrounding objects. It parts with little of its energy to them and receives little from them, so that the sum of its energies must remain nearly constant. But there must be a transformation of energy; it cannot continue unchanged without causing death to the individual.

In such cases the muscular system becomes emaciated, while the brain continues active. This shows that the cerebral nervous system is stored with energy derived from the "potential energy"—or, as it should be termed, force—stored up in the muscles and transformed into actual energy, thus becoming kinetic. In this way the organism may be said to have retained the sum of its energies unaltered. As a fact, however, in cases of this kind the muscular part of the organism undergoes a contraction analogous to the aggregation of mass attendant on the dissipation of energy in the visible universe. But the dissipation is really a transformation into nervous energy of the motion previously stored up in the muscular system as potential energy, or force. This is an opposite process to that of the dissipation of energy in the universe: as, for instance, heat and its absorption by the ether are probably a transformation of energy into force.

The human brain, as the source of nervous energy and the central representative of the bodily system, corresponds to the sun, which is the centre of our planetary system and the source of its physical energy. It also corresponds to the central sun of the universe. The brain, like the sun, will cease to exist when all its energy, though not lost, has been dissipated. That cerebral action is attended with waste of brain substance can hardly be denied; but it must also give rise to such a change in the molecular structure of the brain as to form a physical basis for memory. Cerebral activity is accompanied, however, by thought; and the theory of the authors of the "Unseen Universe" suggests that there is a "gradual carriage into the invisible universe of some part, at least, of the energy" associated with thought. This may be

true of spoken thought, but the energy of unspoken thought is more likely to be transformed within the invisible universe of the brain itself.

Stewart and Tait think the reverse order of occurrences is equally tenable. Indeed, it may be declared to be more so if they are right in their contention that life comes to us from the unseen universe. Thought is a higher attribute than life; and, while the latter is undoubtedly organic, the former must be regarded as spiritual. If spiritual in origin, then thought must have a spiritual result; hence memory, in addition to the molecular change with which it is attended, may be registered in the spiritual nature. In fact it must be so, if memory is an essential condition of organized life, and if this life continues after the loss of the material basis of memory.

Thus we see that what the principle of continuity requires for the invisible universe is demanded also for man by the existence of memory, which is an expression of that principle. It might, indeed, be affirmed that continuity in Nature is memory of the past, because it is a repetition of events under changes of environment so marked as to require a variation in the experiences when reproduced. Except where it is tied down by unchanging formulæ, we know that memory has its variations, which, however, are consistent with actual continuity.

The continuity of Nature requires that memory cannot be restricted as an attribute to any of its particular phases; and it must be the same in the case of man. Thus, as each member of the human trinity—body, soul, and spirit—has had its individual experiences, it must have its own memory, which constitutes its continuity, although each memory probably exists only in correlation with its fellows—seeing that the triune elements form an organic unity. Moreover, as the dual factors, male and female, which together constitute the organism, have been handed down from the past with continual modification at every stage, the organism must bear the impress of the past throughout all ages; it must, therefore, carry with it

memories derived from its most distant ancestors. These may show themselves as tendencies, instincts, or intuitions, which are merely expressions of the uniformities that constitute the laws of Nature. These uniformities themselves are but exhibitions of Nature's memory.

It was stated above that the three great mysteries of Nature are reproduced in the trinity of man's being. If this be true, then the human body carries in itself the memory of the universe objectively viewed; the human soul contains the memory of Nature's life and intelligence, and the human spirit the memory of the Spirit of God. Man thus becomes the evidence of the continuity of Nature. In the gradual evolution of his physical, psychical, and spiritual factors, he reproduces the stages of the evolution which Nature has undergone, but in the inverse order, mounting the steps she has descended until he reaches again the spiritual Source of all being, the invisible centre of the universe, as the macrocosmos,—therefore of man himself, as the microcosmos.

Clerk-Maxwell proved that an infinitely extended material medium could be constructed, "so that all rays diverging from any point of it whatever shall be brought accurately to a focus at another definite point." Every man is such a point, but in him is focussed nature under all her aspects—material, psychical, and spiritual, displayed in man as the trinity of body, soul, and spirit. The threefold mystery of the soul's domicile, of life and intelligence—of the soul itself—and of spirit, is not ended with the death of the material body. In fact the body does not die. Its gross matter takes on another form, or rather enters into other relations; but the actual body continues its existence: as the ether will continue to exist after the destruction of the gross matter whose energy it has absorbed. So also with the human soul and spirit. These continue to bear the impress of their earthly experiences, which represent the expenditure of a vast amount of energy that has been transformed into force.

The possession of this force is necessary to immortality,

the condition of which depends on the nature of the memories that have been accumulated by the individual during earth life. Without these memories man could not retain his identity; but, having had his own experience in the past, he must continue his individual existence in order that they may not have been in vain. The only justification of man's present life is to be found in the future life; and the invisible thread which unites them is the Spirit, which, being the root of the process of evolution that has been progressing through countless ages, is also the fruit which such evolution was intended to bear.

CONCEPTION AND REALIZATION OF TRUTH.

BY FRANK H. SPRAGUE.

An outer world is continually forcing itself upon our inner consciousness. We have only to open our window of vision to let in the light, and with each influx of its rays come fresh revelations of a reality which to the senses appears external, but of which in truth we are inseparable parts.

The mind is a sensitive plate upon which impressions are constantly photographed. Each image leaves a contribution to the composite, in which the individual beholds the world. This picture, therefore, is continually modified by fresh impressions. Occasionally a startlingly new or strikingly characteristic vision imposes itself so indelibly upon the then existing picture as to alter radically or nearly obliterate its former aspect. A sudden revelation may illumine the mind so that the whole outline is materially changed. This picture is our conception of the world. The lens through which it is focussed upon the mind is conscious thought.

Our conceptions are necessarily partial and incomplete. They contain elements of truth, but seldom realize its fulness and perfection. We know in part and we see in part. We can form no adequate idea of the harmonious unity and infinite perfection of the whole from a mere perception of its details and component parts. These in turn are so inter-related that a perfect knowledge of the smallest part would be possible only through a complete realization of the whole.

Our horizon is bounded by the constantly enlarging circle of mental experience. The conception of yesterday is to-day no longer adequate. Truth, the eternal and complete reality, cannot change; but with a more perfect adjustment of our thought-lens we apprehend it more clearly, and the image in the individual mind becomes more nearly in accord with the

universal ideal. No single conception should be held as a finality, but only as the best compatible with present discernment of truth, and with the recognition that it must yield to something better when we realize truth more completely.

The process of evolution reveals growth through a succession of stages. The inner life develops each form to its utmost capacity, until, transcending its limits, it appears in the guise of a higher one. The insect larva passes through a succession of moults, discarding each outgrown form for a fresh one representing a higher stage of development. Catastrophe, or seeming destruction, is but the ushering in of a new order of existence; and that which appears to be death is only transition to a higher condition of life.

Every dogma contains the seed of its own destruction, for it implies the possibility of a fixed conception. Throughout the world's history, thought has been in almost complete bondage to dogma. Now and then, however, certain individuals have realized perfect freedom of thought; but each formulation has usually been treated by its adherents as if final in its own domain. Nevertheless, the entire realm of thought is one; and change of ideas in a single department often involves a readjustment of the whole.

Theology, science, and philosophy have contemplated life from independent stand-points. Not only have they antagonized each other, but the champions of each have been at variance among themselves. Each has asserted his own opinions in opposition to all others, until an intellectual chaos of conflicting claims ensued. Each has insisted upon the supremacy of his own opinions, only to have them superseded in turn by others for which equal authority was claimed. Each purported to hold the unalloyed truth. But we are beginning to see that beliefs about truth are not the truth; that conceptions, to be of value, must be sufficiently elastic to admit of unlimited readjustment and modification.

However exhaustively we study the world from any stand-point, we have only to assume a different one, or to view it

upon another plane, to find the former conception replaced by a new one. Theologians, scientists, and philosophers are coming to recognize and consider the claims of one another. Not one, without the aid of the others, can see the full significance of even the smallest fact of life. Like the radii of a circle when considered as starting from different points on the circumference, they all converge toward a common centre.

Truth can be dealt with only on its own plane. The world is still attempting to solve its problems upon the plane suggested in the query of the woman of Samaria—whether men should worship “in this mountain” or in Jerusalem. No true answer could be given upon the plane of such an inquiry, for it revealed a misconception of the idea of worship. When the true nature of worship was understood, the alternative implied in the question was no longer possible.

No perfect understanding of truth can be gained from an external stand-point. Such interpretation is capable of infinite readjustment. To attempt to circumscribe it with the finite, or put it into rigid forms, implies a misconception of its very nature. For convenience we may try to formulate it; but always with the realization that each result is merely tentative and a stepping-stone to a higher one, in endless progression, as our experience enlarges. Creeds are but “mile-stones on the road to truth. The radical of yesterday is the conservative of to-day; and the “crank” of to-day is the sage of to-morrow.

Conceptions can be at best only suggestive. They cannot comprehend truth, for truth is infinite and transcends all possibility of perfect formulation. They can only indicate the direction in which it lies—the atmosphere in which it exists. They are its ever-changing body, which the dogmatist mistakes for the soul. They are its appearance, not its reality. The forms of our conceptions and our estimates of their value must necessarily be deduced from experience. While man regarded himself as only a material being—the highest species of the animal kingdom—it was natural that this thought

should have been projected in the form of an anthropomorphic God. While he considered the world a collection of separate objects of creation, it was inevitable that he should have conceived of a God external to the human soul. But with the growth of spiritual consciousness he began to look within as well as without.

" I searched for God with heart-throbs of despair,
'Neath ocean's bed, above the vaulted sky ;
At last I searched myself, my inmost I,
And found him there."

With this higher idea of an immanent God, who is the soul of the material world, comes a consciousness of the unity of finite and infinite and the possibility of losing the former in the latter. In proportion as we realize this fact, personality and all its attributes—the result of finite conceptions—will become merged in the universal thought. Only he who so loses his life can truly find it.

Life is a sphere—without beginning and without end. At the surface is manifold expression in infinite variety, apparently without unity of source or direction of purpose. The life that dwells upon the surface is borne around, knowing neither whence nor whither. Time, space, and phenomena seem the only realities. Only as it turns inward to seek the centre, drawn by the spiritual law of gravity (intuition), does it begin to discern the unreality of phenomena. Only when the universal centre becomes the individual centre is there perfect repose. Past and future are lost in an eternal present. Existence seems no longer fragmentary, but one complete whole. Confusion, contradiction, and inharmony no longer exist. The most intricate problems reach a simple solution. From this stand-point both centre and circumference are perceivable, and the whole is comprehensible: while from the surface neither circumference nor centre is knowable, and the mind recognizes not even its own relative position.

At the centre alone is absolute knowledge possible. Here

the individual vibrates in harmony with the Universal, sharing its consciousness. Thought and feeling are no longer distinct experiences, but are merged in realization. We know the truth because we are the truth. This was the stand-point of Jesus, who spoke with absolute authority: "I and my Father are one;" "I am the Way, the Truth, and the Life;" "The spirit of truth shall guide you into all truth." The Pharisees, who judged according to appearances, from the stand-point without instead of within, were astonished at his wisdom: "Whence hath this man knowledge, never having learned?" To the dogmatist of to-day the idea of wisdom existing apart from learning is just as incomprehensible. To be genuine it must bear the stamp of the schools. It must be accompanied by some external authority. The great world still thinks of truth as something to be known from without, instead of comprehended from within. It sees it only in conceptions, but does not realize it.

At the present time, however, the number of those who are directing their attention inward, in search of a solution of the problem of life, is rapidly increasing. The reality and dominating power of a spiritual existence are being demonstrated everywhere. The world of phenomena is being slowly subordinated to its influence. Many have come to realize that the material world should be the servant of man, not his master, and have been freed from their supposed bondage to it. Hitherto much of our effort has been at variance with nature: now we are learning to work in harmony therewith. We are slowly exchanging the outer for the inner stand-point. When all mankind has accepted this position, the vision of the seer of a new heaven and a new earth will have been fulfilled; for the former things will have passed away and the new will have taken their place.

A PROPHETESS OF THE NEW LIFE.

BY LILIAN WHITING.

In 1862, Lydia Maria Child wrote to a friend:

"It is very curious how often it happens so. My wants are few, but when I do want anything very much it is apt to come to me from some source without my expressing the wish to any one. I wonder if there is any spiritual magnetism in it?"

The thoughtful student of New England life, in the first half of this century, will find that in Mrs. Child more than in any other individual—with the single exception of Emerson, the great seer and mystic—there stirred the intimations of all that is at present formulated under the name of thought-transference. Now that telepathy is becoming a science as definite as telegraphy, it is interesting to note Mrs. Child's intuitive perception of the law. When she wrote the above lines, the special desire of her heart was a copy of "John Brent," that charming novel by Theodore Winthrop. She writes:

"I looked at the advertisement in the windows of Ticknor & Fields; I wanted it very much and was on the point of stepping in and buying it. But I thought of the contrabands and of other claims upon me and I said to myself, 'No unnecessary expense till the war is over.' I walked away, very well satisfied with my decision; but I was most anxious to have the book. How all alive it is—glowing and effervescing like champagne poured out in the sunshine! I had formed the idea that Mr. Winthrop was an uncommon man; but I did not think that he was so overflowing with genius. Alas! that such a rich and noble life should have been cut off in its full vigor by the ruthless hand of slavery. Since a portion of his vivacious and beautiful mind has been transmitted to me through the pages of this book, I feel as if he were my friend—as if I had known and loved him."

Mrs. Child's experience in this instance, and the wonder

as to whether the answer to her desire came by some unformulated law of spiritual magnetism, are not uncommon. The law is as old as that of gravitation. Its recognition as something more important than a mere coincidence is a matter of later insight. Thirty years or more ago, when Mrs. Child wrote these lines, all coincidences of this nature, observed only by the finer order of minds, were regarded as data for fascinating speculation. Psychic science is modern; yet, long before it had attained its present development, exceptional persons perceived an unknown force which could be utilized as a practical power in daily life.

The experience of Dr. Cullis, of the Home for Consumptives, in Boston, presents a case in point. He opened this beneficent charity entirely without means. He relied on the power of prayer, or the law of spiritual magnetism, to produce each day's supplies. He accepted the manna as it came; when supplied for the present, he had no anxiety for the future. Mr. Alcott, too, lived by this faith. On a cold winter night, the Alcotts divided their scanty wood with a neighbor still poorer than they. As the next day was Sunday they expected to face no little discomfort before their pile could be replenished. With characteristic courage and cheerfulness, Mrs. Alcott remarked that if it were too cold to sit up without a fire they could all go to bed and tell stories. Mr. Alcott, still more optimistic, assured them that the Lord would provide, and apparently He did. About ten o'clock that evening a neighbor drove up with a load of wood, saying that the snow was drifting so heavily that he could not haul it further, and if they permitted he would leave it for their use.

If to any one comes the hour when faith fails in those invisible powers that may re-create at any moment the beautiful yesterday, let him turn to the letters and journals of Lydia Maria Child, one of the sunniest and bravest of great spirits. Sixty years ago Mrs. Child ranked as the first literary woman in America. Tested by the standards of to-day, her work was not remarkable; but her private letters and records are a very

fountain of inspiration. In a letter to Mr. Lowell's first wife, the beautiful and poetic Maria White, she wrote (in 1842) these lines:

"I am supplied, and that, too, in the most unexpected manner, with just enough of outward aid to keep me strong and helpful. It has always been thus with me. Ever there is a harp in the sky and an echo on earth. One of my aids is a young German, full of that deep philosophy that is born of poetry. Then again there comes some winged word from Maria White. From Dr. Channing, the other day, came words of the truest sympathy and the kindest cheer. I often wonder why it is the angels take such good care of me."

Medford and Wayland are quiet, unpretending New England towns that lie within easy distance of Boston. Nor is either without its claim to interest, though perhaps the strongest claim of each—certainly that which links them in association—is that Medford was the birthplace (February 11, 1802) of Lydia Maria Francis, afterward Mrs. Child, and that in Wayland she died, October 20, 1880. In the seventy-eight years lying between these two dates was a life so vivacious, beautiful, and beneficent that the vibrations of its influence still linger in the air and touch the life of the present day.

Some people are much more alive than others. Mere existence is not life in the true sense. Only when mind, heart, and spirit are abounding in vitality is an individual truly alive. Outwardly the events of Mrs. Child's life were few. Her range of view hardly comprised more than journeys between New York and Boston; but, to the imaginative temperament, life and experience are in nowise limited to their outward and visible aspects. Tried by the unerring register of the spiritual reality, she lived the life of the most extended travel, observation, culture, and social intercourse; for she had taken into her own experience the very essence of all—the best results of each. Never going abroad, she had yet the ecstasy of enjoyment in all the masterpieces of life; and she felt more of the significance in an engraving from the Cumæan Sibyl than thousands of travellers receive from the Louvre, the Vatican, and the British Museum. Theodore Parker brought her a

copy of this great work (Domenichino's *Cumæan Sibyl*), and Mrs. Child says of the figure:

"She holds a scroll of music in her hand, and seems listening intently to the voices of the universe. It is the likeness of my soul in some of its moods. Oh, how I have listened!"

Lydia Maria Francis was the daughter of Convers Francis, a representative citizen of Medford. Her brother, Rev. Convers Francis, was for some years a professor of theology at Harvard. She received in public schools and at a "female seminary" the limited education of women of her time. But to her active intellect the merest rudimentary outfit was sufficient to place her in touch with the best thought of the day.

A student of the mysteries of life, which under various aspects retains its essential identity, could hardly help regarding Mrs. Child as a convincing illustration of the truth of reincarnation, and seeing that she was a Greek born into the complete contrast of early New England life. Her entire temperament and tendencies were Grecian in their nature and aims. She had a spring of joyousness that nothing could quench. Poverty and its attendant limitations were her life-long environment; but the lovely, laughing, free, and joyous spirit asserted itself, not with a grim and severe heroism, but with an effervescent and sparkling zest which would have made even the plainest life a drama of spiritual interest. She wrote in a letter to her brother:

"Did you ever see, somewhere in Italy, among a series of frescoes by Correggio, Diana with a crescent on her brow, guiding her chariot through the clouds? The engraving of it by Toschi is to me the most graceful and beautiful thing I ever saw. It is a glorious woman—yet, in expression, the real, full moon, guiding her bright chariot through the heavens. If I lived where it was I should make a little golden altar and burn incense before it. You see there is no washing my Greek heathenism out of me. What is the reason that a region so totally unlike my homely environment in the outward world has always seemed to me so like a remembered home?"

The truth implied (in the concluding sentence) of her unconscious recognition of Greek origin is very curious, and one that may not unjustly be emphasized. In heroic devotion,

in power of self-renunciation, and in an absorbing love of beauty and capacity for joyousness, Mrs. Child had the pure Greek temperament. That she was the reincarnation of some high and noble spirit of that land seems not improbable. Her novel, "Philothea," is another evidence of this innate Grecian tendency. Indeed, the perspective of time which we are now beginning to gain reveals that, in the early part of this century (between the years 1802-30), a group of very exalted spirits were here incarnated. Is it not possible that "the planting of New England" in prayer and aspiration—that the two centuries of its life which were an unbroken record of moral heroism—had prepared an atmosphere that attracted noble souls to enter and again plunge into a new set of experiences tending toward completer development? A letter whose writer cannot now be identified was written in Boston on September 26, 1642, to a friend in London. It begins thus:

"After God had carried us safe to New England, and we had builded our houses, provided necessaries for our livelihood, reared convenient places for God's worship, and settled the civil government, one of the next things we looked for was to advance learning and perpetuate it to posterity."

The chronicles of Winthrop, Brewster, Roger Williams—in fact all the records of these two centuries—are full of expressions of the religious and intellectual life. Planting New England over such ideals, can we wonder that it was the place chosen for the reincarnation of such a high order of spirits as Emerson, Lydia Maria Child, Margaret Fuller, Oliver Wendell Holmes, James Russell Lowell, James Freeman Clarke, Edward Everett Hale, Elizabeth Peabody, Charlotte Cushman, William Lloyd Garrison, and Wendell Phillips? The speculation cannot but attract one, at least.

At the age of nineteen, Miss Francis published her first story, "Hobomok," followed by "The Rebels: a Tale of the Revolution." Later appeared "The Mother's Book," "The History of Women," and "The Frugal Housewife"—all published before she was twenty-six years of age. None of them

now hold any special interest, save as indications of the author's early intellectual activity at a time when few women lived the literary life. She established a magazine called "Juvenile Miscellany," and achieved in this a financial success in days when poverty and the muses were generally supposed to be on terms of the closest intimacy. She was called the most popular literary woman in the United States, and the "North American" paid her the tribute of recognition. At the age of twenty-six she married David Lee Child, a Boston lawyer. Three years later both the husband and wife came under the personal influence of Garrison, and were thrilled with the moral justice of the cause of anti-slavery. Some time later Mr. Lowell, in his inimitable "Fable for Critics," thus depicts Mrs. Child:

" There comes Philothea, her face all aglow,
She has just been dividing some poor creature's woe,
And can't tell which pleases her most, to relieve
His want, or his story to hear and believe ;
No doubt against many deep griefs she prevails,
For her ear is the refuge of destitute tales ;
She knows well that science is sorrow's best food,
And that talking draws off from the heart its black blood.

" The pole, science tells us, the magnet controls,
But she is a magnet to emigrant Poles,
And folks with a mission that nobody knows,
Throng thickly about her as bees round a rose ;

Yes, a great heart is hers, one that dares to go in
To the prison, the slave-hut, the alleys of sin,
And to bring into each, or to find there, some line
Of the never completely out-trampled divine ;
If her heart at high floods swamps her brain now and then,
'Tis but richer for that when the tide ebbs again,
As, after old Nile has subsided, his plain
Overflows with a second broad deluge of grain ;
What a wealth would it bring to the narrow and sour.
Could they be as a Child but for one little hour !"

In 1833, when she was thirty-one years of age—the time when friends, fame, love, and light attended her footsteps—

she published a tract called, "An Appeal in Behalf of that Class of Americans Called Africans." The result was social ostracism. The Boston Athenæum, which had before given her its freedom as a token of respect, revoked this and closed its doors to her. The sale of her books ceased. Subscriptions to her magazine were withdrawn. But she did not encounter all this storm blindly. She knew perfectly all she was risking of literary prestige, social delights, ease of circumstances, and privileges in various ways, and she chose to follow her brave convictions. "Though I expect ridicule and censure, I do not fear them," she said. "She bore herself," wrote Mr. Whittier, "with patience, fortitude, and unshaken reliance upon the justice and ultimate triumph of the cause she had espoused." About this time she wrote some verses of which one stanza runs:

"From all that fate has brought to me
I strive to learn humility,
And trust in Him who rules above,
Whose universal law is love.
Thus only can I kindly view
The world that I am passing through."

Never was the creative power of faith, to realize in its actuality that in which it believed, more wonderfully revealed than in the life of Mrs. Child. She never doubted. In a letter to her brother, written when she was seventeen, she says: "I have long indulged the hope of reading Virgil in his own tongue. I look forward to the time when that hope, with many others, will be realized."

After her marriage, Mrs. Child went with her husband to New York, where they lived for some years, editing "The Anti-Slavery Standard." To a monthly periodical called "The Democratic Review," the ablest magazine of its day, Mrs. Child contributed a series of "Letters from New York," filled with picturesque and philanthropic interests, which chronicled with vivacity and appreciation the art, music, literature, and social tendencies of the day.

After leaving New York (in 1852), Mr. and Mrs. Child removed to Wayland. This was their permanent home, though they frequently indulged in visits to Boston and in sea-side sojournings. All through Mrs. Child's letters one is struck with the note of intense, abounding life. Her mind was as a sensitive plate, to receive and retain impressions. Her anecdotes of people reproduce the color and feeling of the moment in a manner suggesting the true artist. It was, indeed, the artistic nature with which Mrs. Child was endowed, in all its susceptibility and heroic quality, flavored with the pure Hellenic joyousness in being.

Mrs. Child met Miss Martineau during the visit of the latter to this country in 1836, and speaks of her deafness. A lady whose voice Miss Martineau could not hear was requested by her to speak louder. Mrs. Child thus describes it:

"The lady somewhat reluctantly observed: 'I was saying, Miss M., that women ought to attend to their little duties, and let public affairs alone.' 'Believe me, madam,' replied Miss M., 'those who perform their great duties best are most likely to perform their little duties best.' 'Oh, certainly, of course,' said Mrs. —, 'but Mrs. C. is so enthusiastic. She told me she felt she had a mission to perform on earth. Now, if I felt so, I should think I ought to be sent to Bedlam.' 'Madam,' replied Miss M., 'it appears to me that those who think they have no mission to perform on earth ought to be sent to Bedlam.'"

Of Harriet Hosmer, Mrs. Child wrote in 1852:

"Do you know that Harriet Hosmer, daughter of a physician in Watertown, has produced a remarkably good piece of statuary? It is a bust of Vesper, the evening star. I never saw a tender, happy drowsiness so well expressed. A star shining on her forehead, and beneath her breast lies the crescent moon. Her graceful hair is intertwined with capsules of the poppy. It is cut with great delicacy and precision, and the flesh seems to be very flesh-like. The poetic conception is hers, and the workmanship is all her own. A man worked upon it a day and a half to chip off large bits of marble, but she did not venture to have him go within several inches of the surface she intended to work. Miss Hosmer is going to Rome in October, accompanied by her father, a plain, sensible man, of competent property. She expects to remain in Italy three years, with the view of becoming a sculptor by profession."

* The "Mrs. C." herein referred to is Mrs. Chapman, who afterward became Miss Martineau's biographer.

Mrs. Child had the genius of insight in critical writing, as is shown in this paragraph concerning George Eliot:

"Some of my friends think I make an exaggerated estimate of the author of 'Adam Bede,' but I have long ranked her as the greatest among women intellectually, and the moral tone of her writings seems to me always pure and elevated. I never expected to enjoy a poem again so much as I enjoyed 'Aurora Leigh,' but I think the 'Gypsy' is fully equal, if not superior. I read it through at first ravenously, all aglow; then I read it through a second time slowly and carefully, to taste every drop of the sparkling nectar. The artistic construction cannot be too highly praised, and it is radiant throughout with poetic light. . . . That wonderful glorification of the juggler's exhibition made me so wild with delightful excitement that my soul heard the music, saw the transfiguring light of the setting sun, and went leaping through the dance with Fedalma. It is an immortal picture in my gallery for the other world."

To a friend who had expressed great dread and horror of spiritualism, Mrs. Child wrote:

"I have often thought of the fear you seem to have of spiritualism. You appear to regard it as uncanny. I cannot feel so about it. I don't believe there is any miracle or any devilry about it. I simply believe that the union of our spiritual with our material nature is governed by laws that we do not understand, and which lie beyond the region of any tests we are as yet able to apply."

The special message of the "new order of literature" was unconsciously prefigured by Mrs. Child when, in reference to Mrs. Browning's "Aurora Leigh," she wrote: "It is full of strong things, brilliant things. How glad I am to see modern literature tending so much toward the breaking down of social distinctions!" In her closing years she thus expressed her feeling about literary success:

"Literary popularity was never a paramount object with me, even in my youth; and now that I am old, I am utterly indifferent to it. But, if I cared for the exclusion you threaten, I should at least have the consolation of being exiled with honorable company. Dr. Channing's writings, mild and candid as they are, breathe what you would call arrant treason. William C. Bryant, in his capacity of editor, is openly on our side. The inspired muse of Whittier has incessantly sounded the trumpet for moral warfare with your iniquitous institution; and his stirring tones have been answered, more or less loudly, by Pierpont, Lowell, and Longfellow. Emerson, the Plato of America, leaves the scholastic seclusion he loves so well, and, disliking noise with all his poetic soul, bravely takes his stand among the trumpeters. George

W. Curtis, the brilliant writer, the eloquent lecturer, the elegant man of the world, lays the wealth of his talent on the altar of freedom, and makes common cause with rough-shod reformers."

Among her intimate friends were Mrs. Shaw (mother of Colonel Shaw, who raised and commanded the first colored regiment), Garrison, Emerson, Lowell, Wendell Phillips, Lucy Stone, Charles Sumner, Anne Whitney, Mrs. Chapman, Mr. and Mrs. Ellis Gray Loring, Whittier, Henry Wilson, Salmon P. Chase, Governor Andrew, Colonel Higginson, James Freeman Clarke, and the elder Channing. Of her friends she spoke thus:

"It sometimes seems rather hard that I should be so entirely shut out from all intellectual intercourse, but I don't know how to arrange it otherwise, consistently with the discharge of my duty. It is not 'eccentricity,' as many people call it; it is owing to peculiar circumstances not of my own creating, and which my energy and caution are powerless to change. No one could understand it unless he had experienced it. But I have many, many blessings, the chiefest of which are my dear friends. God bless them for illuminating and cheering my life as they have done."

A very noble and beautiful spirit was that of Lydia Maria Child. She communicated a distinct impulse to all that contributes to the forces of progress. Hers was an impulse that vibrates in the life of to-day. Her character shows a rare and interesting combination of fine qualities. The artistic freedom, exquisite perceptions, and abandon of joyousness so purely Greek; the heroic devotion to principle; the self-renunciation; the purely New England trait of economy and thrift that has nothing in common with meanness, but saves that it may wisely spend and generously give; the tenderness, sympathy, and fervor, blended with the poise, the clear vision, and the good common sense which Guizot well terms "the genius of humanity"—all these qualities were combined in Lydia Maria Child. Well, indeed, do the beautiful words of Whittier portray her life and influence:

"Not for brief days thy generous sympathies,
Thy scorning selfish ease;
Not for the poor prize of an earthly goal
Thy strong uplift of soul."

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 REMARKABLE OCCURRENCE.

The following story, strange as it may appear, is true in every detail, and the facts could easily be proved in any court of law.

In October, 1890, T. B. Garrison, now of Ozark, Mo., was a miller at Fordland, on the Kansas City, Fort Scott & Southern Railroad. He was then thirty years old and married. About ten o'clock one evening, while attending a religious meeting, the miller was seized with an irresistible impulse to see his mother. Though left in charge of their infant child, while his wife, one of the converts, went to the altar, Mr. Garrison made no delay. Giving the child to a friend who stood near, he hurriedly left the church.

Stopping at his home to explain his departure, Mr. Garrison

was strongly urged by his mother-in-law to abandon his unreasonable determination. But he was deaf to all opposition.

The widowed mother lived with Mr. Garrison's sister in a log cabin near Ozark, about eighteen miles west of Fordland. Before Mr. Garrison reached the station, the train which would have taken him eight miles of his journey had steamed away in the darkness. No thought of turning back, however, entered the man's mind. He started at once to walk the entire distance, following the railroad to Rogerville (ten miles east of his mother's home), and then a wagon road leading down the slope to Ozark. As he travelled this lonely path his thoughts were constantly with his mother—not with any apprehension of sickness or danger, but he felt strongly drawn toward her.

About three o'clock in the morning Mr. Garrison reached her cabin. The door was fastened, as usual, with latch and string. Passing his knife-blade through the string-hole, he lifted the latch, thus effecting an entrance without waking his sister. He called his mother, and receiving no answer became alarmed. The second call aroused his sister. A candle was then lighted, and an examination disclosed the startling fact that the mother had been dead for some time !

Mrs. Garrison had retired about ten o'clock the night previous, feeling as well as usual, though not in robust health. During the day she had attended the funeral of a neighbor ; but otherwise nothing out of the ordinary routine had occurred. The cabin consisted of one room only, but mother and daughter slept in separate beds. The younger woman heard no struggle in the night, and, had it not been for her brother's strange visit, would probably have slept till day.

The above facts have been much discussed, and a few days after Mrs. Garrison's death the St. Louis *Globe-Democrat* published a full account of the affair.

H. CLAY NEVILLE.

THE PSYCHIC CLUB.

BY G. S. HOWARD, A.M., M.D.

(Fifth Paper: President's Address Concluded.)

"I will tell you all that I can learn of these phenomena," said Bolton, "and I hope you will make a note of what you observe. It may be of assistance to you in your future practice. It may furnish you with many a clew to the treatment of cases that seem to lie beyond the border of our every-day science, and I shall be glad to know that at last I am of some use in the world where I have wasted so much time to no profit and even to some harm.

"I noticed that the people I saw when in my ethereal state—those who seemed also to be souls—when entering the presence of others who appeared to be more exalted and pure, hailed them with a silent sign made this way. I will use the same, if I should ever be able to visit you again, so that you will understand that I come to you as a soul; that you will not disturb me, and will be keenly alert for what may occur. I feel very weary now, and had better not talk any more, unless you have some inquiries to make; if so, I will do my best to answer you."

I replied that I thought it would be better for him to be quiet for awhile; but, as far as questions were concerned, I felt like an animated interrogation point. For the next two days nothing unusual occurred, and my patient continued calm, even more intelligent than usual. He manifested a superior range of knowledge in purely scientific fields, which surprised me. On the third night, however, something happened that so far surpassed belief that I hesitate to tell it.

I was watching with Bolton alone, having relieved the regular nurse at midnight. About 1.30 A.M. I was reading a work called "Psychic Law." A large screen prevented the light from the lamp falling on the bed and disturbing the patient, and behind this I was seated, deeply absorbed in my book, when I felt a warm breath on my face. This broke the spell by which I had been held to the thought of the author, and I looked up with the idea of taking a peep at my patient; but, to my intense surprise, he stood between the screen and myself! A pleasant smile of recognition

spread over his features, and I remembered my part of the experiment and proceeded to note peculiarities. He was dressed in the clothes he wore when he fell in the water at the Soo. Upon the face there was no trace of a scar, and the hair was rolled up from his forehead in a boyish fashion. Then I looked at the hands, and there was the "sign." He looked from me toward the bed, and I interpreted this to mean that he wished me also to look there, which I did—to see the mortal part of Willie Bolton lying on its back and calmly sleeping. I looked again at the figure by the screen. The face was beaming with satisfaction, but gradually it began to fade away and soon was gone.

I sank back in my chair, too astonished to do or think anything rational for some time. How long I sat thus I have no idea—perhaps only a few minutes, when my mind was recalled by the voice of the man on the bed. I roused myself immediately and moved the screen, that I might have plenty of light to make observations at the bedside. I gazed into the calm and smiling face, wondering how and wherein he differed so greatly from all other mortals I had known—that he should have this strange power developed in this manner.

After returning my gaze for a time, he said: "Well?" "What is it?" I replied. "You saw it—the two, separate and distinct?" "Yes; I saw you—as plainly as I see you now; saw the man lying on the bed, and the other self standing by itself out there; but what does it all mean?"

"Mean!" exclaimed Bolton; "it means more than all else in the world to me—an intelligent existence forever. It means that souls are immortal; that in the ages to come men will learn to live so that these gross bodies will be purified and the coarser elements eliminated, until the bonds of matter shall cease to bind the soul, which shall be restored to its pristine purity, and be able to move in the company of angels, as at the first. It means that I now *know* that which at one time I only *imagined*; that you and I are building up from day to day a living, intelligent creature which shall exist forever, its future condition being just what our lives here shall make it. Do you understand that our souls are just what we make them?"

I replied that this thought was so new to me that I should require time to think it over, drawing my conclusions from facts as

they were developed, rather than to adopt views that might prove erroneous but hard to change.

"Well," said Bolton, "you will find that I am right in this. To-day I had an opportunity to observe more of the phenomena accompanying the exit of the soul from the body, and I find there is something still more subtle in man. It is through this other element that the soul is able to make its withdrawal, but I have not yet been able to understand it; however, we will study it jointly as long as possible. But I forgot to mention that each time this separation occurs it seems easier, and there is a growing tendency to prolong the condition—less desire to return to the body, and a marked increase of bodily weakness. It seems that, as my mind grows stronger and clearer, the physical strength does not keep pace with it."

This last remark caused me to reflect that, as a physician, I was perhaps neglecting my professional duty in encouraging this propensity, which my curiosity prompted; therefore I said: "Doctor Bolton, while this psychological condition is interesting to me as a student, there is no doubt that my duty as your professional adviser is to see that every step we take must be to save your body and to conserve its energies; therefore, as you are plainly suffering from your psychic experiences, I must request you not to cultivate them until you are so far recovered as to do so upon your own responsibility. When you are so situated I promise to follow you around the world, if need be, to participate in them; but you are too weak to permit it now."

In reply he said: "'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit.' Doctor, I am not able to prevent it if I would, and would not if I could. This week has been worth more to me than all the rest of my life; and, as I know this body will never be any stronger than it is to-day, it is only a question of a short time when I shall have done with it altogether. In the meantime, much as I should like to please you, I must do what I can to snatch wisdom from the womb of mystery and leave it to my fellows. Perhaps it may aid some—in fact, I have thought of asking you to write an account of what passes when it is over, as a bit of psychological experience."

At this point the President stopped in his recital, turned pale, and leaned against the wall for support. After remaining silent for a few minutes, however, he resumed his position, and said :

“Gentlemen, I am reminded by that soul of whom I have been telling you, that the experiences which followed for some weeks are too strong for beginners, and had better be reserved ; but I presume you have now discerned my reason for not providing wine for our reunion. Although I never had the courage to tell him, I have always held myself responsible for my friend’s unfortunate lapse, and the return of that accursed appetite which wrecked his life and made his wife a widow.

“As far as my summer vacation is concerned, suffice it to say that I did not spend it with my friend in Regina. I went to Boston, where, two weeks ago to-morrow, we laid in the silent earth the self-discarded body of Doctor William Bolton. I have returned to keep my promise to you to-night, and to pursue my psychological studies as best I may. I trust I have not wearied you by my long story. Others will be able to see a change in the once thoughtless Harding ; but you, my companions, will hereafter know the reason for the change. You will know that I am building the future of my soul—endeavoring to fit it for the companionship of the angel of my summer holidays.”

We were all so interested and impressed by what Harding had been telling us that we remained silent for some time after he had ceased speaking. Gordon was the first to recover himself, and, rising, he said :

“Doctor Harding, I can scarcely find words to express my appreciation of what you have said, and I may add that I am the more interested because my own experience (of which I spoke to you some time since) runs on a similar line. Permit me to say that I shall be grateful for any assistance you may be able to render in elucidating some things about which I am perplexed ; but, as the hour is late, it would be better to agree upon another time for the continuance of our recitals. I propose, therefore, that we meet two weeks from to-night, at my rooms or in any other place which may suit the majority. In the meantime, gentlemen, I have the pleasure of moving a vote of thanks to our entertainer for

his hospitality, and for the greater mental feast which he has provided."

Doctor Thompson immediately arose to second the motion, and in doing so took occasion to remark: "In seconding this resolution, I cannot refrain from observing how very strange it is that I also should have a psychological experience—one which, when the opportunity offers, I shall be glad to explain as far as I may then be able."

Graham called for a unanimous vote, which was promptly given.

"Now, fellows," said Bradley, "we have found a good and proper name for this infant; I propose to call it 'The Psychic Club.'"

Barnett seconded the motion, and so by common consent we became "The Psychic Club"—adjourned at 2 A. M. to meet again at 9.30 P. M., October 14th, in the rooms of Dr. Robert Gordon, — Metcalfe Street.

(To be continued.)

* * *

It is a most singular fact that, under certain combined conditions of fatigue, discomfort, and malaria, whole bodies of men—such as companies of soldiers—have been seized by the same terrific dream, and have awakened simultaneously shrieking with terror. Such an instance is related by Laurent, when, after a forced march, eight hundred French soldiers were packed in a ruined Calabrian monastery which could ill accommodate half that number. At midnight frightful cries issued from every corner of the building as frightened men rushed from it, each declaring that it was the abode of the evil one—that they had seen him in the form of a black dog, who threw himself upon their breasts for an instant and then disappeared. The men were persuaded to return to the same shelter on the next night, their officers promising to keep watch beside them. Shortly after midnight the same scene was re-enacted—the same cries, the same flight, as the soldiers rushed forth in a body to escape the suffocating embrace of the black dog. The wakeful officers had seen nothing.—*Exchange.*

CURIOSITIES OF MESMERISM.

Frank Alderman, who is considerable of a mesmerist in an amateur way, has recently been entertaining private parties of ladies and gentlemen with specimens of his powers over a world unseen by the describers when in their regular mental state, and unknown to Mr. Alderman, their questioner.

One evening a party of well-known doctors, lawyers, and other professional men, together with a number of ladies, gathered at a private house to test these powers. Mr. Alderman brought with him a boy of about fifteen years, Arndt by name, who works in the linseed-oil factory. The boy was placed in a chair and was speedily put to sleep. To the fact of his somnolence the doctors testified. The boy was then told to go (mentally) to a certain number on the Brush Farm Street and to tell when he had got into the door. He soon announced his arrival, and was sent up-stairs. He got into a small room which he said was dark ; then he was directed to another room, which he said was lighted by a shaded lamp placed on a stand, which position he described. A lady, he said, was lying on the bed, and there was no one else in the room. The statements about the dark room and the lady being alone were announced to be wrong ; but when the occupants of the house returned home they found that they and not the mental visitor had been in error.

The boy was next sent to another house on a neighboring street. He was sent up-stairs, and when there his attention was arrested by a curious table, with a very large, round, marble top and a single standard. The table was one of a fashion obsolete for twenty years, and was placed as described. An attempt being made to send him into the billiard-room of the house, he announced that he saw a chair "that two could sit in," a piano, and, on the floor, "one of them crazy quilts you wipe your feet on" (meaning a Turkish rug). The occupants of the room, he said, were two young men, one of whom had a light mustache and combed his hair straight up from his forehead. This description corresponded exactly with the furnishings and occupants of the music-room at the time the description was made.

On a subsequent occasion, the people present being about a

score of gentlemen, Mr. Alderman brought the Arndt boy and another about the same age. The boys were taken one at a time. One of them, being sent (mentally) into a house on Alfred Street, described the parlor with a good degree of accuracy, then went into the dining-room, located the sideboard, the sewing-machine, and seemed impressed by a stove he saw. He got mixed as to rooms, but described a door with glass in it that opened into a small room. He fixed the position of the bookcase, and said he saw some little figures of men—"yes, they were little statues," he said. The descriptions were sufficiently accurate and the objects were unusual enough to contradict the theory of guess-work.

A gentleman left the room and went out to look at a public clock. The boy followed his actions on the way down-stairs, but, in looking at the clock to see the time, lost his man.

The boy was next sent to Lansing for the first time. He described the low, dingy, wooden station, crossed the bridge and saw the hotels on the left. On being told to ask his way to the capitol he said he spoke to a "coon" and asked him for a cigarette—but in vain. He went into the capitol and was sent into the supreme-court room. There he described with exactness the bench and the peculiar arrangement of the seats. He described the portraits of Judges Graves and Cooley on the walls.

The boys while asleep were rested mentally and exercised physically. They danced and sang comic songs; dropped red-hot coins and suffered the pangs of having icicles down their backs. On drinking from empty mugs they became very drunk, and one curled up on a sofa. Mr. Alderman mentally drew one of the boys to him with a force that a lieutenant, U. S. N., and two others present had very hard work to overcome.

The supreme test of the evening was the visit paid by one of the boys to Northampton, Mass., where he entered the home of a gentleman of the party. The boy described the depots at Buffalo and Rochester, passed Albany in safety, and brought up at Worcester. Being sent back to Springfield, he said that there was no train for Northampton, and was told to count ties. He got there just the same, but took the wrong road from the station and announced himself on Main Street. Being sent back, he described the buildings on the way, and finally came to a frame house that stood well back from the street and had a peculiar roof. On

being invited to let himself in he announced his presence. He told of a picture on the wall, representing an old man with a white beard, and of another with a horse and dog in it. He placed an extension-table in the sitting-room, and, when the listeners around the sleeping boy began to shake their heads, the owner of the house said the boy was correct. On being sent into the parlor he saw a mantel with a blue vase on one end and a dark one on the other. These proved to be copies of vases in the British Museum, and were of the colors given. On the centre was a "square thing with birds in it," the boy said. The birds looked like canaries, and they seemed to be in a glass case. The object turned out to be a peculiar clock on which were two pheasants, while smaller birds were perched upon it. There was absolutely nothing said to give the boy any inkling of the article he described. What is the explanation of these things?—*Detroit Journal.*

* * *

MUSIC IN PSYCHIC DEVELOPMENT.

The most careless observer of the religious rites and ceremonies of all nations, especially all students of psychology, must have been struck by the fact that music plays a most important part in the awakening of religious feeling. The effect of the anthem, the chant, the recitative and intonation, is best appreciated, because most familiar to Western peoples. The emotions stirred up by the solemn harmonies of masterful composers are so vivid as to throw the super-sensitive into reverie, trance, and even convulsions. Ecclesiastical art has depicted these psychic phenomena in a way to leave no doubt upon the subject. We read of instances where the monk or nun, wrought up to the stage of psychical ecstasy by the vibrations of the organ and the harmonies of blended voices, have developed what Professor Charcot would call a crisis of the "great hypnosis," fallen into an abnormal psychophysiological condition, and been levitated (or lifted up into the air) by an up-rush of "psychic force," and floated toward some picture hanging over the altar. Mr. William Crookes, F.R.S., the great English chemist, collected from Church records, some years ago, a long list of Catholic saints who were reputed to have accomplished this marvel. In science such persons are called

æthrobats, and the familiar name for the phenomenon itself is "levitation."

All schools of hypnotism will agree in classifying the fact as one of neurosis, or hysteria. The body seems to lose almost entirely its weight, and to acquire a new specific gravity. Thus, for example, a patient in this state will not ordinarily sink in water. Dr. Justinus Koerner, the famed and greatly respected physician of Margareta Hauffe, the "Seeress of Prevorst," relates that she became sometimes so light that her body had to be forced into the water when a bath had to be given her. Dr. Maximilian Perty, of Geneva, reports that one Anna Fleischer would in this condition be lifted up mysteriously from the bed, floating in mid-air as light as a smoke-cloud, and drifting toward an open window in a current of air setting in that direction. Margaret Rule, one of the poor girls of Salem, Mass., who was accused of witchcraft by my brutishly but ignorantly fanatical Puritan ancestors, was similarly levitated and so drawn upward by the occult force that three strong men could hardly pull her down to the bed. D'Assier cites from the Church annals, among many cases of æthrobacy, that of a young monk named Joseph de Copertino who became so psychically exalted that he rose in the air from the centre of the monastery chapel, floated toward the cross above the altar, and embraced it with ecstatic delight. At one time, "on Christmas night, having heard the pipes of some shepherds, . . . he heaved a deep sigh, uttered a loud cry, and flew like a bird from the centre of the church to the high altar, which was distant from him more than fifty feet." All these were psychics under deep religious excitement, and, in many instances, the nervous crisis had been provoked by music and intoned service of the church. The Bible relates how the harp-playing of David actually drove away from Saul the homicidal frenzy that had seized upon him.—*H. S. Olcott, in The Theosophist.*

* * *

A DESPATCH from Bellevue, Ky., says: "For some time an 'uncanny' visitor has appeared nightly in a room over Boros's grocery. Mrs. A. Rusconi, a rich woman, went to see the 'ghost.' On its sudden appearance she fell dead. It has since been discovered that the apparition is the reflection of an electric light at the river landing."

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.]

SOME ASPECTS OF MENTAL HEALING.

By "health" is meant wholeness. All human beings desire health and have an inalienable right to its full possession and enjoyment. Every natural desire has its rightful place in the human economy, and each one is included in the supreme aspiration to be well, i.e., to be "every whit whole." That we do not express perfect health does not prove that we are unable to do so; it only shows that we are not yet so far unfolded as to manifest symphonically all that is contained within us. A primarily important truth is that whatever is involved in our nature can be manifested through our organism, though this ultimately perfect manifestation is obtainable only by means of an orderly series of evolutionary or educational processes.

The desire for health involves the possibility of securing it. Will is active, purposeful desire, and precedes expectancy in the logical order of conscious mental evolution. Will is the paternal or masculine element in our nature, and it asserts itself long before we are able to recognize its parallel in the maternal or feminine element of understanding. It is the union of these qualities that renders us masters of our fate. Will gives birth to prayer, or aspiration; understanding begets faith, trust, and expectation.

It is necessary for the student of mental therapeutics to master the following proposition before proceeding further in the study and practice of the art: "I can accomplish whatever I desire, for my inherent capacity is the parent of my wish." Having satisfied yourself that you can fulfil your desire, then reason yourself into the following mental attitude: "Knowing myself to be inherently capable of accomplishing my desires, whatever they may be, I shall now proceed to obtain the knowledge requisite to enable me to carry my resolution into effect." Will now strikes the first note, declaring itself dominant. "I will be well!" is the lawful exclamation of the awakened consciousness; "and I shall immediately set to work to discover how to render my potential wholeness actual."

Rational progress cannot be made in any direction unless reason is satisfied that its attempt is feasible; until then all endeavors looking toward its practical demonstration may prove abortive, no matter how earnestly one strives to will results into expression. The respective parts assigned by nature to desire and intellect must be clearly understood before a systematic practice of metaphysical healing becomes possible. Ontology is practically reducible to anthropology, which properly starts with psychology as a basis, reasoning downward and outward to anatomy and physiology. Special pathology is not a factor in pure mental practice, for it has no right to invade a sanctuary in which the science of health reigns supreme.

Mental scientists always take it for granted that the essential desires of mankind are good; therefore, they know of no scientific antagonism to the normal determination of an entity to unfold its powers and to live true to its constitution. There is, however, a secondary region of desire which is the seat of error, and this field must be exploited before there can be a deliverance from the bondage of ignorance under which the race now groans. The inharmonious condition to be met and conquered is invariably the product of false belief, though not necessarily the conscious belief of the person suffering from its effects. The first step is to arouse the patient to an assertion of his own rights and liberties; and this may be accomplished either by verbal appeal or silent reasoning, or by both combined.

Weakness is certainly a negation of strength; therefore, he who feels weak temporarily fails to acknowledge strength. To feel strong is to be conscious of an uninterrupted inflow of vitality;

and, as vital force is soul force, the healer speaks to the real man, calling upon him to manifest his power. "Call upon me and I will answer, saith the Lord," applies to the true ego, of whom Emerson affirmed the potency to possess the universe. Said he: "I, the imperfect, adore my own Perfect," which implies that man's derived or lesser self pays homage to its rightful master, the immortal ego. Personality may be deranged, but the individual himself is always essentially and potentially perfect, and it is the duty of the healer to summon the individual to control and vitalize his own person.

When a silent treatment is given, prefaced with the words, "Listen to me," the call is not made to the unvitalized body which appears ill, but to the soul which is always vigorous. The appeal to the ego is made through the intellect when external means for conveying mental suggestions are employed; but in silence, when the avenues of sense perception are closed, the word is spoken from soul to soul, and on that plane of the highest and subtlest intercommunion the best results are attainable. It is the intellect, however, that needs educating; therefore the refractory or mortal (i.e., varying) mentality must be reached. There is in reality but one will, though there seem to be two. Essential will manifests itself in what we constantly desire because it is our nature to do so; this includes the pursuit of health, happiness, and whatever constitutes genuine prosperity. Whimsical desire is merely the wish to obtain whatever we fancy will conduce to a realization of these conditions, regardless of its utility in such an endeavor. The ever-changing demands of the undeveloped or undisciplined intellect require to be summarily set aside.

Quite a number of "magnetic" and other practitioners take on the feelings and symptoms of their patients because they agree with the erroneous mental attitude of the victims. A metaphysical healer must never permit himself to be influenced by his patient's state of mind; his success depends upon the maintenance of a thoroughly positive thought attitude—impervious to the discordant mental emanations of an invalid. Invalids are usually very set in their beliefs, and unless the healer be intrenched behind a barricade of metaphysical affirmation the insidious outflow of mental poison from a disordered consciousness will envelop and vitiate his own organism. This is the contagion of disease, subjectively considered.

Far from denying the existence of exterior conditions, the mental scientist explains their origin and office—declaring that

the physical or objective plane is but the consequence or ultimate of the subjective, the realm of causation. Adherence to precise terminology is necessary to lucidity, for words are mental before being externally expressed. There are no physical joys or sorrows, successes or defeats, pains or pleasures. All are alike experienced in mind. They have, however, definite physical correspondences. No competent mental practitioner ever attempts or wishes to remove effects as such. When causes are removed, effects must vanish. Weak and timid patients, who dread pain and are terrified by unpleasant symptoms, should be quieted by a soothing suggestion rather than by opiates; but efforts to combat the external appearances of disease are as futile as to seek to erase a reflected picture from the wall.

The simple removal of a disagreeable mental picture is not all that is required. One that will produce an opposite physical effect must be substituted for it; therefore, advanced metaphysicians rely principally upon affirmations, which include all necessary denials. An error may be denied, but it is not successfully contradicted until the truth which renders it impossible is plainly declared. It is advisable never to deny disorders by name. "You have nothing to fear" is a useful formula, as the essence of mental treatment is always in the contradictory affirmation. Every thought we utter unites us (through the universal law of vibration) with all who think along similar lines. It is impossible, therefore, to affirm anything with emphasis without setting unseen machinery in motion to bring about its fulfilment. Every word is created by the action of a definite thought; and for "every idle word" we give constant account, for our outward conditions are but thoughts externalized.

In testing the power of words we should confine ourselves to such as possess the power to express outwardly the states we desire to realize. The word "strength," dwelt upon for even a few minutes, will produce a sense of power in whoever thus holds the idea in mind. Love, peace, happiness, success, etc., should be used as occasion demands to externalize these special states. An excellent formula for general use is: "I will to express perfect health in every way; therefore I do express it." This concise statement epitomizes the whole philosophy of mental healing, for it acknowledges the presence of the will and declares its inherent ability to express itself.

Real knowledge is not derived from books or tutors, for these

can only point the way toward the means of its acquisition. It must be intuitively apprehended before it can be intellectually comprehended. Creatures are not children, and children are not vassals; therefore man, instead of regarding himself as a worm of the dust, as false theology teaches him to do, should learn that he is an heir to all things real.

The healer should breathe rhythmically, and then may teach his patient to do the same. Harmonious breathing naturally results from harmonious thinking, and deep breathing from profound thinking. While insisting upon right breathing, however, mental healers regard the vocal apparatus as so completely under the control of the mind that they usually say, "Learn how to think; then breathe as you please." To breathe properly (from the solar plexus) is not practicable while one remains a prey to cramping thoughts. Although the actual work of healing must in its last analysis be accomplished by the individual himself, through the agency of his own interiorly spoken word, yet the healer must realize on the patient's behalf what the latter as yet fails to realize for himself.

Thousands of intelligent people are deeply interested in astrology, palmistry, and kindred studies; therefore, it is well for a mental healer to possess some familiarity with these reputed sciences. In ancient Chaldea there were wise men who formulated a perfect system of astrology, in exact accordance with genuine astronomy, based on the heliocentric plan of the Infiverse. To these seers and sages of antiquity, the position of every star was as a note of music, and as a mathematical symbol inseparably united with geometric form. The ancient phrase, "One star differs from another star in glory," is freighted with knowledge so profound that, if properly interpreted, it would revolutionize the practice of mediaeval geocentricism, which to-day is substituted everywhere for the real stellar and inter-stellar science of venerable Chaldea.

People who dabble on the outskirts of astrology are frequently alarmed and discouraged when they "know their horoscopes," while if they really knew their true significance they would rise above every discouragement. Each individual, having discovered his own destiny, would proceed to work out his own salvation in the only rightful way—by education and evolution. Every human being has a destiny distinct from that of all other entities in the universe, yet inseparably connected therewith. All destinies are

good, but different; and in the outworking of a specific destiny the individual is only required to consult his fixed and inmost tastes. Intuitive persons need not concern themselves with outward attempts at such knowledge, for the ego itself speaks to the intellect with the voice of intuition—the pure, native utterance of the soul—which informs the outer mind from within. The simple child of nature makes few mistakes.

A teacher of mental science was once requested to call upon the mother of one of her students, who was prostrated with influenza and too ill to leave her house. The patient was found seated in an easy-chair, reading the book reviews in a magazine between constant outbursts of sneezing, which shook her fragile frame and left her quite exhausted. The teacher of metaphysics discerned the invalid's condition and the nature of her malady by giving her an opportunity to talk about what she was reading or doing. A great man had written a worthy book which the reviewer had pronounced "positively dangerous." The lady, who was a devoted admirer of the journal, expressed herself as being truly grateful to that periodical for informing her beforehand what books were unsafe to read.

"Very well, madam," said the visitor; "if you choose to take the opinion of some one else concerning everything under heaven, then you and your mental master must divide the honors in a joint attack of influenza. The gentleman who wrote the condemned book is at the present moment hale and hearty; his nature is sunny, his aims are noble, and his health invariably good; while the reviewer who distils for you the gospel of your choice is now suffering from an acute attack of this very influenza. I can do nothing for you unless you wish it; but, if you desire, I can free you from your 'cold' within five minutes."

As the sufferer naturally desired relief, the mental practitioner proceeded to de-hypnotize her in the following words: "Dear sister, listen to me. You are an individual soul, endowed with the inalienable right to think your own thoughts and receive truth from every quarter of the universe. I pronounce you here, now and forever, free from every sort of bondage. Arise out of your lethargy; use your own reason; follow your own conscience; dare henceforth to be a free woman, and no spell cast upon you unawares can hold you beneath its sway." Advancing a step nearer to the sufferer and speaking still more emphatically, the teacher said, "You are now free!" and straightway the invalid knew that

she was rescued from an ailment communicated to her unconsciously by a man with whom she was totally unacquainted and who was at the same time similarly afflicted.

Telepathy reveals that exact impressions can be conveyed over thousands of miles, for there are unseen conductors everywhere; and the law of inter-relation between affinitizing states of consciousness is such that no sooner does one individual yield to the dictum of another than he begins to vibrate synchronously with him. We often express dismay at the sufferings of negative persons, but their condition is not surprising when we consider the feeble-mindedness of the ordinary man or woman who dares not claim the right of individual intelligence. He alone is a healer who teaches the art of independent thinking. "Submission to divine will" is an extremely distorted phrase. In most instances the so-called divinity is the arrogant self-conceit of the preacher who insists that obedience to his decision is resignation to the Almighty Wisdom of the universe.

From first to last, mental healing means self-development and self-deliverance. Freedom to serve God by obeying the spiritual laws of the universe is the only true liberty. Even the hypnotist, who makes a welcome suggestion of sleep to the tired victim of insomnia, is in this age not an enslaver, but a deliverer. Mental suggestion must invariably convey, not that from which we wish to be delivered, but that with which we desire to become as one.

W. J. COLVILLE.

THE mind makes not the muscles only, but the organs of the body, tired or vigorous, according to its state. It can make the whole man feel well or ill. If he is bodily ill, disordered or diseased in any organ, but of good courage and even soul, that mind limits the mischief to the organ and keeps it from ascending in vapors of fear and apprehension.—*F. F. G. Wilkenson.*

If there were not a single physician, surgeon, man-midwife, chemist, apothecary, druggist, nor drug on the face of the earth there would be less sickness and less mortality than now prevail. I declare this as my conscientious conviction, founded on long experience and reflection.—*James Johnston, M.D., F.R.S.*

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

A GLANCE AT PROGRESS.

In entering upon the fourth volume of *THE METAPHYSICAL MAGAZINE*, we note with satisfaction many encouraging indications of a marked change in the minds of the general public on those questions involving a consideration of the higher phases of human life. Metaphysical clubs, local societies for psychical research, and associations for the study of spiritual science are becoming numerous throughout the country, while both pulpit and rostrum are engaged in a most praiseworthy effort to throw off the trammels of tradition and preconception and to examine the laws of Being in the light of reason scientifically applied. People are beginning to realize that no single book, however venerable, contains *all* truth; that humanity is on the verge of discoveries in the psychic realm that will throw much new light on beliefs that have been sacredly treasured for ages, and that the progress of the coming century will be based upon a more intelligent and accurate knowledge of man's spiritual faculties.

But perhaps the most significant change is to be noted in the attitude of the secular newspaper press. The far-reaching importance of the science of Mind is conceded by the *Commercial Advertiser* as follows :

“ The mere man of letters, no matter how deeply familiar with the various tongues of the earth and with the polite literature of every age, cannot be regarded as a man of liberal education. He must know the general principles on which science works, and he must be familiar with modern as well as ancient ideas of that which is supposed to lie beyond the reach of our senses. Science has come to include the very process of thought, and seems to be a fundamental study for culture.”

A recent editorial in the New York *World* contains this paragraph :

“ Working along the lines of the great theory of the correlation and conservation of energy, we are getting at some of the fundamental simplicities of

physical law. A suspicion of the meaning of the universe has flashed through the mind of the nineteenth-century man, and, though he has not been able to grasp or retain it, it has lifted him up, transformed him, multiplied a hundredfold his capacity for achievement. We have learned that at bottom the deepest secrets of nature are as simple as the shining of a star or as sunlight; and little by little, as a child learns what it needs to know, we are learning all the world needs for its redemption."

These and many similar expressions suggest an early emancipation from the thralldom of materialism. Abundant indorsement of the principle of spiritual supremacy might be quoted from sources from which the most thorough advocacy of materialistic doctrines might reasonably be expected, which bespeaks an undoubted transition of public thought toward the higher life.

* * *

A HOME SCHOOL.

A movement is on foot in Chicago and its vicinity to open an educational centre, in which the best theories of child-culture and the most advanced knowledge of spiritual life shall be practically combined. The design is to make it possible for students to evolve the best within them by the aid of leaders, or mentors, and the use of available apparatus. The training will be based upon the self-revealing methods of Froebel, who has formulated a system for very young children, while the present plan will be adapted to those fourteen years of age and upward. At about this age important changes take place; independence and individuality are asserted, while the whole being is vibrating with new emotions. Intelligence and wisdom are required to guide the growing youth into an harmonious and useful maturity.

Education consists in leading man—as a thinking, intelligent being, growing into self-consciousness—to a pure, conscious, and free representation of the inner Law of Divine Unity. Consequently, the essential business of the school is not so much to teach a variety and multiplication of things as to give prominence to the "ever-living Unity that is in all things." Freedom for development in every direction, under wise guidance and association, will be its animating principle.

The course of training will include music, art, literature, languages, and science, with laboratory work in chemistry, physics, photography, electricity, and physical economics. Languages will be taught by a method in which a useful knowledge of any tongue may be gained in six months, the process being definitely calculated to arouse also thought-expression. Vocal and instrumental music will be a special feature. Physical expression will be gained through gymnastics, dancing, and games. Current events will be considered and used to enrich and enliven research. Instruction in matters

pertaining to marriage and parenthood will be given, inculcating high ideals of those relations.

It is proposed to open this school near Chicago, early in September. There are doubtless many parents looking for just such an institution in which to place their sons and daughters. Correspondence is solicited from those interested. The secretary, Ida C. Heffron, 921 Ridge Avenue, Evanston, Ill., will furnish information upon request.

* * *

DURING July and August the annual conference of prominent workers in the cause of human improvement will be held at Greenacre, Eliot, Me. Four lectures a week will be given in a large tent on the banks of the Piscataqua, and private classes will be held under prominent instructors. An excellent programme is in preparation. In connection with this assembly, Miss Mary H. Burnham, of New York, will conduct a summer school of music, the course including two piano lessons weekly and class instruction in musical analysis, harmony, concentration, ear training, acoustics, and other branches of the art.

* * *

AT the top of advertisement page xxiv of this issue will be found a card of special interest to parents. We take pleasure in recommending the advertiser, Miss G., to all whom her offer may concern.

* * *

THE CIRCLE OF DIVINE MINISTRY.

For several years there have been in New York small groups of earnest truth-seekers meeting at regular intervals, "with one accord and in one place," for silent ministry through concentrated thought. The mental vibrations emanating from these circles have healed many absent ones of inharmonious conditions. Proofs accumulate that the invisible forces, when wisely used, dominate matter. Electricity dwelling in every atom is only harmful when concentrated and active, without the exercise of man's mental power to employ it in his service. Thought is also everywhere. As man learns its power, discerning how to lay hold of and direct it scientifically, it becomes obedient to the use of the orderly mentality.

In view of these demonstrated facts a meeting was held on April 16, 1896, for the purpose of uniting the various members of several Circles of Silent Ministry to promulgate through an organization the truth taught in divine science. This association will open in New York next October a centre of activity, whence it is hoped may radiate thought-vibrations of immeasurable usefulness. The noon hour for silent ministry will there be kept daily. Competent teachers will give lessons and lectures on the science

of Being. A reading-room will be open for members where literature upon this subject will be found, and on Sunday afternoons a Bible class, free to all, will be held by teachers whose treatment of the lessons will be based upon the esoteric interpretation of the Christian Bible. One important feature of the work anticipated will be a dispensary, where all who feel the need of upliftment may find concentrated effort put forth to assist them out of their inharmonious conditions. Lack of pecuniary means need not deter any one from seeking help, as special days will be appointed for treatment upon a basis excluding none. Those who would know more of the Circle of Divine Ministry are invited to write to any of those whose names are appended, and circulars will be sent giving full information regarding the regulations and business basis of the organization. All interested in the aims of the Circle are cordially invited to become members. The terms of membership are so arranged as to be within the reach of all:

- Miss E. C. WALTON, Bethayre, Pa.
- Mrs. J. LAURIE BELL, Margaret Hotel, Brooklyn, N. Y.
- Mrs. HERVEY DE B. GIBSON, 21 W. 53d St., N. Y. City.
- Mrs. DORA W. KEITH, 124 E. 27th St., “
- Mrs. RIPLEY HITCHCOCK, 238 E. 13th St., “
- Miss E. LAWTON, 142 E. 18th St., “
- Mrs. M. L. DAVIS, 576 Lexington Ave., “
- Miss A. M. M. CARTER, 640 Fifth Ave., “
- Miss M. E. CARTER, 50 W. 51st St., “
- Mrs. SOPHIE GROSCHEL CHADDICK, Suffern, N. Y.

* * *

GOD hath given to mankind a common library, his creatures; and to every man a proper (or own) booke, himself, being an abridgement of all the others. If thou reade with understanding, it will make thee a great master of philosophy, and a true servant of the divine Author: if thou but barely reade, it will make thee thine own wise man and the Author's foole.—*Quarles.*

* * *

THE longer I live the more certain I am that the great difference between men, the great and the insignificant, is energy—invincible determination, an honest purpose once fixed—and then the victory. That quality will do anything that can be done in the world; and no talents, no circumstances, no opportunity, will make a two-legged creature without it.—*Goethe.*

* * *

IT is better to be generous than selfish, better to be true than false, better to be brave than a coward. Blessed beyond all earthly blessedness is the man who in the tempestuous darkness of the soul has dared to hold fast to these venerable landmarks.—*Coleridge.*

RATHER a good story is told about Professor Huxley, when he was delivering a lecture at the Literary and Philosophical Society, Newcastle-on-Tyne, about twenty years ago. The subject was "The Geographical Distribution of Fossil Remains of Animals;" consequently numerous diagrams were required. Old Alexander, the porter of the institution, and quite a distinguished character among the members of the society, was assisting the professor to hang the diagrams. The screen on which the diagrams were hung was not very large, and Huxley, do as he would, could not succeed without the blank corner of one diagram overlapping the illustration of another on which the professor placed great importance. What was to be done? The professor asked Alexander to bring a pair of scissors. Lord Armstrong (then Sir William), Dr. Watson, and several others were present at the time. The scissors were brought, but, as the joint was somewhat loose, the professor was not able to cut the paper and threw the scissors down in disgust, adding that they were useless. "Vera guid shears, professor," said Alexander. "I tell you they won't cut," said Huxley. "Try again," said Alexander, "they will cut." The professor tried again and, not succeeding, said somewhat angrily, "Bring me another pair of scissors." Sir William Armstrong then stepped forward and ordered Alexander to go and buy a new pair. "Vera guid shears, Sir William," persisted Alexander, and picking the scissors from the table, and placing his thumb and forefinger into the handles, he stepped forward and asked Huxley how he wanted the paper cut. "I tell you they won't cut," said the professor. "Bring me a new pair instantly," said Sir William. "A tell'ee ther-r vera guid shears, only the professor canna cut wi' them," replied Alexander. "Well, then, cut it here," said Huxley, somewhat tartly, at the same time indicating the place with his forefinger. Alexander took hold of the paper, and, inserting the scissors, pressed the blades together and cut off the required portion as if he had used a straight-edge; then, turning to the professor with a rather significant leer and twinkle of the eye, said: "Seeance an' airt dinna ay gang thegither, professor!"—*The Westminster Budget.*

IT has been the persuasion of wise men of all ages, and is the persuasion of many as wise doubtless as their neighbors now, that the soul has a native sense of its quality and perpetual relations. By Plato, this sense, in some of its aspects, was named *reminiscence*; by modern speakers of English it is denoted as *consciousness*.—*D. A. Wasson.*

IF we speak of Paradise and apprehend the same, then we must have clear eyes to see into it, for the eternal paradisiacal world and the external world do hang one within another; we have only turned ourselves out of the internal into the external, and so we work in two worlds.—*Jacob Boehme.*

NO ONE has ever been twice on the same stream.—*Heraclitus.*

ETERNITY is in no sense comprised or measured by time or space, but is before them both, with them, and beyond them. The eternal life is not denoted in any way by perpetuity, but solely by its quality. It is the thought and energy of God.—*Alexander Wilder, M.D.*

THE book in which all mysteries lie is man himself; he himself is the book of the Being of beings, seeing he is the likeness or similitude of God. The great arcanum lieth in him; the revealing of it belongeth only to the Spirit of God.—*Jacob Boehme.*

WE are subjects to Providence when we act intellectually; to Fate when we act corporeally.—*Psellos.*

JUSTICE is the constant desire and endeavor to render every one what is due.—*Justinian.*

TO BE proud of being learned is itself the greatest ignorance.—*Bishop Taylor.*

BAD men produce the evil demons of their pernicious thinking.—*Yasna.*

THE finer the instrument, the finer the work.—*Heraclitus.*

* * *

THE VOICE OF GOD.

I stood upon the ocean's sandy shore.
"If there's a God," I cried, "speak! I implore."
Only the waves replied with sullen roar,
As up the sands they ran, then swift away,
Dashing their silver crowns in briny spray.
I wandered through the forest, vast and old;
Down the dim aisles, where centuries untold
Left their gray beards a-trailing in the mould.
Upon my knees I sank and called God's name—
The wind sighed low; no answer came.
At last I stood upon the sun-crowned height;
The busy world below was lost to sight
In azure shrouds and misty veils of light.
Again I called aloud that God might hear—
A bird's glad carol fell upon my ear.
So thrilling sweet I felt the responsive glow
Of my awaking soul. Within a voice breathed low:
"God is the Soul of all; thou canst not go
Where He is not. The sea, the wind, the bird—
All told thee that He heard."

Josephine H. Olcott.

BOOK REVIEWS.

A SCIENTIFIC DEMONSTRATION OF THE FUTURE LIFE. By Thomson Jay Hudson. 326 pp. Cloth, \$1.50. A. C. McClurg & Co., publishers, Chicago.

It is extremely doubtful if the author of "The Law of Psychic Phenomena" has added anything to his reputation as a scientific reasoner by this latest product of his pen. The most that can be said in favor of the present volume is that it is ingenious. It is possible that Mr. Hudson's pet hypothesis of the "dual mind" might be so twisted and stretched as to account for most of the so-called spiritistic phenomena; but as an argument in favor of immortality it is ludicrously inadequate. The labored attempt to impress the reader's mind with the "logic" employed and the severely "scientific" methods adopted throughout the work is rendered quite impotent by the fact that, according to the hypothesis assumed, the author's "objective" mind—the one by whose cerebration his conclusions are reached—is itself destined to die with the physical body. Moreover, even the "subjective" mind cannot obtain immortality unless it receive a "suggestion" to that effect from the "objective." The work is not a conclusive argument against the spiritistic hypothesis, for many phases of psychic phenomena are conveniently ignored by the author. Neither is it a demonstration of immortality, for, granting the correctness of the deductions presented, it simply points to a conditional life after death, with absolutely no guarantee against ultimate extinction of the ego. Mr. Hudson's fundamental error is the old orthodox one of seeking for spiritual truth through channels external to the intuitive perceptions of the mind.

THE MIGHTY ATOM. By Marie Corelli. 310 pp. Cloth, \$1.25. J. B. Lippincott Company, publishers, Philadelphia.

The popular author of "Ardath," we regret to say, has fallen somewhat below her usual standard of excellence in her latest work. It lacks the lofty idealism which marked her former productions. Its view of human life and destiny is narrow and limited. While we heartily indorse the object of the book—the overcoming of atheistic materialism, with its dark and selfish mis-

conceptions—yet we are not so ready to applaud the proposed remedy: Faith. As a stage in soul-development, an intermediate step toward a higher end, faith is good; but this alone, without reason, develops but half of the spiritual nature. The many invectives applied to materialists in general by the author can scarcely be approved. Such tactics only detract from the force of the argument, for recourse to sarcasm and ridicule usually indicates a lack of confidence in the cause espoused. Truth needs no carnal weapons in the battle for supremacy. Miss Corelli appears to better advantage as a novelist than as the apostle of a reformatory "movement."

FROM THE UPANISHADS. By Charles Johnston, M.R.A.S. 55 pp. Paper, 75 cts. American publisher, Thomas B. Mosher, Portland, Me.

This is a collection of translations from the sacred books of the East by a scholar deeply versed in the Indian philosophies, languages, and religions. Mr. Johnston needs no introduction to the readers of *THE METAPHYSICAL MAGAZINE*. His series of essays on "Karma," now running in these pages, are attracting wide attention on account of their admitted accuracy and authenticity. These qualities are especially conspicuous in "From the Upanishads," a little volume constituting an admirable epitome of the Law of Hindu Ritual. The doctrines, as translated, are easy of comprehension, and will prove a source of delight to students of the Eastern wisdom.

AN ART FAILURE. By John W. Harding. 209 pp. Cloth, 75 cents. F. Tennyson Neely, publisher, New York.

A story of the Latin Quarter of Paris as it really is, now that the "Trilby" craze has about spent its force, is a refreshing and timely relief from the romantic and purely artificial glamour with which most writers seek to invest that famous section of the French capital. Mr. Harding's sketch is clean and wholesome, bearing much internal evidence of fidelity to the truth. The prosaic features of the life of the average art student in Paris are traced with a realism that renders them quite as interesting as the morbid inventions of Du Maurier, and far more instructive. The book is copiously and handsomely illustrated by William Hofacker, and is admirably adapted for summer reading.

YE THOROUGHbred. By Novus Homo. 128 pp. Paper, 50c.; cloth, \$1.00. The Health Culture Co., publishers, New York.

This unique and original work will doubtless attract wide attention among social reformers of all grades. Subjects of vital significance to the race in general are considered by the author in the form of three interviews between mythical personages. The questions discussed are: (1) Man as an animal; (2) Man as a magnetic battery and an electro-telegraphic machine; (3) Man

Americanized—the Great Republic, its status, dangers, and its future. These are undoubtedly large subjects. The author, however, is apparently an enthusiast who believes he has at last discovered a universal panacea for the ills that flesh seems heir to, and his deductions are not always sound; yet the work presents much profound truth in a most attractive way, and will well repay perusal by the thoughtful.

* * *

OTHER NEW PUBLICATIONS.

Twelve Lessons on Mental Science and Spiritual Philosophy. By Dr. George W. Carey. Paper, \$5.00 per set. Published by the author, 25 Delmas Avenue, San José, Cal.

Development of Mediumship by Terrestrial Magnetism. By Abby A. Judson. 28 pp. Cloth, 50c. Published by the author, Worcester, Mass.

The Nature of Disease. By F. M. R. Spendlove, M.D. 32 pp. Paper, 10c. Published by the author, Montreal, Canada.

Crime: What Shall We Do About It? By Charles Houghton. 16 pp. Paper, 25c. Published by the author, Batavia, N. Y.

Normal Mind. By J. Sanderson Christison, M.D. Paper, 20 pp. Published by the American Medical Association Press, Chicago.

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TO ADVERTISERS:

THE METAPHYSICAL MAGAZINE occupies an entirely new field, having no competition in the lines of thought of which it treats. Its patronage is derived exclusively from the intelligent and cultured classes, and its rapidly increasing circulation includes all parts of the world. Its advertising pages share the peculiar interest which attaches to the reading matter, of which no pains will be spared to present a thoroughly first-class selection in each number. For these reasons we are confident that advertisements in this review are *read* by intelligent and well-to-do people. Rates will be made known upon request.

THE METAPHYSICAL MAGAZINE.

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AUGUST, 1896.

No. 2.

THE UNIVERSE WITHIN.

BY HUDOR GENONE.

Looking upon the surface of a perfectly clean, well-polished mirror, ordinary sight perceives nothing more than a reflection; but, however pure the atmosphere, there will soon appear a tiny particle of dust, settling down by gravity or attraction. The eye, untrained to such minuteness, does not at first focus this speck, but you finally become aware of a new element in the arena of perception. Apparently this something has come out of nothing; yet you know, by education and experience, that out of nothing nothing comes—the void is invariably barren. But you have perceived the “something,” the trifle of substance, the infinitesimal particle of matter, and your perception is enough to establish the fact of its existence.

Whatever be the natural trend of your mind, whether toward emotionalism or realism, whether idealistic or realistic, whether toward belief in “things in themselves” or not, an irresistible compulsion demands acquiescence in the dogma of fact. Whether objective or subjective, perception has established the fact. How perception came is not the question; but the fact is established because it is a fact. The “something” is a function of relation; therefore it is. But to perceive it the eye needs to train its focus and develop its powers of vision.

Perhaps you use glasses. If so, put them on, readjust the focus, and look again at the speck of matter on the shining mirror; now you see it more distinctly. Procure an ordinary magnifying-glass and it appears to grow larger; view it with a simple microscope, first by lenses of small and afterward of continually increasing power, till at last, from one focal length to another—like saps gradually approaching a citadel, along the glacis of physical reality, swept by the artillery of ignorance—science, unable to effect entrance by a foray in force, advances step by step toward truth. At this (the modern) day in the great siege of that hitherto impregnable fortress, the scientist stands intrenched within the cover of his latest optical parallel; he views that redoubtable fortress, the particle of matter, through the great achromatic, compound solar microscope, magnifying hundreds of diameters. What was a speck in the focus of this wonderful instrument has become the segment of a mountain; “matter” has grown with the growth of the powers of vision.

Not alone in optical science do we find positive evidence of the right line of progress, but everywhere the same principle prevails. The ancient Phœnician astronomer, peering heavenward into his assumed spheres of azure crystal, found the seven planets eccentric wanderers of the sky, and the fixed stars nothing but twinkling points. The reverent Hebrews knew even less than their Egyptian masters, and when led forth by Moses took with them “out of the house of bondage” none of the lore of the Pyramid. They gazed into the overarching sky to find a firmament not dissimilar in substantial structure from that of the earth they trod. To them the stars were all alike—only lesser lights to rule the night; with the silver moon set overhead by the hand of a Jehovah constituted not unlike themselves.

Mark the advance of astronomical knowledge from the days of Hipparchus until now—ever a continuous procession, or, rather, a series of tacks as the craft of science forged slowly forward against the adverse wind of popular prejudice.

Copernicus and his changed system, Galileo and his telescope and revised version of the old faulty rendering of sense-impressions, Kepler and his laws, LaPlace and his ingenious hypothesis, the Herschels, Leverrier, and all the many heroes of the lens whose achievements have added new lustre to science—among all these mariners of the infinite ocean of blue space perhaps none have contributed more to the capabilities of man's eyesight than some of the very latest; for instance, that gallant crew of the bark of the stellar spectrum—Bunsen, Kirschhoff, Augstrom, Secchi, Fraunhofer, and the rest—who have not simply made progress in latitude or longitude, but have actually brought the eye within sight of the very coast of heaven itself.

Even fifty years ago it would have been considered madness to say that a man, seated at ease in his observatory, could look billions of miles into the depths of space and tell confidently (better than a chemist in a laboratory) the chemical constituents of a fixed star, and whether that star were approaching or receding, and at what rate of progress. Yet the new science of spectroscopy actually does this. So has mankind advanced. Where the unaided senses failed science took up the burden and carried it onward. Physics faltered, unable to proceed further, and chemistry came to the rescue; and when at last chemistry also failed, mathematics opens wide the doors that the wizard chemist had only strength to push ajar.

Now, the same principles of progress which have been found so effectual in the universe without may be applied with equal confidence to the universe within. For the purpose of illustration we selected one especial particle of matter, finding by simple inspection one fact, salient and safe, and one principle to be relied upon; namely, that things are as they seem only when there has been established the proper ratio of sense-impression—the true relation between subjective and objective. But it was not long in our pursuit of knowledge before we reached, in the great compound microscope, the limit of the powers of physical science.

Are we, then, foiled for further research? In our speck of substance we found the slope of a material mountain. Where is the Alpine guide to conduct us up its steep sides, or even perhaps to a sunlit summit? His name is Spectroscopy. The guide which took us to the very verge of the periphery of space can now lead us, if not yet to the radiant peak, at least far up the height. Let us suppose the tiny particle to be composed of common table salt; do you know that if it were divided and subdivided even to the five-hundred-thousandth part of the smallest perceptible fragment:

$$\frac{\text{one milligramme}}{500,000}$$

—yet that molecular bit, if made incandescent, would send forth a semaphore signalling its meaning; and the sensitive spectroscope, by means of the characteristic Fraunhofer lines, would disclose to the eye the infallible sign and symbol of sodium. Such infinitesimal division of substance is not impracticable. Verniers and micrometers and all the delicate devices of modern science testify to such achievements.

Have we, then, reached our Alpine peak? Science is amused at the question. Reached it? Yes, in a flash; stood in fancy upon its heights for just an instant, and then on wings that were more than angelic soared upward into an atmosphere so serene and clear that at once the potent eye of thought revels in the grandeur of an apparently illimitable prospect. The speck of dust that one science made a mountain and another climbed, yet another has made an entire world! Still, there is a firmament unexplored. We are yet only pioneers on the confines of our Wonderland. Even the angel of the spectroscope folds its wings, confessing an inability to proceed further into the depths of space of this universe within.

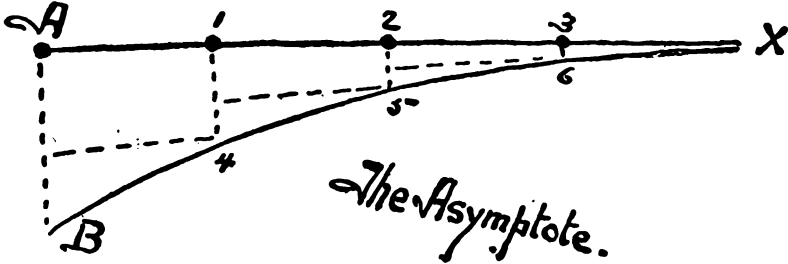
Like the captive in the cavern of the Arabian tale, we—shut up, entombed in a vast vault of flesh and sense—need only press the magic ring and summon an afrit more potent, more certain, more kindly, and more tangible than any spec-

tral genie who ever appeared in romance. Mathematics comes, that slave of the ring and of the lamp, ready day and night to serve his master. Like Aladdin, I tell him to take me further; and at once he stoops, folding his strong arms about me, and lifts my asking sense to such dizzy heights that the appalling abyss, the measureless chasm, daunts me with its infinite prospect. The speck that was a fragment, that physics made a mountain, that chemistry climbed, and spectroscopy made a world, the genius of Mathematics—the science of the relations of quantity—makes a universe!

There is room here for very extended dissertations, to whose mystification might be invited, as to a council of speculation, the countless hypotheses which active minds, groping in the wilderness of Guessland, have contrived or imagined for the escaped children of their thoughts. Hypothesis sometimes makes a good enough Moses to lead fancies in their wanderings, but the Joshua of fact can take thoughts across the Jordan into the land of reality. We might recount the results of theoretical investigation and dilate upon the erudite and remarkable ideas of that great philosopher, Boscovitch of Vienna, and even find place for his curve, with its alternate attractions and repulsions, maxima and minima; but such erudition and all similar attempts at reasoning are quite foreign to our purpose. We have no intention of surmising probabilities; our object is rather to state facts. Boscovitch's theory is sufficiently interesting, but centres of force without something for force to centre at are unthinkable. A skirmish line exists, but of what avail is it to sound the bugle-notes, "Rally on the reserve!" with no reserve to rally on?

The accompanying diagram of the Asymptote may serve to elucidate the proposition of the continuity of substance within the limits commonly called infinitesimal. The Asymptote is a right line, so drawn to a curve (that of the hyperbola) as continually to approach it and to become tangent to it at an infinite distance; these conditions being illustrated

in the diagram where the distance A—1, 1—2, 2—3, 3—X, ad infinitum, are equal, and those perpendicular (A—B, 1—4, 2—5, 3—6, etc.) a continually and forever diminishing ratio



in this form: $A-B=2$ ($1-4$) = 4 ($2-5$) = 8 ($3-6$), ad infinitum.

Sense is only at the surface of things; above is a vast void where wings are needful; below, a fathomless sea into whose depths the stoutest swimmer sinks. At best, we who have found wings must now and then alight for rest; and if at times we dive below the surface, it is needful that, like the leviathan of the deep, we come up to breathe. But above are regions never winged by thought; below, abysses so vast as to cause the mind to falter at their contemplation; yet both are so sure and steadfast that none may even for a moment fly upward or plunge downward and not afterward feel an assurance never felt before that here is the region of reality, the country of substance, the home of fact.

It is the ancient paradox of the Cissoïd of Diocles, and of Achilles and the tortoise. The right line of the Asymptote typifies the rigid formality of the law of necessity (Relation); the curve, in its continuity of change, represents the constant work of Action. That subtler symbol of the spirit, that holds the one and draws the other, fittingly portrays the Will—the volition of the All, which is in all, beneath all, above all, and is all. “Simple substances,” so called, are varieties of relation, gradients of sense, or notes in the gamut of perception. None are elementary, except as all are functions of the final elements.

Let us stand for a moment in silence upon this peak in Darien, this narrow isthmus of what we call reality. Above, the domed sky dazzles our fancy with its immensity. We journey outward. In a moment the solid earth has flitted from beneath us; in the twinkling of an eye we have left the entire solar system; and, again, even that vast galaxy, of which our sun is only a lesser luminary, grows gradually to a dim cloud of brightness, indistinguishable in the universal void from countless nebulæ. So it is in the under-world. In our journey to the heart of the speck of matter we have formed conditions of the same character. We reached the periphery of the particle; then of the molecule, and finally of the atom. Indeed, we found in that mysterious universe that the words substance, matter, molecules, and atoms lost their significance. We advanced without action; we moved without motion; we grew without enlargement, and without becoming different we were changed.

Sense is confined within narrow limits, but to the soul there are neither boundaries nor limitations. Hence it is as far to the heart of an atom as to the outermost star upon the margin of space; but the soul centres all space in itself. Amid the fluctuations and mutations of the seeming, it alone remains—the one thing enduring. The kingdom of heaven is within.

As the power of perception increases the universe enlarges, till it finally becomes at home in the region of the infinite, the natural temple of the soul:

“ Enter, its grandeur overwhelms thee not—
For why? It is not lessened; but thy mind,
Expanded by the genius of the spot,
Has grown colossal.”

Like Columbus, we must find our Orient, not by peering skyward, but by looking inward; not by signs and symbols, except as these may serve for lights upon the headlands of continents and islands of thought, till at last we come to the ports of that delectable country whose coasts lie beyond the limits of the farthest star.

THE ART OF MIND-BUILDING.

BY PROFESSOR ELMER GATES.*

(*Part II.*)

“As my investigations and experiments in the art of mind-building are directly related to psychology, the reader may ask my definition of that term. Psychology is the science of mind. The word comes from the Greek ‘psycho,’ meaning soul. The earlier psychologists, being metaphysicians and none of them experimentalists, believed that in their speculations they were dealing with the faculties of the soul. Whether they were or not is not the question now under consideration. The art of mind-building and the art of mind-using, which I have evolved from the data of psychology, I have named ‘psychurgy.’

“The experimentalist knows mind only as he finds it manifested in himself and in other living creatures. He believes that this entity cannot exist apart from structure. Mind, however, is not a function of the brain in the same sense as bile is a secretion of the liver. The functioning of the individual organism is but one factor of mind. A more important factor is the functional connection of the individual organism with the cosmic environment. Mind may be more than this, but at least it is this. I make no distinction between mind and soul. I do not attempt any definition of mind further than that it is the totality of the sub-conscious and conscious adaptive functions of the organism in interaction with the Cosmos.

* Director of the Laboratory of Psychology and Psychurgy, Washington, D.C. A personal interview, especially reported for THE METAPHYSICAL MAGAZINE, by George J. Manson.

“ Modern psychology began within the last fifty years with Fechner, Helmholtz, Wundt, and their followers. They commenced to measure sensations and times of reaction, to study the effect of diseases upon the brain, and to make investigations of the cerebral cortex through electrical stimulations of those areas and through ablations and excisions thereof. As a result, we have physiological psychology, or psycho-physics.

“ I shrank from vivisection and regarded the results of Horsley’s and Monk’s experiments upon brains as somewhat untrustworthy, because, when you remove a portion of the cortex (the outer line of gray matter which covers the cerebrum), you destroy the fibrous and the blood-vessel connections with other brain areas, producing a pathological but not a normal result. In the first part of this interview I described my experiments upon animals by a method which does not require vivisection and which does not produce diseased results.

“ This brain-building process embodies a number of successive stages. The first stage consists in enregistering the sense impressions of all the senses, so as to produce sensation-structures. In the new nomenclature, cognizance of a sense impression is called ‘ sensation.’ The conscious state which we call ‘ perceiving a sense impression ’ produces a chemical deposition of matter in the brain-cells, and each repetition of that sense-consciousness increases the amount of matter deposited, the result being a sense-memory structure. The refunctioning of that structure constitutes memory.

“ As soon as all the sensation-structures have been formed in the brain, we can begin the second stage, which consists in causing the child to discriminate between the different sensations previously acquired and to associate them in consciousness, so as to produce what is called an integrant of the second order, or images, the units of which are the sensations of the first stage of brain-building. And so on through thirty or forty successive stages.

“ This process can be applied up to the period of decrepitude, but it is probable that it can be fully realized only when commenced with infants; and, inasmuch as the germ-cell of the female is directly affected by the nutriment which it gets from the parents' blood, it follows that a proper course of living before conception will directly affect the development of the child. My experiments have demonstrated that every emotion of a false and disagreeable nature produces a poison in the blood and cell tissues. These poisons affect the health of the germ-cells. During pregnancy, life-depressing and unpleasant emotions — grief, anger, sorrow, etc. — will, through the poison generated, affect the development of the foetus. For this and other reasons brain-building should properly begin a few months before conception.

“ Out of these researches arose not only a method of mind-building, or mind-embodiment, but also the art of using the mind systematically in original thinking, which art may be subdivided as follows: (1) the art of systematic, originative, conscious mentation; (2) the art of systematic sub-conscious mentation; and (3) the art of systematic, originative, co-operative mentation. These arts lead to original thinking, invention, and discovery by a systematic training in the use of the intellectual, emotive, and conative lines of mentation, and in each of the mental faculties. The pupil desiring to discover new things in any science has his brain rebuilt with reference to that science. This is the first step. He is then taught whatever knowledge the human race has acquired concerning that subject, and to each of these data he is trained several hours a day, for a few years, to apply each one of his mental faculties.

“ The rules of this art have been derived from many thousand experiments and observations, and by practical application to myself and pupils. Two men of equal knowledge may study the same phenomena and the same data, and one of them will evolve original ideas and make discoveries, while the other will add nothing to our knowledge of the subject.

Now, the mind art will enable the former to do better thinking, and will so train the latter to use his mind that he also will make discoveries and originate ideas. At present almost every organic and cosmic law of originative mentation is persistently violated by the investigator.

“With the sum of human knowledge in any science classified in the mind; with a rebuilt brain from which evil affections and emotions have been eliminated; and with proper regulation of the body and its surroundings, the pupil commences to practice the art of original thinking somewhat as follows: According to rules, which must be learned to be understood, he exercises every one of his thirty or forty mental functions upon each proposition or datum of the science, in order that each faculty may be active a certain number of hours every day. This produces brain-growth in those very parts of the brain which are needed to deal with that subject. As the new growth is acquired, day after day, the sub-conscious functions become stimulated, the cosmical interactions of the brain become more vivid, and new ideas dawn as suddenly as lightning illuminates a landscape. New congruities, incongruities, and generalizations are achieved, and, as a result, a re-classification of that knowledge must soon be made. Then the pupil again applies each mental function to each one of those data until he gets a new growth in those parts of the brain needed for the study of that particular subject. Six months’ practice generally quadruples the mental capacity and more than quadruples the number of ideas gained each day. Such ideas must always be tested for truthfulness by observation and experiment in that domain of nature to which they relate.

“Then there is the art of regulating the sub-conscious mental functions. At least ninety-eight per cent. of our mental life is sub-conscious. If you try to remember what happened on your tenth birthday, it may be ten minutes before you can recall any incident. What occurs while you are trying to remember? Certainly not conscious

processes. The processes of memory are in the sub-conscious domain.

“ If you will closely analyze your mental operations you will find that consciousness—conscious thinking—is never a continuous line of consciousness, but a series of conscious data with great intervals of sub-consciousness. We sit, trying to solve some problem, but fail. We rise, walk around, try again, and still fail. Suddenly an idea dawns which leads to the solution of the problem. The sub-conscious processes were at work. We do not volitionally create our thinking. It takes place in us. We are more or less passive recipients. We cannot change the nature of a thought or of a truth, but we can, as it were, guide the ship by moving the helm. Our mentation is most largely the result of the operation of the cosmic Whole upon us. Annihilate the Cosmos, and our thinking would instantly cease.

“ Sub-conscious mentation is regulated by maintaining proper conditions of the body and its environment, i.e., the forces which affect the body. Co-operative mentation consists in a number of specialists applying the art of conscious mentation to the same subject at the same time. If all the great minds of the human race were trained in this mode of systematic mentation, and if they were to take for their subject the sum of human knowledge, they would achieve an interpretation of the universe which we may call philosophy, using the word as the synthesis of the generalizations of science. The result of each day would be a stepping-stone for the next. And if such minds, trained in these arts of origina- tive mentation, were thus to deal with the whole scope of human knowledge systematically, they would continually eliminate former errors and constantly add new insights and new discoveries to their interpretation of the universe.

“ Such a perpetual, re-organized philosophy I have called ‘omnism.’ This philosophy is the highest generalization that can at any time be achieved by a number of the ablest minds practising co-operative mentation upon the sum of human

knowledge. It is not realism, nor idealism, nor monism. It is, of course, a synthesis of all philosophies and branches of knowledge by specially constructed brains, acting according to systematic methods of mentation which begin by eliminating the immoralities in the mind. Such a philosophy could never become a fixed creed or belief."

(To be continued.)

NOTE.—See Professor Gates's communication, "Old and New Phrenology," on page 154 of this issue.—ED.

KRISHNA'S TEACHING ON KARMA.

BY CHARLES JOHNSTON, M.R.A.S.*

I. Works and Wisdom.

Thy right is only to the work, never to its fruit. Let not the fruit of the work be thy motive; yet desire not to abstain from work.

Perform works standing in union, putting desire away; be equal in success or failure, for equal-mindedness is union.

Work is far lower than union in wisdom; seek refuge in wisdom, for pitiful are those whose motive is the fruit.

He who has reached union in wisdom gives up even here all things done ill or well; strive, therefore, after union. Union is well-being in works.

For the wise who have found union in wisdom, giving up the fruit born of works, set quite free from the bond of birth, go to the goal where no sorrow dwells.†

II. The Works of the Law.

[*Arjuna speaks:*]

If wisdom is esteemed by thee higher than work, why then dost thou engage me in a terrible work?

It is as though thou deludest my thought with confused speech; tell me, then, clearly the one thing whereby I may gain the better way.

[*Krishna speaks:*]

In this world, a twofold rule was of old laid down by me: by union through wisdom for the Sankhyas, by union through works for the Yogins.

* Translated from the original Sanskrit for THE METAPHYSICAL MAGAZINE.

† Bhagavad Gita : ii., 47-51.

Not by not undertaking works does a man reach freedom from works; nor by renouncing them does he gain adeptship.

For no one ever remains even for a moment without performing works, involuntarily, through the potencies born of nature.

He who, though restraining the works of the senses, yet broods on objects of sense—such a man is called a false ascetic; his very self is delusion.

But he who, compelling the senses to restraint by the mind, without desire in the senses, enters upon union through works—he, verily, is superior.

Do thou perform work thus restrained, for work is better than abstinence from work; and even the progress of thy body may not succeed without work.

This world is under the bondage of work, except work that is done for sacrifice; therefore perform work, free from desire.

[The Lord of beings, of old sending forth beings with sacrifice, spoke thus: Be ye fruitful through this; may ye milk from this whatever you desire.

Nourish ye the gods by this, and may the gods nourish you; thus mutually nourished, ye shall gain the better way.

For the gods, nourished by sacrifice, will give you the feasts that you desire; he who feasts on what they give without giving to them—the same, verily, is a robber.

They who eat the leavings of the sacrifice are freed from all their sins. They eat sin who, sinful, cook for themselves alone.

From food, beings grow; from rain is the birth of food; from sacrifice comes rain, and sacrifice is born of works.

Know that works are born from the Evolver, and that the Evolver is born from the Incorruptible; therefore, the all-present Eternal is ever present in the sacrifice.

He who does not roll on the wheel set rolling here, sinful in life, of sensual delights, lives in vain.]

But he who delights in the Self, content with the Self,

among the sons of men, and altogether satisfied with the Self—for him no duty remains.

He has no object in doing anything, or in leaving aught undone. Nor among all beings is there any from whom he has aught to seek.

Therefore, do whatever works are to be done, without desire; for the man who performs work, without desire, gains the Supreme.

For Janaka and other sages reached adeptship through work; and yet again, looking to the host of the people, deem it right to perform work.

For whatever the best does, the lesser folk also do; whatever example he sets, that the world follows.

For me nothing remains to do, in the three worlds—nothing ungained to gain; yet I take part in work.

For if I ceased to take part in work persistently, as men everywhere follow after my way,

These worlds would fall into ruins, were I not to perform work; and I should be a worker of confusion, and should slay these beings.

As the unwise perform works with the desire for them, so the wise should perform them without desire, working for the host of the people.

Let him not cause a division of thought among the unwise who have desire in their works; let the wise man who has gained union engage them in all works, himself performing them.

Works are everywhere done by the potencies of nature; he is perfectly deluded by the personal idea who thinks, "I am the performer of works!"

He who knows the reality as to the division of potencies and works is free from desire, knowing that the potencies move in the potencies.

They who are deluded by the potencies of nature are engaged by desire in the works of the potencies; he who knows all will not disturb the backward ones who know not all.

Renouncing all works in me, through the thought of the higher Self, without longing or sense of possession engage in work, without feverish hope.

They who, among the sons of men, ever follow this mind of mine, in faith and without reviling, are set free through works.

But they who, reviling, follow not this mind of mine, know that they are destroyed, thoughtless and deluded as to all wisdom.

Even he who possesses wisdom strives according to his own nature. All creatures follow nature; what can restraint avail?

In the sensual objects of the senses dwell lust and hate; let a man not come under their sway, for they lie in wait for him on his path.

Better his own duty, without power, than the duty of another well performed. Death in his own duty is better; the duty of another brings fear.*

The Way of Wisdom.

Whoever knows my divine birth and work in reality, leaving the body, he goes not to rebirth, but to me.

Rid of rage and fear and wrath, full of me, seeking refuge in me, many purified by the fervor of wisdom have come to my being.

According as they approach me, so, verily, do I love them; men follow after my path in every way.

Desiring the success of their works, men worship the gods here; for quickly is success born of works in the world of men.

The system of Four Castes was formed by me according to difference of power and work. Know me also as the doer of this, though no doer and eternal.

"Works stain me not, nor do I long for the fruit of works;" he who knows me thus is not bound by works.

With this knowledge, works were performed by those

* Bhagavad Gita : iii., 1-35.

of old who sought liberation; perform thou, therefore, the work performed before by those of old who longed to be free.

What is work, and what is abstinence from work? Even sages have been deluded in this. That work I shall declare to thee by knowledge of which thou shalt be freed from evil.

Insight is to be gained in works, in avoidance of works, and in abstinence from works; the way of works is obscure.

He who sees abstinence from work in work, and work in abstinence from work—he indeed is wise among men; he has gained union and performed all works.

He whose undertakings are all free from desire and personal will—him the wise call a sage, whose works have been burned up by the fire of wisdom.

Giving up desire for the fruit of works, ever contented, seeking nothing—he performs no work, even though completely involved in work.

Free from longing, with imagination perfectly controlled, with every grasping desire given up, performing works only outwardly, with the body, he incurs no sin.

Satisfied with whatever he receives, risen above alternations of mood, not envious, equal in success and failure, even when performing works, he is not bound.

Of him whose desire is gone, who is free, whose thought is set in wisdom, who acts only for sacrifice—his works are dissolved away altogether.

The Eternal is the offering, the Eternal is the libation, the Eternal is the fire, the Eternal is the sacrifice. By him also the Eternal is to be approached, who performs works intent upon the Eternal.

Some who seek for union offer sacrifice to the gods; others sacrifice by an offering in the fire of the Eternal.

Some offer hearing and the other senses in the fires of self-control; others offer sound and other sense-objects in the fires of the senses.

Yet others offer all works of the senses and works of

vitality, in the fire of union with the Self, through control, which is lighted by wisdom.

There are sacrificers of wealth, sacrificers by penance, sacrificers through search for union, sacrificers through study and knowledge, ascetics faithful to their vows.

Others offer the downward breath in the forward breath, the forward breath in the downward breath; checking the goings of downward breath and forward breath, proficients in the art of breath-restraint.

Others, abstaining from food, sacrifice the life-breaths in the life-breaths. All these are knowers of sacrifice, whose darkness is worn away by sacrifice.

The eaters of the deathless leavings of the sacrifice go to the Eternal. Not even this world belongs to those who sacrifice not: how can they inherit the other?

Thus many modes of sacrifice are expanded in the mouth of the Evolver; know them all as born of works, and, knowing this, thou shalt be free.

The sacrifice of knowledge is better than the sacrifice of wealth; each and every work is comprehended in wisdom.

Find wisdom through obedience, questioning, and service; the wise who know the real will teach thee wisdom.

Gaining wisdom, thou shalt not again enter delusion; through wisdom thou shalt behold all beings, without residue, in the Self, and so in me.

Even if of all sinners thou art the most sinful, thou shalt cross over evil on the raft of perfect knowledge.

As the fire that is kindled burns the wood to ashes, so the fire of wisdom burns to ashes all works.

Nor is any purifier seen here equal to wisdom; he who has gained perfect union himself will find this in the Self in due time.

The faithful gains wisdom, intent on it, with senses restrained; gaining wisdom, after not a long time he enters into perfect peace.

He who is unwise, unfaithful, ever doubting, perishes;



neither this world nor the other, nor happiness, belongs to him who doubts.

Works bind not him who has renounced works through wisdom; his doubts are cut by wisdom, full of the Self.

Therefore, cutting the doubt born of unwisdom with the sword of knowledge of the Self, enter into union and rise up.*

[*Arjuna speaks :*]

Thou praisest renunciation of works, also union, Krishna; tell me clearly which of these two is best.

[*Krishna speaks :*]

Renunciation and union through works are both bringers of the supreme good; yet, of these two, union through works is better than renunciation of works.

He is to be known as the perfect master of renunciation who neither hates nor desires, for he who is free from alternations of mood is perfectly freed from bondage.

Children, not the learned, speak of Sankhya and Yoga as different; he who stands firm in one gains the fruit of both.

The goal that is gained by the Sankhyas is reached also by the Yogas; he who looks on Sankhya and Yoga as one—he indeed sees.

But renunciation is hard to gain without union; the sage who is perfected in union after not a long time gains the Eternal.

He who is perfected in union, whose self is pure, who has conquered self and the senses, whose Self is blended with the Self of all beings, even performing works, is not stained.

He who has reached union, who knows the real, thinks it is not I who performs any work, whether seeing, hearing, touching, smelling, tasting, walking, sleeping, breathing,

Speaking, putting away, taking, opening and shutting his eyes: he feels only that the powers are pursuing their objects.

He who, laying all works on the Eternal, performs works,

* Bhagavad Gita : iv.

putting desire away, is not stained by sin, as the lotus-leaf by water.

They who seek union perform works, with body, mind, thought, and senses kept pure, putting desire away, for the purity of Self.

He who has gained union, giving up the fruit of works, wins perfect peace where there is no desire; he who has not gained union is bound because of lust, through desire for the fruit.

The lord of the body, renouncing all works in his mind, dwells perfect in self-rule, in the nine-doored dwelling, neither performing works nor causing them to be performed.

The Lord forms neither the actorship nor the works of the world, nor the union of works and fruit; but the Self-existent works on.*

The renunciation of works enjoined is wrong; this abandonment through delusion belongs to darkness.

He who abandons work through fear of bodily weariness, saying, "This is painful"—he, performing renunciation full of desire, gains not the fruit of renunciation.

Whatever work enjoined is done, with the thought, "This should be done," putting desire and fruit aside—this is renunciation full of goodness.

He who has truly renounced hates not a bitter work nor desires a sweet one; he is a sage perfected in goodness, his doubts all cut.

For he who wears a body cannot put away works without residue, but he who has given up the fruit of works has accomplished renunciation.

The fruit of actions is of three kinds—desired, undesired, and mixed—for those who have not renounced, on leaving this world; but not for those who have renounced.

Learn from me these five causes of the accomplishment of all works, as they are declared in the Sankhya teaching:

The field of work, the worker, the working in various

* Bhagavad Gita : v., 1-14.

ways, the various and separate endeavors, and, fifthly, universal law.

Whatever work a man undertakes, by body, speech, and mind, whether just or not, these five are the causes of it.

Since this is so, whoever looks on the pure Self as the worker, through fault of thought, sees not truly, and his belief is false.

He who is free from the personal idea, whose thought is not implicated, even though he slay all these worlds, slays not, nor is bound.

The division into knowing, known, and knower is the threefold mover of works. The division into working, work, and worker is the threefold complex of work.

Hear, now, how the knowing, the work, and the worker are classed in the enumeration of the three potencies, according to the division of the three potencies.

The knowledge by which one incorruptible Being is perceived in all beings, undivided in things divided—know that this is the knowledge belonging to goodness.

But the knowledge which, through the sense of separateness, sees various beings of separate essence in all beings—know that this is the knowledge belonging to force.

But the knowledge which is wholly taken up with one object, unreasonable, false, limited—know that to be the knowledge belonging to darkness.

The work that is performed with perfect control, free from desire, without lust or hate, without desire for its fruit—know that to be the work belonging to goodness.

But the work that is performed with desire and lust, and under the dominion of the personal idea, with abundant effort—know that to be the work belonging to force.

And the work that is performed without regard to consequences, loss, injury, humanity, through sheer delusion—know that to be the work belonging to darkness.

And he who is free from desire, free from the personal idea, full of firmness and endurance, unchanged by success or failure—know him to be a worker ruled by goodness.

He who is lustful, longing for the fruit of his work, greedy, hurtful, impure, given to exulting and grieving—know him to be a worker ruled by force.

But he who has no union, material, stubborn, deceitful, slothful, idle, desponding, procrastinating—know him to be a worker ruled by darkness.*

IV. Works and Caste.

The works of Brahman, warrior, merchant, and serf, were assigned by the potencies engendered by the Self-being.

Peace, control, fervor, purity, endurance, uprightness, wisdom, knowledge, affirmation—this is the work of the Brahman, assigned by the Self-being.

Heroism, radiance, firmness, skill, steadfastness in battle, liberality, masterfulness—this is the work of the warrior, assigned by the Self-being.

Agriculture and commerce are the duties of the merchant, and service is the duty of serfs, assigned by the Self-being.

A man who is devoted to his own work attains perfect success; learn now how he attains success by devotion to his work.

Worshipping Him from whom all these beings came, and by whom this universe was spread forth, and by doing his own work, a son of man finds success.

Better is one's own duty without power than the duty of another well performed; performing the work that is enjoined by the Self-being, he incurs no sin.

Let him not give up his congenital work, even though it be faulty; there is no undertaking without fault, as there is no flame without smoke.

He whose thought is without desire, ever self-conquered, free from longing, reaches perfectly consummated freedom from works through renunciation.†

* *Bhagavad Gita* : xviii., 7-28.

† *Ibid.*, xviii., 41-48.

TYRANNY OF INTELLECTUAL SHREWDNESS.

BY REUBEN BRIGGS DAVENPORT.

Various races of mankind have expended a great amount of energy, blood, and treasure to free themselves from physical despotism. The great impulse to this end began thousands of years ago, at first as a simple reaction from the stronger movements of the early stages of civilization and against the forced concentration of civil powers by military domination and the consequent timid relinquishment of individual rights. It seemed at times that such concentration of force and authority was necessary to accelerate the world's advance along certain lines of development. Whether the world might not have been better off to have gone more slowly in certain directions is another question. Real civilization cannot but tend toward enlightened liberty. All other forms of culture are hollow, deceptive, and vain. The most pronounced steps toward a robust intellectual advancement have been coincident with or in consequence of great impulses of popular self-assertion. All other refinements have been abnormal, corrupt, and weak, in due time crumbling into nothingness. Intellectual advancement of the robust kind—that which makes a lasting impression on the general character of humanity—seems to be valuable and durable in proportion to its degree of freedom from needless physical restraint.

The intermediate movements of political as well as philosophic thought are comparable to the waves of the ocean or the swinging of a pendulum. The absolute or extreme in practice is fatal to theory. Saint Paul merely put this truth in another form when he wrote to those of the church at Corinth that "the letter killeth, but the spirit giveth life."

Mankind is easily infatuated. It almost stubbornly follows one line of thought, belief, or action, even after it has ceased to be essential to its well-being, indeed though such action may never have been either essential or compatible. When the more forward nations of the modern world overthrew and trampled upon absolute monarchy, they became enamored of the idea that absence of undue physical restraint and the presence of a strong, constantly directed arm to maintain perfect civic tranquillity were the only conditions necessary to absolute civic joy and contentment. They fondly fancied that in abolishing physical tyranny they freed themselves.

But few political or social reformers have made distinct the truth that physical tyranny, while first established by mere brute force, prompted by stronger will or resolution, has never been long continued without the aid of superior cunning or astuteness. Physical tyranny has never been so dangerous by reason of mere brutish domination as it has been when the refinements of a powerful intellectual support were behind it. Generally, brute force has been easily kept in subserviency by superior talent for planning, management, or intrigue. The experience of mankind shows conclusively that this kind of ability is more to be feared than any other. In these modern days there is no oppression that can be well established except upon such a foundation.

Social tyranny of the purely brutal type, therefore, no longer exists; it never existed, in fact, except perhaps in the very earliest ages of human government, when the ability to use the intellect in the most effective ways had not been developed. A creative, directing, moving, initial force, of an importance far transcending that of mere brute power, must be recognized. The mind that conceives and builds a modern printing-press is not superseded in dignity and rank by the machine itself. The instruments of tyranny to-day, in an ostensibly free country, are bad laws and imperfect institutions, with power lodged in the hands of selfish money-getters and sordid speculators, or abandoned to despicable but dan-

gerous demagogues. These mask a despotic force—the selfish ambition of perverted intelligence.

How different is this, in the last analysis, from the physical tyranny of the feudal ages? The instruments employed in modern oppression may be said to be, in the conventional sense of the word, more orderly; so, in the light of that age, were the means taken to enforce the conditions of vassalage. Even piracy and brigandage have had at times governmental sanction. The infamy attached to these occupations was far less two hundred years ago than it is now. Our opinions are more largely conventional than we habitually think, or would often care to acknowledge. Relative conditions mainly determine them, except for those accustomed to abstract thought or to the exercise of the logical powers. To-day it is hardly ever admitted that there can be any palliation for crimes of violence.

What is violence? In the legal and philosophic sense it is something more than that which is done with impetuosity, unusual energy, or vehemence: it is the wrongful exercise of force. Statutory administration may do violence to exact justice in the abstract. It often does. The orderly system of society may do violence to perfect social order. Why is it worse for a man's goods to be seized by outlaws than taken by civil process, judicial procedure, or administrative formula, which cannot be evaded because entrenched in the deluded tolerance of the majority? The only possible advantage in the civic method is that the act of unjust restraint is not accompanied by immediate personal danger, though it may lead, directly or indirectly, to great misery, even loss of life; but there are considerations which may offset this in a measure. With proper precautions, the robbers of the highway might be avoided or defeated. With the object of saving his own life, the person waylaid might take his choice of recourse either to bravery or to discretion, as "the better part of valor." There is no such alternative for the victims of socially-sanctioned robbery. "Nothing is sure," it is said, "but

death and taxes;" and in the latter, thus considered, the idea of the certainty of governmental power to enforce tribute is symbolically embodied. Quite as certain, so long as the existing system continues, is the ability of great private corporations to extort excessive profits from the people. And equally secure, so long as just political ethics is not more generally understood and observed, is the despotic power which rests on the privileged sequestration of land.

Brute force, then, is not to be continuously feared, except as an instrument of the intellect. By reason of the very constitution of man, tyranny has become merely the supremacy of selfishness. The conditions that permit of this domination constitute the gravest disease of society. The overthrow of political despotism in some of the more advanced countries of Europe was a distinct victory of the higher intelligence. But political philosophy did not then clearly recognize the truth that, if given absolute liberty, intellectual as well as physical force can prove oppressive. All authority, of course, must rest ultimately upon the power to enforce it. This power, as already implied, is not so much the physical energy of the people as their intellectual force. In the State alone was recognized the ultimate right to command this energy as an instrument. Theoretically, the State can do no wrong, thus being heir to "the divine right of kings." Carrying this theory to its logical conclusion, the State alone has the right to obtain a desired end by violence, fraud, or stealth. In contests with other States, it unblushingly exercised this right. The limits of international aggression or infringement were only fixed by the relative strength of a nation or the quality of its political conscience, which is usually determined solely by considerations of expediency. Within that circumscription each nation did as it pleased.

For the individual subject, each nation fixed its own circle of restraint. Until modern times there has never been any question of interference from without with the power of an independent government over its subjects. The question

has not been raised except in the general cause of humanity, and I do not know that it has ever been formally accepted as a proper feature of international law or comity. The occasions when such interference is at all permissible, in the light of the few precedents that exist, are stated by authorities to be extremely rare. In the same way, a broad circle of potentiality has been left around the individual by each nation. Theoretically, the majority of nations confine their laws of penal inhibition to acts of physical violence, fraud, stealth, or degradation. Injustice that cannot be classed under any of these heads is not catalogued as a felony. At the worst, it is named a misdemeanor, being more frequently relegated to the civil courts to be mildly dealt with upon the suit of the offended individual.

There is a vast amount of injustice which existing systems of merely subsidiary law do not affect, and which in any event no such system can ever radically correct. Its existence is due to the artificial basis on which the government of society rests, and it can only be corrected by the development of partial into complete justice. The great body of injustice in the civilized world is dependent on the relations of physical with intellectual force: not, as the majority of writers assert, upon the relations of labor and capital. Such use of the word "capital" is of vague and disputed meaning. Capital is not a force in itself. It is by energy alone that the equations of social economy are determined—the energy of thought, and the energy of matter as directed or utilized by thought. Inert, passive, or dormant elements cannot be considered factors. They are simply means, or instruments. Emulation, rivalry, and competition are natural tendencies of human nature, springing from ambition, whose root is selfishness. Ambition is not of itself an evil; it rather contributes to the health of the social body, so long as it is not developed to the degree of infringement upon the natural rights of men. But existing social systems admit of this excessive development and frequently stimulate it.

The natural rights of every man are fourfold: First, an equal share in the ownership of the earth; second, liberty of action which does not interfere with the rights of others; third, equal protection with all other citizens under the same social system; fourth, a just share of the products of his own labor. Great as has been the advance of mankind, the majority of men do not enjoy these natural rights. The simplest train of reasoning establishes the fact that the private tenure of land, on any other basis than the payment of its rental value to the State—society as a whole—is in violation of natural law. Herbert Spencer, in his early philosophical work, "Social Statics," set forth this truth with a strength and clearness which even he himself could not refute in later years, when personal interest apparently swerved him from the straight and narrow path of honest logic. All intelligent social and political philosophers accept the second, third, and fourth propositions as the fundamental principles in their systems. They give varied definitions, however, of the individual's relative rights; of what constitutes equality in civic protection, and of the method for an absolutely just division of the products of labor.

Henry George holds that the restoration of land tenure to society as a whole, and the consequent collection of proper rents from land for the use of the State, would radically influence the correction of other social injustices. But the individual appropriation of land is only one phase of the dominating intelligence which is bent most strongly upon and is best adapted to the gaining of selfish advantage. In attacking only the branches of this despotism, however important they may be (and I acknowledge that the private tenure of land may well be the most important, as it is the farthest reaching), we would, even if we succeeded in our immediate design, leave yet undone the larger work of extirpating the root and trunk of the evil.

All the injustices characteristic of the present social state arose primarily from the undue license given to the intellect,

or to the will instructed thereby. The jarring of selfishness in individuals must have begun with the earliest social organization. The gregariousness of the human race naturally led to a conflict of desires. Even in merely dual contentions, the advantage of cunning and of mental control over physical impulses quickly manifested itself. Judging by instances of actual observation, there can be no doubt that many an opponent, physically strong though lacking astuteness, has been worsted by one strong only in cunning or prompt ingenuity. Justice was no more considered in such conflicts than in still earlier ages, when man, with barely nascent intelligence, first fought his fellow. The moment battle between larger numbers began, the field was greater for the play and use of mentality and a certain kind of superior intelligence. A fighter who constituted himself a leader, by tact, diplomacy, or address, could fix his influence upon other fighting men and gain alliances which would largely increase his chance of success in battle and sometimes render him invincible. Then, again, the clever use of the prestige of one victory not only served frequently to draw other individuals to his side, but injured his opponent's chances through the effect of anxiety and apprehension.

This is an epitome of all military despotisms. The older and more extensive these despotisms became, the more was the intellect employed to control the material means of domination. The saying attributed to Napoleon, that "God is on the side of the heaviest artillery," carries with it the tacit qualification: "other things being equal." The Corsican soldier meant that God is on the side of the heaviest artillery provided that that side is not handicapped by too great a lack of intelligence. Napoleon himself often illustrated the fact that superior generalship may count for much more than superior physical force. Monarchical statecraft, which is really the science of using force to the cleverest advantage, is only another and higher stage of this development.

(To be continued.)

BEYOND THE ILLUSIONS OF SENSE.

BY B. F. UNDERWOOD.

The mind that has penetrated beyond the illusions of sense knows that matter is an appearance, an effect upon our consciousness of a Reality underlying the phenomena. What we know as objects are representations, mental in their nature, corresponding with but not images of external things.

Helmholtz, referring to erect vision, says that it has only the psychological interest "of showing how difficult it is, even for men of considerable scientific capacity, to make up their minds truly to recognize the subjective element in sense perceptions; and to see in them effects of objects, instead of unaltered copies (*sit venia verbo*) of objects, which latter notion is altogether contradictory." How do we see objects erect when their pictures on the retina of the eye are inverted? The mind perceives the sensations excited by the inverted retinal image, but not the image itself.

Our entire world is the product of two factors—our consciousness and the objective reality. From the connection of sensations and ideas we may infer a connection of things outside of us, but we cannot logically infer any resemblance between the internal and external orders. We know matter as a congeries of qualities. These are psychical in their character. A rose has qualities which, given the senses of sight and smell, cause the sensations known as colors and fragrance. The rose possesses properties which so affect our consciousness as to produce these sensations. Color and fragrance are terms which describe the sensations; but what the rose is, independently of our consciousness, we do not know.

The existence of color depends upon a sensitive retina and ethereal vibrations. Sound depends upon the auditory

nerve and atmospheric waves. Outside of consciousness neither exists. The sweetness of an orange and the sourness of a lemon are the sensations which these objects cause within us. The orange tastes sweet; in other words, there is something called an orange which affects us as being round and yellow, and which, through the sense of taste, causes a sensation of sweetness. What there is in the orange which corresponds to our sensations we do not know.

In the hardness of a stone we find the sensation of resistance; therefore we say that it feels hard. We change the adjective, which describes a feeling, or conscious state, to an abstract noun—hardness; and then, in our simplicity, we imagine that “hardness” describes the stone, instead of realizing that it describes only the state of consciousness produced thereby. For another illustration, take heat. The illusion is the same. Heat is a sensation, not an objective thing. To say that “heat is a mode of motion” is true only of the objective factor, i.e., that with which physics has to deal. To say that “sound travels” is true only of the objective factor, viz., atmospheric vibrations.

I am not here defining the objective factors in their last analysis, nor into what they are resolvable, but indicating that what materialism assumes to be external to us, and the cause of mind, are in fact states of consciousness in which there is nothing material; that, on the contrary, the qualities which at first appear to be the properties of inanimate substances belong to consciousness and are psychical in their nature.

Sense interpretation of the external world is a phenomenal manifestation and a symbolical representation of an order of being which is unpicturable and inscrutable; that is, unrepresentable in terms of human consciousness. That distinguished physiologist, Dr. Maudsley, who has no admiration for idealistic or transcendental theories, is compelled to admit:

“After all, the world which we apprehend when we are awake may have as little resemblance or relation to the external world, of which we can have

no manner of apprehension through our senses, as the dream world has to that with which our senses make us acquainted; nay, perhaps less, since there is some resemblance in the latter case, and there may be none whatever in the former. The external world, as it is in itself, may not be in the least what we conceive it through our forms of perception and models of thought. No prior experience of it has ever been so much as possible; therefore the analogy of the dreamer is altogether defective in that respect."

What is the Ultimate Reality—the basis of all phenomena—which man has invested with his own states of consciousness? Forced by logic to divest the objective world of material qualities, we cannot regard it, in its ultimate nature, as material unless we reinvest it with the qualities demonstrated as belonging to consciousness and disregard the elementary facts of modern psychology. We must decide whether the cause or basis of all phenomena is inscrutable, or whether it is psychical. If the cause be considered as psychical, is it necessary to regard it as a personality, in the sense of a Being having an existence distinct from everything else, located in space, limited in time, and subject to the influence of environment? Such a personality would be rather a product than the basis of all things; and as a cause of permeating influence, quite incommensurate with the infinity of being. "A personal God is not thinkable, consistently with philosophic ideas," says Fichte. "Belief in the personality of God is a theological cramp," says Emerson. We must either decline to attribute to God personality, or give to the word a larger meaning than it usually connotes.

Man, with his intelligence and his moral and religious nature, the outcome of millions of years of cosmic activity, is the flower of evolution on this planet, the highest development known; therefore, may we not infer that the energizing and controlling force of the universe, though inconceivable under the limitations of sense and form, is somewhat akin thereto? Since matter, which at first sight seems the one enduring, everlasting existence, is shown by science to be but an appearance of an invisible reality; since this reality is psychical in its effect; since the same energy, which is

displayed objectively as matter and motion, "wells up" in us, as Spencer says, in consciousness and thought, may we not say that the controlling Power, the Reality which philosophy is compelled to postulate, is psychical in its nature? That it has any resemblance to our finite, sense-imprisoned intelligence—that we can comprehend it or define it in words inadequate to describe even ourselves or the simplest objects—cannot be claimed, of course; but is it not in consonance with reason to hold that in some way, which our limitations do not allow us to grasp, the noblest and best that evolution has produced—the human mind—gives the most correct idea of the nature of the Power in which we move and live, and of which we may regard ourselves essentially as "atoms" or "sparks"?

Intelligence, as known to us, has a genesis and a growth. It implies an environment; it is built up by personal experiences; it is associated with form, which is circumscribed; it has distinct powers, like reason—by which comparisons are formed, conclusions reached, and knowledge gained—and imagination, by which scenes and events distant in time and space are vividly conceived: yet all these qualities, by their very nature, are finite. Therefore, the word "intelligence" does not help us to describe or to imagine that which is without growth and the Cause of all growth; that which has no environment, and of which all forms and conditions revealed in consciousness are manifestations; that which is without limit in time or space; that which is unconditional, infinite, and eternal.

Since we are mentally incapacitated to think beyond the conditions and limitations of the finite or relative, and since, in describing the Ultimate Reality, we must use inadequate words, divested of their real meaning and made to stand for some vague, confused, irreconcilable conception, is it not as well to refrain from attempting the impossible—the precise definition and description of God? If, however, our words convey no adequate or correct idea of the "Eternal Energy,"

it does not follow that it is anything less than these words imply. Indeed, intelligence and personality have been evolved by the Power back of evolution; then why should it not be thought greater than they? Matthew Arnold spoke of it as "the Power not ourselves that makes for righteousness." Certainly the tendency and trend of things have been, through the millions of years of the world's existence, toward the better and the higher. This process of development was going on when there was no human eye to see and no human heart to feel; when there were even none of the "lower creatures;" when there was not so much as a fern or lichen in all the earth; when, indeed, even the conditions of life had not yet appeared, and could not appear for a period unimaginable by the human mind. The Universal Power which evolved the ever ascending forms of life, and brought into existence the brain and heart of man, is so great that it transcends all forms of distinct thought, and cannot be described by analogies and comparisons which relate to limited, finite forms and faculties. Though ignorance can be expressed, there are no adequate words to define ideas.

But of this we may feel assured: The Reality, though unknowable in its ultimate nature, is a Cause the effects of which on human consciousness are knowable as phenomena. What is "manifested beyond consciousness, under the forms of matter and motion, is the same as that which, in consciousness, is manifested as feeling and thought." Our conceptions of it are but symbolic representations—the x 's and y 's of algebra, which represent the unknown quantity in an indeterminate equation. This problem the human mind cannot solve because it has no formula for describing Absolute Being in terms of relative existence. While, as Lange says, "the ancient materialism, with its main belief in the sensible world, is done for," theological affirmations, in dogmas and creeds, regarding the attributes and purposes of God are only valuable to the thinker as instances and illustrations of anthropomorphic conceptions and as the survivals of pre-scientific methods of thinking.

EVOLUTION OF THE HOME.

BY LYDIA BELL.

“Investigate thy beginnings. Thou wilt thus learn thy aptitudes, and wilt be able to pursue that path of true progress to which thy destiny calls thee.”—VIOUET-LEDUC: “*Habitations of Men.*”

It is comparatively easy to trace the evolution of the habitations of men. The records show how, from the most primitive huts which merely afforded shelter from the elements, necessity and experience (working together through the centuries) evolved, from these huts as beginnings, to the magnificent and perfect architecture of Egypt, Assyria, and Greece.

This object-lesson in evolution is before us, and we see how conquest of one tribe by another led to immigration; how that immigration brought new needs; how old ideas were modified to suit new conditions; how the coalescing of tribes brought other ideas, until the structures in which men are housed reached the apex of their evolution centuries ago. Rafter, cornice, column, arch, and vault were finished, and we of modern times are imitators and copyists of both the wonderful architecture of the Nile and the more modern but not less beautiful constructions of Greece and Assyria. I refer to the evolution of the house, the habitation, because in that process we have embodied what may be considered the form or type of the evolution of the home, which holds within it the crown of human possibility.

Evolution means “a rolling out,” and in general terms we understand it to mean the law of development by which worlds and men attain to higher forms of expression. The term “evolution” is now receiving a broader definition than

formerly, when it was limited to the idea of primitive beginnings, with increasing complexity of organism or expression as form. This definition comprehends nothing more than is expressed in the chambered nautilus, which, beginning with a small house or shell, each year moves out of the smaller into a larger one, until at the conclusion of the life it occupies the full house at the end of a chain of defunct shells. Though as large as the earth, it is but a nautilus in the end as it was in the beginning.

The study of human evolution, in any aspect, demands that some element superior to form be considered. The point of demarcation between the animal and the human makes its record, not in the visible plane of existence but rather in the inner plane (or consciousness) of the ideal. The swing of the pendulum of evolution, the "rolling out" of form, has a corresponding swing in the opposite direction, which is an awakening within. In other words, any study in human evolution involves the contemplation of a study in involution; or, for every higher or more complex form in the external world we have a corresponding consciousness or ideal in the inner world.

Nothing is stationary. Not forms alone, but ideas as well, obey the law of evolution and progress from simple to complex. When any form reaches the perfection of its type, it gives place to a higher type. In this transformation the previous form becomes the substratum for the higher, just as the rock in its evolution becomes soil for the vegetable. It is always the giving place of the crude to the more nearly ripe, the highest attainment in one species being the lowest in the beginning of the next higher. Thus evolution does not proceed in a straight line or at a tangent, but in a spiral—the descent of one species being the beginning of the ascent of a higher type. In considering the evolution of the home, we may look backward to the evolution of the habitation as the beginning of the demarcation of a type which strikes into the ideal for its beginning. The perfection of this ideal

is perhaps ages in advance of where we are to-day. We can base this supposition on the law of evolution itself. The circle of any type of the law will be as great as its beginning is deep-seated and strong. That which evolves is proportioned to the idea involved.

Do we know the beginning of the home idea? In some form it is imbedded in every aspect of life. It is the most widely fundamental of any idea in the universe. We find its beginnings in the mineral world, in what is called the law of segregation or cohesion, by which elements of like polarity combine to form a centre, or common unity. Ruskin says:

“It is seldom that any mineral crystallizes alone. Usually two or three under different crystalline laws form together. When in fine temper, they do this absolutely without flaw or fault. Observe what this signifies. It signifies that the two or more minerals of different natures agree somehow between themselves how much space each will want, and agree which of them shall give way to the other, till each crystal has fitted itself perfectly and gracefully to its differently natured neighbor.”

While this is somewhat poetic, it is also scientifically true; and our study of the evolution of the home as the ideal which rises out of the complete habitation may begin with this first idea, which reaches its completeness in the perfect crystalline form of the diamond. Here it is no more than segregation. In the animal it holds this idea but adds to itself another—the idea of protection, which includes the care of the young. Take these two ideas—that of the mineral, or segregation, and that of the animal, or protection—from our present status of the human home, and what have we left? Certainly it reveals the human as a type in a very embryotic condition. We have never yet built a castle or a palace to rival in completeness the home of the diamond, the crystal, or the coral. We have never formed furnishings more rare than those of a forest or a flower. We have never established a more complete domestic relation than that of the bee or the ant.

We may justly conclude that the idea which distinguishes the human home is not an idea of form. As we cannot deal

with it solely as a larger unfolding of primitive aspects, another factor, not found in the world of form, must be accounted for. It transcends all form; we find its base in the evolution of the ideal, or on the line of spiritual evolution. The form that evolves never rises higher than the idea involved. The human roots not in the forms of the kingdom below him, but in the higher ideals. The human ideal which reaches its climax in the perfected principles of architecture is but a crude humanity; it is but an enlarged form of the ideas of segregation and protection, though we find in even the crudest of primitive human habitations a recognition of the invisible or spiritual ideal. It is evident that that which distinguishes the human from the life below him is the recognition of the invisible, or ideal. When men start to build better homes, to discover new worlds, or to engage in any enterprise, they have already built the home, made the discovery, or engaged in the enterprise through and by means of the ideal. We search the universe in vain for the distinctively human home, till we perceive the evolution of the spiritual, or the law of involution. Our clew to the expression of anything is in the motive around which that expression stands. Who can sound the plummet of human possibility on the inner (or ideal) side of life?

Perhaps we have not yet begun to know what is the centralizing motive of the human being in that which distinguishes man from the lower kingdoms. We do know, however, that the home idea is not only fundamental in the organization of the world but also in the constitution of man; and though we can measure the homes of the lower kingdoms in circles of limited extent, the ideal of the human home, while it embodies all of these, strikes root in a centre which embraces the circle of the Universe. Man's consciousness of segregation not only holds alliance with the forms and forces of nature, but it embraces a unity with the law itself; and by this consciousness he is identified in the use and control of these powers. His consciousness of protection lies

in the power by which he brings these forms and forces to his service.

Whatever may be the form or feature of the home, its human quality is discovered to be in the strength of its root, i.e., in the spiritual nature. We may measure the status of the home at any point in history by man, as he views himself in his relation to the whole. Like the cells in the body, homes are embryotic types or functions in the great circle of the Law, each revealing the base of its individual centre and proclaiming its unity with the great life-wave of evolution, which, sweeping out in an involution of Infinity, rolls back in the evolution of that home which is formed of the "mansions of God."

Could the mineral awaken to the power which makes it a mineral, it would be self-conscious. It cannot do this and remain a mineral. Man cannot awaken to the home-tide which belongs to him as man, and remain limited to the circle or home of the primitive ideas of segregation and protection. They enter into his home, but not as power. He uses them as he has learned to use stone, wood, and mortar in the construction of his house.

Not alone in sculptured base and lofty dome,
 And marble floor with architrave and columns grand,
 Do we find home.
 Rest in lofty faith, peace with all mankind,
 And that fraternity which clasps all souls as kindred
 Mark our coming home.

We have homes evolved to the ideas of the mineral, of the vegetable, and of the animal. Is the ideal of the human beginning to express itself as a type? The study of our place in evolution forces us to be honest with ourselves. We have to admit that we are yet immature—in the process of becoming human. Let us see if we can find to what stratum we belong. The past has left records of its ideal of home in bulwarks, walls, columns, crypts, etc.—monuments to an intellectual evolution which coldly sought protection in the sacrifice of

the bodies, blood, and lives of men. The very temples and altars erected in the impulse of the religious instinct, or recognition of the ideal, were themselves types of the personal phase in being devoted to the shedding of blood.

As the civilization of the future turns its gaze backward to the present time, what will it find by which to gauge its standard of our place in the evolutionary home-chain? Invention, which includes discovery, certainly speaks distinctly in the modified form of our homes, while literature, art, and music have a voice as deeply significant. While in the midst of these forms which make our standard, we cannot perhaps fairly estimate our position; but the law of evolution shows that the organism reaches completeness before it touches the chord of its reverse swing. The strings must all be placed in the instrument before melody can unite with it and come forth from it. We must, therefore, believe that the form of our home idea, which speaks in invention, literature, art, and music, must reach the climax of its arc before we have the completed home type of which they are the form. Invention has not only reached the boundary of the unseen: it has penetrated within it. The literary scalpel, to a marked degree, has laid bare the very heart and purpose of life. Music is a rising star on the horizon, and art still lingers a little below it. We need not speak distinctively of religion, as it is inseparably involved in the human idea of home. Religion itself is in the law of evolution, and there is no possibility of separating it therefrom.

We make our ideals by creating the forms that can embody them, i.e., by arriving where they are; and we do this in the mind as well as with the hand. That home which nurtures the ideas of a growing, aspiring humanity is contributing to the evolution of better ideals and homes. As the animal defies the animal and seeks to perpetuate himself in himself, the sub-human defies the sub-human, and his household gods are kept for the perpetuation of his household just as it is. It is the mark of the human that is seen in the ability

to extend the horizon of his home circle—to embrace the whole. In doing this he has sympathy with every aspect of human endeavor. His God is as great as his nature, and his nature is as great as his love. His home is the altar to which he brings no bloody sacrifice, but upon which burns a flame of devotion to the divine in humanity. As the astronomer in measuring the heavens employs combinations of numbers for which there is no human comprehension, he who would rightly measure the human must focus the lens of his vision toward that side of his nature to which there is no limit. This is the way of his true home-coming, and this is the circle by which to measure his home circle. When the oncoming tide of evolution strikes the note of the truly human, which it is bound to do if our selfishness and egotism do not block the way, we may picture such homes as will make us willing to stand as humble blocks in the foundation of their structure.

Our place in the kingdoms of the world may at any time be measured by our home ideals. To what is our home consecrated? I have been in splendid mansions, decorated with the finest skill of the decorative art, perfect in furnishing, and orderly in management; yet starvation moved through the halls. The rooms were vacant; there was no idea within them beyond the decorations, furnishings, and appointments. The decorator, the designer of the furniture, and the servants were the real owners of that home. Again, I have sat in a shanty on a Western prairie, with bare boards for walls and furnishings below the measure of necessity, and it was the place of a feast. Promptings and incentives to higher purposes, to loftier ideals, have been drunk in the presence of a soul that carried home with it and made life seem worth living.

The art, music, and literature which embellish the home exist in the hearts of its dwellers as well as in the drawing-room or library. They lend themselves to the home as the expression of its soul. The home is their adequate cause and reason for being. They issue from it as its natural emanations, and must return with power for larger and better ex-

pression. This is the true action of every function of the home, and in itself it is a type of the law of evolution. It will bring into itself the forces and powers and qualities which it sends out. It will do this in an ever-rising ratio if it moves to completeness, and in an ever-descending ratio if it moves to destruction.

We may well inquire, What are the forces at work in our homes? What is the mainspring of action? What is the centre of devotion? The law of evolution is always at work; the home must so relate itself thereto as to enlarge and beautify the sum of human power, or it may lend itself to perpetuate the forms and degree of the crystal and the ant. In some respects it is possible that we may yet "go to the ant," and by "considering her ways" come a little nearer to the human.

The home presents itself to us as the conserved form of the law of evolution. To be harmonious, or human, it must be grounded and established in action that reaches toward the ideal. True to this action, the home is the great function—the heart—of the evolution of the race. Its rhythm being perfect, it becomes the fountain which nurtures and sends forth a rising regal humanity. Man contributes of his manhood and woman of her womanhood, neither one attempting to define or limit the place or capacity of the other, but each boundlessly free to act in his or her way to the bringing forth of that ideal which is the "image of God."

Without claiming any superior place for womankind, we may admit that woman stands as the symbol of the ideal part of human nature. Though male and female exist potentially in all modes of life, it is the human family, symbolizing in itself the perfect unity of those two factors, that is the root of the human home. Woman's freedom is man's uplifting, and the evolution of woman typifies that of the home as it approaches the human standard. Her status is the true gauge of the position of a race, a nation, or a people. The home as the conservator of society has transposed its office from the primitive idea (to separate and shelter), and in its new office it

bestows and gives. Its strength is no longer measured by battlements and moats and walls. We have come to look upon that as a strong home which centres within itself the love of virtue, of honor, of truth, and of God. In the incoming cycle upon whose threshold we stand, there devolves upon woman, as the type of the ideal, the solemn duty of bringing the home into the unified expression of a lofty love.

“Then comes the statelier Eden back to men ;
Then reign the world's Great Bridals.”

This is no vain dream. Science reveals itself as certainly in the living force of human quality as it does in the organism of material atoms; and in the Evolution of the Home we may read the fulfilment of human destiny.

REVELATIONS OF A MOORISH MIRROR.

BY LUCY CLEVELAND.

I.

We sat down on a quaint bench in the Dutch curio shop, and I cautiously looked at her again. Her gaze had strayed beyond the cool, white gleaming of an old Orient-rimmed mirror. This mirror had once reflected the glowing eyes of a Moorish sultana, in the purple twilight, beyond the lattice and the plash of rose-fed fountains, where she stood in her terrible beauty awaiting the rising of a crimson moon.

We were whiling away a winter's afternoon in a bric-a-brac shop, nominally of Dutch and Flemish wares, which was altogether the oddest thing I had found in New York. I had stumbled upon it in one of my art-rambles through the severe realism of the great city. It had been a godsend to me. Neither to the laity nor the elect had I mentioned its congregation of curios from the villages of Holland and from priceless old Flemish interiors, as well as from the cities, suburbs, haunts, and havens of Europe and the Orient.

About two months previous I had received an order to paint my companion's portrait. She entered my studio one afternoon, presenting her card and herself—an imperial presence: Miss Neferu Ahsoon. As she came forward across the lights and shadows of my den, I remember that I started suddenly with a strange feeling that something out of the ordinary was sweeping toward me. Yet very actual was this superb bit of flesh and blood moving through the growing twilight. As I talked with the beautiful creature, the curious spell was gradually shaken off, but now and again it returned.

I vowed that I had before this seen her face somewhere.

Who, whence, and what was she? The question renewed itself week by week in my mind as her orchid-beauty unfolded in all its stately tropics before the searching eye of the artist. It renewed itself now as I caught the reflections of the Moorish mirror upon it. The look that haunts the face of the "Beatrice Cenci" had come into her dusky eyes. Did you ever think of it? The eyes of the genius and the ghost have this in common: they look beyond you, not at you. They seem to live in the future. I am certain about the genius; and they say it is true of ghosts.

When I returned from the Nile, I had talked the matter over in Paris with Carolus Duran, as I studied his just-completed picture of "The Poet with the Mandolin." Fresh from mummy-portraits, in which (said that keen old philosopher, the Ancient Egyptian) the "Ka," or the life, or the double, or the genius—call it what you please—of the deceased actually lived, I had noticed the striking, even appalling kinship between the two: the eyes of the genius (or double) of the dead Pharaoh painted on a past forever, and the eyes of the man whom the master in portraiture painted to-day—who knew his double within himself—the Poet. I could never catch the eyes of those superb old mummy-portraits; neither could I fasten the eyes in the work of the French master.

Was Mlle. Neferu Ahsoon a genius realizing that double of self, or a ghost realizing its life? The former thought came and went in my dreams, continually disturbed by the latter. Would she ever realize her double of sex, as of self? I knew too startlingly that she had won me. When should I tell her? When the portrait was finished in which I meant to give to the world the attraction of that unfathomable something in her nature which was still a mystery to myself? Or in some sweet, sudden moment when the lips of a man can no longer withhold a heaven? She was a most beautiful woman, with tawny hair curiously like the sunsets of Egypt when the shimmer on the Nile-stream holds for one great moment; when the face of the Libyan rocks is ruddy; when

the palm-trees are bronze against the crimson clouds, and it is all gradations of red-gold and depths of light. Her coloring reminded me persistently of my old matchless afternoons in Egypt and Nubia. Her eyes were dark—Semitic eyes that might have glowed with sudden heart-beats like Rebecca's behind her girlhood's veil as Isaac came slowly across the lit fields at eventide. She was the best curio I had found. My art-sense was quickened as I looked at her. Of the heart-sense I could no longer take stock.

"They have my portrait in Cairo," said Mlle. Neferu Ah-soon one day as I lingered upon her face, my brush poised in mid-air.

"Who did it, and who owns it?" I asked, eagerly.

But a silence had fallen between us which I dared not break. She had arisen and was moving restlessly around the studio with her mysterious filmy tread. Into my brushes, as I worked, came a strange motion that kept time with her pace. I was doing her portrait in the dress of an Egyptian girl of the long ago, a crimson lotus on her superb curve of bosom; yet she once told me that not a drop of Egyptian blood flowed in her veins.

"You have travelled a great deal," I said to my companion this afternoon, for the far-away look had come into her eyes with a gentle mist of tears.

"Yes, I have travelled a great deal," she said. "My home is in Antakieh, the Antioch of old on the Orontes, near famous Byblos. Ah, you know not what it is to float upon that Orient tide in a boat that glides under the gleaming of the great moon. The air is all roses and radiance. The stars look in, those great golden lotus-hearts in heaven, and tremble with their joy. The stream mirrors them."

I caught the old, keen looking-glass intent upon her burning face. A mirror is a terrible tell-tale. But my heart burned as the thought hurried: Who glided with her in that boat, wrapped in midnight and moonlight, and watched the light of those Orient stars, her eyes?

“De gentlemen and lady like see more?”

The little Dutch maid broke into the significant pause and pointed above our heads. On the shelf was a Spanish guitar. Mlle. Ahsoon reached up for it. Slowly her long, shapely hand awoke the dead melodies that arose in silver resurrection and spoke their forgotten cadence into the present. Her hand trembled as it met their own.

“You thought the guitar was Spanish? It is not Spanish. To Egypt we owe music. The guitar of old Egypt had become a symbol for words; it was a hieroglyph (Neferu, the lute) before the Pyramids of Gizeh loomed toward the haze of history.” Quickly she took my pencil and drew a mystic picture, an Egyptian lute. Beautiful, impassioned woman! Go on forever thus—flushed with feeling, thy lips a pomegranate, thy heaving heart like the lotus on a tropic tide! What care I for hieroglyphs and hewers of stone, for deserts and dynasties? “And that is your name—Neferu the lute, meaning music?”

What was this woman? By Egyptian hook or crook I meant to find out. Her eyes shone as I had seen them glow one afternoon in my studio, when I held up my sketch of a late purple twilight on the Nile, the Colossi of the Plain, the statues of a Pharaoh and his bride—those eternal records of the genius of the Theban morning, a-gaze across the desolations of land upon whose rim a great crimson moon was rising. I looked at the woman reflected in the white gleaming of the old Orient-rimmed mirror. She gazed far beyond me, with those dusky Semitic eyes, over which some tender memory of tears was plainly floating.

“Memnon at morning, the Greek and Roman said.” (Great heavens! was she reading my thoughts?) “Memnon singing to his mother Aurora the Dawn. No; they were wrong. The Memnon sings the song of the great past.”

From the old lute there streamed music that a quill from the wing of Jove’s eagle should have written. I have never heard such music, not even in the oceanic harmonies of Wag-

ner, nor in the liquid cry of the poets of sound—the lyrists of literature. This dropping music was the golden rain of the Infinite that wakens the bloom in the gardens of the soul. More beautiful with every moment of the great crescendos grew the face of the girl as the old, sharp, white glance of the Moorish mirror seized and held it.

“Will you know what my lute is singing?” She fixed me with her electric eyes. “It is the voice of Love. It is the voice of the Colossi of the Plain, the imperial defiance of time. The Memnon at dawn sang of the giant love of the two in the starlight and Nile-gleam, of the immortal passion of Amenhotep the king and Taia his Chaldean bride—the long yearning of the finite heart.”

“How do you know it?” I asked, quickly. I believe my face paled. She fixed me again with those strange eyes. Her cheeks were crimson as the sunset reflected across Karnak’s majesty of marble.

The little Dutch maid touched the blanched face of an old coffin-case of a clock, and sent a chime of melody ringing out across the silence. It was its voice from out its mummy-case of tomb. “Would mynheer and de lady like see Egypt tings?” The little maid opened the door of an old cabinet. The Moorish mirror mused upon that door. I hurriedly hauled out necklaces, amulets, and strips inscribed from the “Egyptian Book of the Dead,” when a cry arrested my hand.

“What is in that chest?”

The woman beside me glided forward. The winter twilight across the little shop hid, I believe, my paled face. She grasped the rim of the chest, and the Moorish mirror looked in. She tore off the wrappings from a head hidden below. On a card attached to the mummy-bands were the following words:

“The mummy-head and foot of Taia the Asiatic Queen of Amenhotep the Third of the Eighteenth Egyptian Dynasty. Found by a courier in a tomb near Thebes, and by him sold to the present collector.”

Neferu Ahsoon tore off the bands from the little foot so proudly arched. Long, long ago, what lover stooped to kiss you, and laid down his life there? The tears started to her eyes. "Your beautiful, tender nature is touched by these fragments of a great Pharaonic past," I said, bending nearer the beautiful woman and lowering my voice. "The little foot reminds me of your own." Yes, I would tell her, tell her of all that went on so wildly in my heart. I would tell her to-night, ere I said good-night to such a host of peerless things. It should be good-night, indeed—to those eyes, and to that uplifted mouth——

She held aloft the mummy-head. The ghostly hand of the Moorish mirror held it high. A grand face; Semitic features; beauty once abundant in lip and forehead; a queenly woman! Good God! I caught the face in the chill sharp glance of the old looking-glass across the pallor of the dead day. It was the face of Neferu Ahsoon! I believe I shook from head to foot. She glided forward, the dead and the living one, as the words fell across the gray twilight: "I am the reincarnation of Taia the Mesopotamian, Taia the queen of the mighty Pharaoh, Taia the living one."

Was it ever stated what became of me? I believe I myself was a candidate to be a dead one (a brain fever and four physicians). But the question wildly comes: Shall I yet tell her? The Prayer-book says nothing against wedlock with reincarnations, save that a man must not marry his grandmother. The questions come: Would your children be ghosts? What if Amenhotep the Third should wake up and walk about? Great Pharaoh! -

I purchase to-morrow the Moorish mirror that holds such mighty secrets.

II.

I believe the cold drops broke upon my forehead as I concluded my bargain with the Dutch collector, and watched him slowly take down the old Moorish mirror from its nail.

Its sharp, white glance at me across the dim curio shop was an omen of some future revelation. I knew it, but I cannot tell why. I carried it home under my arm, and hung it directly opposite the picture of Neferu Ahsoon—I beg her divine Pharaonic pardon—Taia, royal (living) consort of Amenhotep the Third (dead), of the eighteenth Egyptian dynasty (all mummified).

It was a late winter's evening when I reached my studio, and the great crimson moon was up. Its soft glowing would presently fall around my room. I sat spell-bound, gazing across the desolation of the place where so lately Taia, queen in all her terrible beauty, had passed. The night was very still. There was the picture—the splendor of the Eastern beauty! What depths of sub-consciousness had tipped my brushes with light-sparkles as of glints from the restless jewel-hearts of crowned Pharaohs? How was it that I had understood her so well, as I painted from this awful, sublime palette of the sub-consciousness, whose distinct colors swim up to vision from what seems the vague? Again I looked at her in the almost completed portrait, in the purple robe of well-nigh transparent texture, belted with gold. From her left temple, a long tress of heavy, tawny hair, braided with gold, hung to her waist. "It is a royal sign," she had said to me, and I now recalled her words with a flash that sent a spurt of blood to my cheek and brow. On her wavy hair was a slender band of gold, crown-like; on its rim, above her forehead, the horned serpent rose—the insignia of the Pharaohs. It was surmounted by a glowing sun-disk.

As I sat alone before the portrait and its double in the old looking-glass, I recalled my hasty review of the whole stupendous history when I had recovered from the fever that almost took my life. How it all came back in the dimming twilight—the history (proved by the stone tablets found at Tell-el-Amarna) of this grand, regal woman, Taia, daughter of the king of Mitanni, that strange region of northern Syria lying on the outskirts of the great Mesopotamian desert! It

was here that the mighty Amenhotep the Third had essayed a royal lion-hunt. But the greatest of his victories was the conquest of the heart of Taia, the Asiatic, whom it seemed no man could win. To him and to her had arisen the statues of the Colossi at the entrance to that temple of which no fragment remains. Before the statues, Time has reverently withdrawn his sweeping scythe—for they are eternally the forever-giant passion of two regal hearts.

I started to my feet. What had I been saying? “The forever-giant passion of two regal hearts?” She, the queen-lotus on the tides of time, lived! I had seen that. And I knew, too sorrowfully, that she lived on the tides, the tumult-tides of a man’s life. But of what use? I laughed sarcastically as I kicked over my Cupid-quiver of brushes.

Tell me, O metaphysician, O psychologist; tell me, Hegel, Kant, or Schopenhauer, from your dead or living niches of night—the star-night of your renown—tell me why, as I looked up at that old Moorish mirror in the broad white glowing of the moonbeams, the lit river of old Byblos, that unrolled its love-tides near Taia’s home long ago, swept luminously across my consciousness? Byblos—the shrine of Venus and Adonis, of Isis and Osiris; Byblos—and Fate had swept me out upon its waves!

Moonlight is music if you have the ears to hear it.

The moonlight, moving rhythmically across the old looking-glass, spoke, in sudden splendor, word by word, the dropping notes of the song I had not heard for many a day, “The Song of Byblos”—of the wine that my Taia, queen, had drunk at the banquets of the Pharaohs:

“Wine of Byblos, what do I drink
 In drinking deep of thy golden spray?
 Bubbles that wink at the beaker’s rim
 With an ardor of glance from the far-away,
 When the beauties of Egypt were pledged in the wine,
 A song round the banquet—inebriate divine!

“Wine of Byblos, what do I drink
As my lips caress thy enchanted lip?
Is the pulse of the fragrance that beats in the cup
The throb of the dance? Gods of Egypt! one sip
Of a heart where the wine’s fire burns, mounts, and whirls,
Is worth nineteen long centuries’ dozens of girls.”

I sat immovable, gazing across the glowing room and upon the ghostly lustre of that old looking-glass and its reflection upon the purple twilight of the robe of Taia, queen. My hands upon my knees, in Egyptian repose, I believe I should have frightened a Theban pussy-cat out of its sanctification if it had chanced to follow the moonlight that unlocked the loves of the Memnon and looked in. Now, I was neither asleep nor a fool. I was as wide awake as the steely wink of my bicycle-bar. But slowly the “Byblos” verse again floated across the gleaming track of that old gaunt mirror:

“Wine of Byblos, were I a god
I would give free play to conceit of my soul:
Take obelisk of Hatasu for goblet-stem,
Karnak carving of Lotus for drinking-bowl;
Throned gigantic, like grand, glowing Memnon of Thebes,
Drink, drink this wine-music Nile sun-ardor ne’er leaves!”

I liked the expression, “wine-music.” I believed I would join the fellows at the club—and partake. Of what use were Byblos, Taia, and the “immortal passion?” Taia, queen, conscious of her reincarnation, wouldn’t marry an artist fellow below her rank. And there was that old octogenarian, Amenhotep the Third, in the way. Octogenarian? Four thousand-genarian! And he might walk round at any epoch and put an end to all the fun. Tamer of lions, he could lead me by the throat with his Egyptian finger-wink!

* * * * *

The club dinner was a howling success—I can draw a cork, anyway. I began to feel quite Nineteenth after Christ, and when the champagne was foaming, the Nineteenth B.C. had almost evaporated. Yet every leap of the triumphant bub-

bles brought back the ascending enchantment of the glowing words:

“Wine of Byblos, enchantress of breath!

Ah, warm nights of Egypt—caress divine!

Isis, Osiris, Hathor—what not?

Are pouring out goblets of stars, bubbling wine

Into chalice of heaven; they tremble at lip

Of the deities' thirst—to poor mortals one sip!”

In vain did the fellows rally me on my gaps of silence during the outpour of the champagne's Bacchic melody—its whistling of Cupid's wings. That verse lorded it over me. Was there any more of it? I couldn't recall it. “To poor mortals one sip”—of what?

“Look here, old man,” Harris shouted to me, “why are you sitting there with your hands on your knees like a Theban Memnon? Hello, Gunner! haul down that drawing I made last year in Egypt of the ‘Colossi of the Plain.’ There, old man! I had the audacity to restore the grand stone-veiled face of the king from excavations now in the Boolak Museum, Cairo. Great heavens, fellows!” Harris drew nearer and scanned me from head to foot. “It's amazing!” he exclaimed. “I always said you looked like a king, old chap. And that far-off look in your eyes. Look, fellows! 'Pon my word——”

I would not—I dared not let the man finish. I snatched the picture from him and rushed home, but I heard Harris's last words: “Let a genius alone, fellows! He's got another picture in his brain—you can't fence out your fate!” No; you cannot. I had “another picture in my brain,” but of what “genius” realizing its double of self?

I mounted the steps leading to my studio four at a time. It was the wine—but wine of Byblos! I knew what was coming. The looming shadow of a pivotal event projects itself across the level of our present. And the light, too! Moonlight waking all round my room; moonlight enfolding the sumptuous Taia, queen; moonlight across the majesty of the

looking-glass whose glance beckoned me onward! The light was like a pulse upon those lotus-lips of hers that seemed to rise to the enchantment of the night. The moon is the secret of the East. It lifts sense into the sphere of soul. I moved toward her, and the great shadow of the mighty Pharaoh's face within my hand moved with me toward that goldening embrace of light. The dream of the night was now herself alone, and that great white lotus of moon starred the earth with its petals and pulses of love. Marvellous and melodious, the rhythmic passion of the old wine of Byblos melody rushed onward with the flowing moonlight, the wine-music that the Memnon drank:

“Wine of Byblos? 'Tis here!
Two eyes glow uplifted where dusk splendors shine;
Thy pulse-heave? a white breast like a bird's pant on mine,
The rim of thy beaker the lip of my love—gods! that wine—
And I drink her full soul—one delirium divine!”

The Moorish mirror's sharp white glance beckoned me. Did I know what was coming? I held the Pharaoh's face high against its ghostly disk. Good God! As I looked at the face that was looking at my own, I spake aloud the words with the joy of completed manhood into the vaporous silver of the impassioned night:

“I am the reincarnation of the Pharaoh, of Amenhotep the king! I can tell her!”

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.]

THE PSYCHIC CLUB.

BY G. S. HOWARD, A.M., M.D.

(Sixth Paper : President's Address Discussed.)

Pursuant to adjournment, the Club met in the rooms of Dr. Gordon at 9.30 P.M. President Harding in the chair. Minutes of the last meeting were read, approved, and indorsed by the President. The Club then proceeded to consider the subject of the President's address, and to make fitting comments thereon. Dr. Thompson began the discussion by stating his interest in Dr. Harding's experience, and remarked that he had frequently thought of the subject since, attempting to find some suitable

explanation for the peculiar incident of the dual appearance in the same room and at the same time.

"Now," said he, "if Dr. Bolton had been in some distant place, one might find a possible explanation in the hypothesis of mental impression, as it is a generally accepted fact that, in certain peculiar mental conditions, one person can impress his personality, mysteriously but palpably, upon the minds of others, even making his presence felt as a conscious entity. But I do not find in my reading or elsewhere a single instance in which, under circumstances like those described by our President, such a manifestation of duality has been reported. While I do not wish to be suspected of doubting the veracity of Dr. Harding in the slightest degree, yet I trust I may be excused, Mr. President, if for information I make the inquiry: Did your patient, Dr. Bolton, when manifesting himself in his ethereal state, show anything like a lack in material completeness? I think I understood you to say that on one occasion he appeared to be wearing clothes different from the ones actually encasing his form at the time."

In reply, Dr. Harding said: "On the occasion I mentioned, the apparition, if I may so call it, was fully dressed for the street; and I observed that he appeared in the same suit that he wore at the time of the accident at Sault Ste. Marie, while in reality the body lying on the bed had on only an undershirt and nightshirt, the clothing of a person said to be undressed."

"Then," said Thompson, "may I ask if you noticed anything abnormal in your own state of mind which would in any way account for your part in so singular an experience?"

Harding answered: "So far as I know there was nothing in my mental condition that was out of the ordinary. I certainly had no idea at the moment that would warrant the supposition of my courting an illusion. In fact I have considered myself very carefully in connection with this whole matter, and I know of nothing, so far as I am concerned, that was done to invite any manifestation of the immaterial; besides, perhaps I should inform you frankly that it is when my mind is entirely occupied with something else, and especially when I cannot say that it is really occupied at all, that I get the best results. If I am anxious for anything, I get nothing satisfactory. A certain condition of self-effacement seems to be a prime requisite to communication with these intangible beings—whom for the want of a better name we must call disembodied souls."

Here Dr. Gordon interrupted with the inquiry: "Do I understand you aright? Do you say you are still visited by the shade of this same Dr. Bolton?"

"I mean to say that Dr. Bolton is not a 'shade' so far as I am concerned; and from our joint experiences I am convinced that what you call his 'shade' is far more real than the earthly body which I helped to inter in the rock-ribbed soil of the old Bay State. It was his idea, also mine, that death is not an essential condition to the intercommunion of mind with mind when trained to that end. In fact we were impressed with the thought that these stories about what the Hindus can do might not be fiction after all; but that these wonderful people, as the result of many years' study, might have evolved a practical science to which they apply their knowledge as systematically as to any other art. In other words, I believe that with them intercommunion is neither witchery nor jugglery, but an absolute art, which any one leading the same kind of a life may acquire and develop. It is my aim to make this dream a certainty."

"Well," said Graham, "I am satisfied that you must have had the worst kind of 'd. t.'s,' and am sorry for you, Harding. I think your case must be taken under advisement by a committee of the whole. I have had several talks with Reade, since you told us that story, and we have agreed that it is a bad case; but you can't get Reade to do anything but expect. It is an intolerable nuisance to have a fellow so young as he falling into these old men's ways. Now, my idea is that a young man ought at least to simulate some degree of youthful enthusiasm, at least for a time; and I protest that Reade is too young a man to pose as a sage on the expectant plan. I would like to know what we are coming to anyhow. Here is one of our fellows setting up for a cynic, and another as a rival of the Mahatmas! Gentlemen, it is a serious situation that presses for consideration, and I suggest that we form a committee of inquiry and go in and see how Harding's experience can be verified by experiment. Not that I place much confidence in such things; but I am Scotch, and have heard a good many stories of the kind, although I have been in the habit of taking them, 'cum grano salis.' I own to a certain vein of the curious, however, and think this is the best way of helping our President to solve his difficulty."

"I say, Graham," said Reade, "you are rather mean to make me a party to your opinion in this underhand fashion. I should

not have spoken of the matter; but, having done so, I should have expected to be pulled in through the back door in just such shape as this. The fact is, Harding, I was immensely interested in your story, and confess I would be glad to know much more about it. However, the matter seems to have a spiritualistic flavor in some particulars, as, for instance, the idea that Bolton is still a living factor as an individual; but I grant that the idea of two living persons playing 'spook' is hardly in the line of spiritualism. Now, I don't place much dependence upon the spiritualistic theory myself; it is too undemonstrable to satisfy even my weak reasoning. I have seen a few of their mediums and have visited several materializing seances, but all seemed to lack scientific precision. What purport to be the spirits of the departed come and go without any system whatever, and for no evident purpose. They do nothing of sufficient importance to justify them in going to so much trouble; and as for tests—well, to my mind, it is a most foolish idea to apply a test where all the conditions are made by the other fellow, and you must accept them or he won't play. If souls exist after they are done with earth life—then, beyond question, they are under new conditions and must live under very different circumstances from those surrounding material life. It seems absurd for us to expect them to violate the very conditions upon which they are permitted to continue their existence. For example, we find it is necessary for them to be provided with a dark cabinet, or some other specially prepared toilet-room where they can arrange ghostly habiliments like a prima donna making up for the stage. You remember the old saying: 'If you will grant my hypothesis, I can prove any argument.' This seems to apply to materializing seances. If spirit manifestations are real, and not a phantom of an over-wrought brain, then spirits must be able to take up material, and whatever is material can be analyzed. Until I can see just such evidence I shall never believe that these manifestations are anything more than the creation of our own fancy. That there is something in them I am quite prepared to accept; but that it is real I cannot admit, although I would like to do so."

"Well, what do you make of it?" asked Gordon.

"Why, Bob, that is just what I want some one to tell me. I have seen, touched, and handled what seemed to be the actual flesh and form of people whom I know to be as dead as a last year's corn-stalk; yet, for the moment, they appeared to be per-

fect animal bodies, with the same life and powers as other men. I say 'for the moment,' because I have held what purported to be the hand while the rest of the body was mere nothingness, and have heard the voice after the entire form was gone. Such experiences make a fellow feel a little uncanny, I assure you. Owing to my observations in this line, I said that Harding's experience with Bolton since his death was what might be classed in the spiritualistic domain."

"Not exactly, doctor," Harding replied. "You will remember that my observations began and extended over some weeks before he passed away."

"Yes, I know you told us that. Here is the point in the affair which extends beyond any conception of my mind, yet it appears to offer a chance for supposing that if one living man can do this there is no reason why another cannot do the same."

"That was Dr. Bolton's idea. It is also mine, and was what I meant when I said that, if possible, my purpose is to make this ideal a certainty."

"I would like to inquire," said Gordon, "if you have formulated any system upon which you hope to carry out and develop your aim in this matter."

"Well, I confess that, if I have any, it is yet in a very nebulous state. I fully recognize that, while these things were transpiring, Dr. Bolton's physical condition was far from normal. I have been reading everything I can find which in any way seems to bear upon the subject, especially the Hindu Yogi, but their system appears to be very complicated; besides, there is a strong religious vein running through it. In fact, it is this very religious element which stands in the way of the Anglo-Saxons—the Orientals are too far ahead of us."

"Then there is something in these Hindu speculations after all?" remarked Dr. Grant.

"Something in them!" exclaimed Dr. Gordon. "Well, I should say there was. It is this that has nearly driven what little sense I ever had out of my head. I referred to this subject when I spoke of an experience which has not yet been satisfactorily explained, and which I am growing doubtful of ever explaining under my present work-a-day conditions. After you told your strange experience, Harding, I said I would like your assistance in solving my problem; and I repeat that you must help me or I will feel obliged for the present to give it up in despair—not per-

manently, however, because, like you, I am determined to see the thing through sooner or later. Last summer I met a man who knew more about these things than any one else I ever met, and I am bound to find him again somehow, when I shall stay by him until I know the truth about this matter."

Harding, whose interest was evidently excited, asked: "Where did you see him?"

"First in New York, after that in Washington, and again in Montreal. He was travelling around to the different places, and our meetings seemed to occur by the merest chance; but he always appeared to know just what was uppermost in my mind and would directly solve the riddle for me, until at last he himself became my greatest puzzle—the more I saw the less I knew of him."

"Of what nationality was he, and where does he live?" asked Thompson.

"He said he was born in England, but had lived many years among the Hindus in India. He gave me no address, but declared we would meet again when I was most in need of him; and I have no doubt we will—in fact I should not be surprised to see him any day, for apparently I can never need him more than at the present time. I have no doubt he could tell us all about these things which are now so perplexing. He is a marvellous man! He spoke as if he believed in and understood exactly such things as Harding and Reade have been talking about. At any rate he told me more wonderful stories than either of them; but I do not wish to take up so much time. I can at least tell you all I know about it on some other occasion, but now I should like to hear from the rest of you."

"I think," remarked Bradley, "that we should all be more interested in hearing your experience than in anything else, for it must have been very remarkable to create such an impression on a temperament like yours; and I am anxious to hear at least as much as you care to tell us. I believe the rest of the boys feel about the same. What do you say, Harding?"

"For my part, I know of nothing I should like so much," was the President's courteous reply; "and, if Gordon feels ready to tell us, I am sure we all will appreciate whatever he is at liberty to impart."

"Then go ahead, Bob. We are all attention," said Graham. Thus urged, Gordon rose and began his remarks by saying:

“ Well, gentlemen, I did not deem myself ready to tell my story yet; but, if you desire it now, I will do my best. You must remember, however, that I called it unfinished business.”

(To be continued.)

* * *

A SILENT ADMONITION.

A mother of two young girls, aged about six and nine years respectively, was sitting quietly sewing, while the children were in another part of the room playing with their dolls, when suddenly she became aware that they were quarrelling. Although the elder child was generally at fault in these little childish tiffs, the mother at this time tried to be impartial in her reproof. Without even looking up from her work, she said silently but firmly, “ Little children, love each other; ” whereupon the elder one burst into tears, and, turning to her mother, said, “ Mamma, you always blame me,” while the younger one stood with open-eyed wonder, having not heard the reproof. But the mother’s mind sent the word of reproach to the accusing conscience, where it found lodgment and quick repentance.

E. S. W.

* * *

A despatch from Madison, Wis., says: “ A mother’s plucky act saved two children from suffocation in a fire on West Johnson Street. Mrs. F. E. Comstock left her two children, aged four and two years, in her rooms while she called on a neighbor. Suddenly something impelled her to return at once, and she obeyed the impulse. On opening her door she was staggered by a volume of smoke, which poured forth. She groped her way in and rescued the little ones in safety, although the younger was so nearly suffocated that it did not recover consciousness for several hours.”

* * *

Philip St. George Bridges, a medical student of Richmond, Va., wrote a prize essay on appendicitis. Next day he had symptoms of that disease. An operation was performed, and he died five hours later. Newspaper headings describe this event as a “ coincidence,” but it is a plain case of mental cause and physical effect.

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.]

ETERNAL LIFE.

“Life, life, eternal life,” was the cry of Bunyan’s Pilgrim, as he stopped his ears to the pleadings of his friends, and turned away from the “city of destruction.” This is clearly the attitude of every soul who wakes to realize the truth of Being—to know that “the law of sin, which is death,” is annulled, and the “law of spirit, which is life in Christ,” has made us free. Ever and forever, the same is the life which Jesus came to manifest. “I am come a light into the world.” Light reveals what is and manifests what already exists; it does not make new conditions, nor create.

Jesus turned the search-light of truth upon the world when he said: “I am the way, the truth, and the life;” “I am the light of the world;” “I came to seek and to save that which was lost.” Lost means “not yet found;” and the Christ of God, as the good Shepherd, seeks until he finds those who go astray. Eternal love never ceases to search for its own; but through all the darkness of

material belief, of doubt, fear, and shame, it is calling and loving still.

Death, both physical and eternal, according to our religious teaching, has always been the bugbear of humanity. Thought and fear of death are the prolific causes of disease, sorrow, and suffering. Let the teaching be of Life. Let the light of truth, shining through the darkness, dispel all gloom. God is Life—the life of the universe. He who does not yet realize this is still lost to his true self—his real, inner being.

Paul speaks of “walking in newness of life.” What can he mean but a new understanding of the law of life—the law of spirit, as opposed to “the law of sin, which is death?” Thus we are “saved by his life” (Rom. v., 10), by understanding spirit as All: for that is our salvation; it is all we need, and so simple that a child may understand and develop God-ward as the rose unfolds its shining petals to the sun. “Until he find it”—what blessed comfort! Does our omnipotent Creator undertake anything he cannot accomplish? Somewhere, some time, each soul must come into conscious relationship with the great Life-giver, for thus alone can we realize eternal life.

MRS. I. G. GOULD.

THE yoke of God is very light indeed. None need do any special thing for him; but in the performance of the ordinary acts of life he is fully worshipped if they are performed for his sake alone. The interior spirit is superior to all works.—*M. M. Chatterji.*

SHANKARA'S VEDA-VEDANTA-SARA.

TEXT AND TRANSLATION BY A. W. SMART.

[*From The Brahnavadin, Madras, India.*]

The following prakarana, named Veda-Vedanta-Sara and attributed to Shankara, is taken from a manuscript in the palace library at Tanjore, and has not, so far as is known, been hitherto printed. It is based on the Mandukya Upanishad, and brings more clearly into view the Vedantic teaching of the fourfold nature of God, as in the Panchadasi.

कूटस्थो ब्रह्मजीवेशो इत्येवं चिच्चतुर्विधा । घटाकाशमहाकाशो ब्रह्माकाशाभ्रखे यथा ॥

This point in the teaching of Shankara has apparently been missed by Dr. Deussen in his "System des Vedanta," as the latter takes the Sacchidananda Brahman to be the highest of all:

श्रीमंगळमूर्तयेनमः । श्रीसरस्वत्येनमः । श्रीगुरुभ्योनमः ।
जगदङ्कुरकंदाय सच्चिदानंदमूर्तये । गलिताखिलभेदाय नमश्शान्ताय विष्णवे ।
यस्याबोधादिदं भाति यद्बोधाद्विनिवर्तते । नमस्तस्मै परानंदवपुषे परमात्मने ॥
यस्याज्ञानप्रभावेन दृश्यते सकलं जगत् । यद्ज्ञानात्क्षयमाप्नोति तस्मै ज्ञानात्मने नमः ॥
अनात्मभूतदेहादावात्मबुद्धिस्तु देहिनाम् । साऽविद्या तत्कुनोवन्धस्तन्नाशो मोक्ष उच्यते ॥
बन्धमोक्षौ न विद्येते नित्यमुक्ततयाऽऽत्मनः ॥

॥अथ परमहंसानां विधिं व्याख्यास्यामः॥

सच्छब्दवाच्यमविद्याशबलं ब्रह्म । ब्रह्मणोऽव्यक्तं । अव्यक्तान्महान् । महतोऽहंकारः । अहंकारापंचतन्मात्राणि । पंचतन्मात्रेभ्यः पंचमहाभूतानि । पंचमहाभूतेभ्योऽखिल जगत् । पंचमहाभूतानामेकैकं द्विधा विभाजयेत् । तस्याद्यभागं चतुर्धा विभाजयेत् । एवमितरेषु पंचधा पंचीकृते पंचीकरणं भवति । मायारूपदर्शनमध्यारोपापवादाभ्यां निष्प्रपञ्चं प्रपञ्च्यते । ओम् पंचीकृतपंचमहाभूतानि तत्कार्यं च सर्वं विराडित्युच्यते । इत्येतत्स्थूलशरीरम् । आत्मा न इंद्रियैरथोपलब्धिर्जायते । तदुभयाभिमान्यात्मा विश्वः । एतत्त्रयमकारः । ओम् अपंचीकृतपंचमहाभूतानि तत्कार्यं पंचतन्मात्राणि दशोद्दिशाणि मनोबुद्धिश्चेति सप्तदशैकं लिंगं भौतिकम् । हिरण्यगर्भं इत्युच्यते । इत्येतत्सूक्ष्मशरीरम् । आत्मनः करणधूपसंज्ञं तेषु जाग्रतः संस्काराद्यः प्रतिशरीरम् अयं स्वप्नः । तदुभयाभिमान्यात्मा तैजसः । एतत्रयमुकारः ॥ ओम् शरीरद्वयकारणमात्मनोऽज्ञानं भासमहंकारमित्युच्यते । तत्सन्नसन्नसन्नापि सदसन्न तद्विन्नानाभिन्नं भिन्नभिन्नं च न तन्निरवयवं नो सावयवं नोभयं । किंतु केवलं ब्रह्मात्मैकत्वविज्ञानमुपपद्यते सर्वोपरि । प्रज्ञाय तत्करणज्ञानोपसंहारबुद्धये कारणमात्मनोऽवस्थानं सुषुप्तिः । तदुभयाभिमान्यात्माप्राज्ञः । एतत्रयं मकारः ॥ ओम् अकारउकारउकारोमकारः मकारओकारः ओं कारोऽहमेव अहमात्मा साक्षी केवलः । चिन्मात्रस्वरूपोऽहम् नोऽज्ञानं विद्यते तत्कार्यञ्च नित्यशुद्धबुद्धमुक्तसत्यस्वभावपरमानंदस्वभावं परमानंदं अनन्तमद्वयं प्रत्यग्भूतं परं ब्रह्माऽहमस्मि इति अहमेव परब्रह्मेत्यादिभेदाननुत्तधानं समाधिः ॥ तत्त्वमसि, अहं ब्रह्मास्मि, विज्ञानमानंदं ब्रह्म, सत्यंज्ञानमानन्तं ब्रह्म, एकमेवाद्वितीयं ब्रह्म, आत्मैवेदं सर्वं, ब्रह्मेवेदं सर्वं, सर्वं खल्विदं ब्रह्म, अयमात्मा ब्रह्म, इत्यादि वेदश्रुतिभ्यः ॥

चिन्तयेत्प्रणवात्मानं सज्ज्योतिर्हृदयेस्थितम् । चेतन्यमात्रममृतं सोहमस्मीति नित्यशः ॥

तत्कार्योपाधिचेतन्यं जीवशब्दवाच्यम् । कारणोपाधिचेतन्यं शिवशब्दवाच्यम् । उभयोस्तत्रचेतन्यमात्रं शिवशब्दो लक्षयेत् । उभयोस्तत्र लक्षणा पदार्थः अखण्डमेकरसज्ञानार्थं भवति कार्यकारणे परित्यज्य गृहत्वा शुद्धं तद्ब्रह्मोच्यते ॥ कार्योपाधिरहं जीवः कारणोपाधिरोश्वरः । कार्यं च कारणं हित्वा पूर्णबोधोऽवशेषितः ॥ अच्युतोऽहमनन्तोऽहं गोविन्दोऽहमहं हरिः । आनन्दोऽहमशेषोऽहं यज्योऽहमृतोऽहमहम् ॥ नित्योऽहं निर्विकल्पोऽहं निरीहोऽहं निरंजनः । सच्चिदानंदरूपोऽहं परिपूर्णोऽस्मि सवेदा ॥ इति श्रीपरमहंसपरिब्राजकाचार्यवर्य श्रीमच्छंकराचार्यविराचतो वेदवेदान्तसारः. संपूर्णः ॥ शुभमस्तु ॥

[TRANSLATION.]

Salutation to that being of auspicious form! Salutation to Sarasvati! Salutation to all holy teachers! Salutation to the all-pervader, who is free from passion, who is the root and germ of the universe; whose form is perfect being, perfect knowledge, perfect bliss; in whom all difference has vanished! By ignorance of Him this universe appears real; by knowledge its unreality becomes apparent. Salutation to Him whose body is great bliss, to Him

who is the great Soul! By ignorance of Him the universe appears to exist. With knowledge it vanishes. Salutation to Him who is the essence of all knowledge!

The belief of embodied beings is that the soul is the body, etc. This is ignorance, and the bond of the soul is made by it. When that ignorance disappears salvation is reached. Because the soul is eternally free, there is neither bond nor salvation for it. We now proceed to describe the rule (belief) of life of all great ascetics. By the word " Sat " we mean the Brahman of attributes, originating in Avidya (ignorance). From Brahman proceeds original matter (Prakriti); from original matter the Jiva; from the Jiva self-consciousness; from self-consciousness the five subtle elements; from the five subtle elements the five gross elements; from the five gross elements the whole universe. Each one of the gross elements is divided into two parts, and five of these half parts into four each.

Panchikarana (division into five) is thus obtained by the union of one each of these fourths with the original undivided halves. The nature of Maya is briefly explained by means of false attribution and the contradiction of the untrue. Om, as Virat, is the spirit of the gross elements and the things made from them. Its body is the gross body. Jagrat (the waking state) is the perception of objects by the senses of self. Visva is the spirit comprising these two. The union of the three (Virat, Jagrat, and Visva) is the letter A. The five undivided halves and things made from them, the five subtle elements, the ten senses, mind, intellect—seventeen in number—characterize subtle matter, and its spirit is called Hiranyagarbha.

Its body is the subtle body. When the instruments of the soul are withdrawn we have the svapna (sleeping) state in every body, which is the past impressions of the Jagrat stage. Taijasa is the spirit comprising these two. The three together (Hiranyagarbha, Svapna, and Taijasa) form the letter U. Om is the cause of two bodies (gross and subtle). Ahankara is ignorance, and the appearance of the ignorance of self.

He is being and non-being, not non-being; neither being nor non-being; he is neither separate nor unseparate; he is neither with nor without limbs, nor both, but he is pure Brahman, and from him comes the knowledge that all is one soul only. He is above all; and knowing this sushupti (deep sleep) is the state of self which is the cause for knowing that the instruments of knowl-

edge have been withdrawn. Prajna is the spirit comprising these two. The three together (Iswara, Susnupti, and Prajna) form the letter M—Om. A is U, U is M, and M is Om. I am Om. I am the soul, the only one, the witness. I am pure thought; there is no ignorance in me, nor any production of ignorance. I am eternal, pure, knowing, free, true; that great bliss which is without end, without a second, the separate one, the highest Brahman. This is Samadhi, which is the meditation on non-separation (of Brahman and self), through such Vedic texts as: "That thou art," "I am Brahman," "Brahman, who is knowledge and bliss," "Brahman is truth, knowing and eternal," "Brahman, one only, without a second," "this whole world is soul," and "this whole world is Brahman."

One should always think that that self which is the Pranava, the light which is placed in the heart, which is pure knowledge and deathless, is "I." That knowledge whose body is the manifested world is known as Jiva. That knowledge whose body is the Karana Sarira is known as the auspicious one (the Iswara). One should also recognize that He also is the auspicious one (the highest Brahman), who is both Jiva and Iswara. He is the underlying meaning of both. He is indivisible, one only, bliss and knowledge. Setting aside the two upadhis, the manifested world and the karana Sarira, he becomes that pure Brahman. He is Jiva when he has this world for upadhi; he is Iswara when he has the karana Sarira for upadhi. Without either he is complete knowledge. I am undecaying, I am eternal, I am Govinda. I am Hari. I am pure bliss. I am the whole. I am that which is to be worshipped. I am deathless. I am eternal. I am without stain, pure being, pure thought, pure bliss. I am always complete.

This is the Veda-Vedanta-Sara, composed by Sri Shankara Acharya, sage and ascetic.

If we can prove that thought produces the motion of one atom or molecule of matter, as in the case of light and heat, then we have as scientific a solution of the law of telepathy or the transference of idea as in the case of heat-waves that flood the universe.—*Professor Dolbear, of Tufts College.*

OUR actual information or knowledge of disease does not increase in proportion to our experimental practice. Every dose of medicine given is a blind experiment upon the vitality of the patient.—*Dr. Bostick, author of "A History of Medicine."*

SUSPENDED ANIMATION.

Dr. W. B. Carpenter says in his "Physiology": "It is quite certain that an apparent cessation of all the vital functions may take place without that entire loss of vitality which would leave the organism in the condition of a dead body, liable to be speedily disintegrated by the operation of chemical and physical agencies." It is also apparently a fact that such "apparent cessation of all the vital functions" may continue for an indefinite period when the right conditions exist. The best known illustration of this is the case of the Fakir of Lahore, who was buried for six weeks, at the instance of Runjeet Singh, as attested by Sir Claude Wade, the British Resident at the Court of Loodhiana, in 1837. In this thoroughly authenticated case—which, however, is but one of a class of similar facts known to Anglo-Indians and travellers—the Fakir was first put into a linen bag, the bag was placed in a wooden box, fastened with a padlock, the wooden box was deposited in a cell in the middle of a square brick vault, every aperture of which but one was bricked up, while the remaining door was built up with mud above the lock, and fastened with the Rajah's seal. As a final precaution, a company of soldiers was detailed to guard the vault day and night, four sentries constantly patrolling its four sides during the whole period. When, at the expiration of six weeks, the vault and the box were successively opened, and Sir Claude Wade, with Runjeet Singh, had entered the building, and taken their places close to the body, so as to see everything, this is what appeared before them: "The servant then began pouring warm water over the figure; but as my object was to see if any fraudulent practices could be detected, I proposed to Runjeet Singh to tear open the bag and have a perfect view of the body before any means of resuscitation were employed. I accordingly did so; and may here remark that the bag, when first seen by us, appeared mildewed, as if it had been buried some time. The legs and arms of the body were shrivelled and stiff, the face full, the head reclining on the shoulder like that of a corpse. I then called to the medical gentleman who was attending me to come down and inspect the body, which he did, but could discover no pulsation in the heart, the temples, or the arm. There was, however, a heat about the region of the brain, which no other part of the body exhibited.

“ The servant then recommenced bathing him with hot water, gradually relaxing his arms and legs from the rigid state in which they were contracted, Runjeet Singh taking his right and I his left leg, to aid by friction in restoring them to their proper action; during which time the servant placed a hot wheaten cake, about an inch thick, on the top of the head—a service which he twice or thrice renewed. He then pulled out of his nostrils and ears the wax and cotton with which they were stopped; and after great exertion opened his mouth by inserting the point of a knife between his teeth, and, while holding his jaws open with his left hand, drew the tongue forward with his right—in the course of which the tongue flew back several times to its curved position upward, in which it had originally been, so as to close the gullet. He then rubbed his eyelids with ghee (or clarified butter) for some seconds, until he succeeded in opening them, when the eyes appeared quite motionless and glazed. After the cake had been applied for the third time to the top of his head, his body was violently convulsed, the nostrils became inflated, respiration ensued, and the limbs began to assume a natural fullness; but the pulsation was still faintly perceptible. The servant then put some of the ghee on his tongue, and made him swallow it. A few minutes afterward the eyeballs became dilated, and recovered their natural color, when the Fakir, recognizing Runjeet Singh sitting close to him, articulated, in a low, sepulchral tone, scarcely audible, ‘Do you believe me now?’ Runjeet Singh replied in the affirmative, and invested the Fakir with a pearl necklace and superb pair of gold bracelets, and pieces of muslin and silk, and shawls, forming what is called a *khelat*, such as is usually conferred by the Princes of India on persons of distinction. From the time of the box being opened to the recovery of the voice not more than half an hour could have elapsed: and in another half hour the Fakir talked with myself and those about him freely, though feebly, like a sick person; and we then left him, convinced that there had been no fraud or collusion in the exhibition we had witnessed.”

This case, so circumstantially narrated and so strongly authenticated, does not stand alone. Another case is recorded by Lieutenant Boileau, in which a man had been buried for ten days in a grave lined with masonry and covered with large slabs of stone, and strictly guarded; and the subject told Lieutenant Boileau that he was ready to submit to an interment of twelve-

months' duration, if desired. In all these cases the appearance of the body when disinterred is described as being quite corpse-like, and no pulsation could be detected at the head or at the arteries. It may well be asked, in view of such possibilities of suspended animation, how physicians can be positive that death has occurred in cases of catalepsy or trance by any other indication than that of decomposition. Dr. Carpenter asserts that "a large proportion" of "the signs commonly relied upon by which real is certainly distinguishable from apparent death" are "fallacious," and he concludes that "the most satisfactory proof" of death "is given by the occurrence of putrefaction." "No reliance," he says, "is to be placed upon the apparent cessation of the heart's action and of the respiratory movements; since the reduction of these to so low a condition that they are no longer distinguishable is by no means incompatible with the persistence of vitality. In short, it is by no means so easy to demonstrate the occurrence of death as is commonly supposed, and it follows that in all cases where there is special reason for doubt—as where the patient is known to have been subject to cataleptic seizures—the greatest possible care should be exercised, and, as the surest precaution, the longest time possible should be allowed to elapse before autopsy or interment be permitted..

The conditions under which death may be closely simulated are so little understood, and the rationale of suspended animation is so emphatically a sealed book to medical science at present, that hasty action in such cases can never be justifiable. Probably nine out of ten physicians would have pronounced Colonel Townsend and the Fakir of Lahore to be dead; yet they were both very thoroughly alive, as the event proved. Considering how very little is known of either life or death, scientifically speaking, there can hardly be an excess of caution in dealing with cases in which the least room for doubt exists.

—"Medicus," in the *New York Tribune*.

I NEVER knew a man past forty who retired from business or the professions, in order, as he said, to enjoy life, who lived over three or four years. Idleness, lack of familiar occupation, want of interest in the active affairs of the world and introspection make such a man dyspeptic, then hypochondriac, then the victim of patent medicines, then a subject for the undertaker.—*Chauncey M. Depew*.

HOW TO KEEP COOL.

“ You want to know how to keep cool and healthy this warm weather, do you ? ” said Dr. W. A. Hammond, the famous physician, with a pleasant smile as he stood in the lobby of his magnificent sanitarium at Mount Pleasant.

“ Well, come in, ” and the reporter was ushered into a neat and handsome room, where the celebrated practitioner, wearing a thin, black alpaca coat, took one seat and motioned his visitor to another. The blinds were closely drawn, and the sun’s rays, scorching everything that came within its reach outside, failed to penetrate the apartments. “ To return to your question, ” began the Doctor, “ first of all, I should say, keep calm. Keep the mind perfectly tranquil. Nothing heats a man up quicker than getting excited or worried. Business cares and troubles should be laid aside as far as is possible if a man desires comfort and freedom from heat. Look at me, ” he continued. “ A few minutes ago I was much warmer than I am at present. I had business to look after. Now I am calm and tranquil and my mind is more at ease. I am cooler ” (he certainly looked so) “ than I was, solely on that account, as there has been no change whatever in the temperature. The mind and the body, you see, are very closely connected. What affects one affects the other. ”

—*New York Evening Telegram.*

THE TEACHING OF PLOTINUS.

Plotinus, born in Egypt A.D. 205, was a disciple of Ammonius Saccas, who founded a school of Neo-Platonists in Alexandria. The following is an extract from a letter of Plotinus to his student Flaccus:

“ It would be monstrous to believe for a moment that the mind was unable to perceive ideal Truth exactly as it is, and that we had no certainty, no real knowledge, concerning the world of intelligence. It follows, therefore, that this region of Truth is not to be investigated as a thing outward to us, and so only imperfectly known. It is within us. Hence the objects we contemplate and that which contemplates are identical; both are thought.

“The subject cannot surely know an object different from itself. The world of ideas lies within our intelligence. Truth is therefore not the agreement of our apprehension of an external object with the object itself. It is the agreement of the mind with itself. Consciousness, therefore, is the sole basis of certainty. The mind is its own witness.

“The wise man recognizes the idea of God within him. This he develops by withdrawing into the holy place of his own soul. He who does not understand how the soul contains the beautiful within itself seeks to realize the beauty without by laborious production. His aim should rather be to concentrate and simplify, and so to expand his being. Instead of going out into the manifold, he should forsake it for the One, and so float upward toward the divine fount of being whose stream flows within him.

“You ask, How can we know the Infinite? I answer, Not by reason. It is the office of reason to distinguish and define. The Infinite cannot, therefore, be ranked among its objects. You can only apprehend the Infinite by a faculty superior to reason, by entering into a state in which you are no longer your finite self, in which the Divine Essence is communicated to you. This is ecstasy. It is the liberation of your mind from its finite anxieties. Like can only apprehend like. When you thus cease to be finite, you become one with the Infinite. In the reduction of your soul to its simplest self, its divine essence, you realize this union, nay, this identity.”

If students of Truth, while contemplating, would use the affirmation: “I am infinite and infallible being of unlimited possibilities,” they would more rapidly advance to self-consciousness and thus establish unity with the Absolute.

JOHN T. ROBERTS.

ALL medicines which enter the circulation poison the blood in the same manner as do the poisons that produce the disease. Drugs do not cure disease. Digitalis has hurried thousands to the grave. Prussic acid was once extensively used in the treatment of consumption, both in Europe and America, but its reputation is lost. Thousands of patients were treated with it, but not a case was benefited.—*Professor Joseph M. Smith, M.D.*

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

PROFESSOR GATES'S DISCOVERIES.

The continuation of Mr. Manson's interesting interview with Professor Elmer Gates appears in this issue of *The Metaphysical Magazine*. Part I., in the July number, has attracted wide attention in scientific circles and is arousing the interest of the medical fraternity to a marked degree. Even those who hold that thought is a physical process of material origin—that it is the brain that thinks—are inclined to trace most bodily disturbances to this centre of cerebral activity. Among such people the results of these scientific researches will have a most important educational value, and Professor Gates is doing much toward bridging the chasm that has existed between the respective stand-points of the psychologist and the materialist. The doctrines of the latter are being gradually undermined by modern discoveries in the psychic field, and the labors of Professor Gates fully justify his welcome as a valued auxiliary by those engaged in demonstrating a spiritual reality lying back of the transitory phenomena of matter. Even he admits that his conclusions regarding the mind are by no means a finality. In this he displays logic; for these experiments lead inevitably to the postulate of a pre-existent, self-conscious entity which is the real developer of the mind and its different faculties, and the adapter of the convolutions of the brain to its own specific uses.

The physical changes herein found to proceed from the indulgence of certain emotions are strictly in line with the metaphysical doctrine of the natural power of the mind over the body, and such experiments cannot fail to affect the world of material science in a way that will contribute largely to the betterment of mankind.

OLD AND NEW PHRENOLOGY.

WASHINGTON, D.C., July 13, 1896.

EDITOR THE METAPHYSICAL MAGAZINE:

Dear Sir—On page 4 of the July number of *The Metaphysical Magazine*, the inadvertency and too great brevity of the reporter have made me criticise phrenology in a way that does not correctly represent my attitude toward a domain of research which promises some day to become a science.

In speaking of phrenology I meant the "old" phrenology, not the new; and what I desired the reporter to say was that "the old phrenology had the strange misfortune of incorrectly locating a great many of the functions of the brain, and also of assigning locations to functions and supposed faculties that do not exist in any definitely localized areas." The higher faculties are complex combinations of mental integrants of simpler forms, which simpler memory-structures are distributed all over the brain-surface and not confined to any one locality. Thus, when I relate the concept of "orange" with the concept of "nutritious," into the idea that "oranges are nutritious," I am exercising more than one locality of the brain. For example, the above idea requires the activity of the color-areas in the back part of the cerebral cortex, of the taste-areas at the base of the cerebrum, of the smell-areas in another part of the base of the cerebrum, of the touch-areas in still another part of the cerebrum, of the speech-motor areas in still another, etc. In like manner the "faculties" named by the old phrenologists "spirituality," "logic," "inventiveness," etc., are exceedingly complex combinations of functions widely scattered, not merely over all areas of the cerebrum, but diversely through the different areas of the six or eight cell-layers of the cortex.

It would have been more accurate also if the reporter had made me say that "the true position of the color-memories is in the cortex of the back part of the cerebrum, in the region of the cuneus," instead of that of "sight." The old phrenologists located color in the region of the forehead, near the outer angle of the eyebrow and a little above it. Modern physiologists and physiological psychologists have positively demonstrated that the color-memories are located in the cerebral cortex at the back of the head, nearly opposite the location assigned by the old phrenologists. Sight is a complex combination of the memory-structures in this area, with other kinds of memory-structures in several other areas.

The old phrenologists assigned a definite location in the forehead to a faculty called "memory." Now, no fact of modern physiology or of psychology has been more clearly established than the fact that there is not a faculty of memory located in any one small area of the brain, but that every area of the brain-cortex has its own memories. Every functioning structure and every conscious experience that can be remembered exists as a memory-structure. In the region of the cuneus, in the back

part of the head, are the color-memories; and if that part becomes destroyed by disease those memories are also destroyed; in the first temporal lobes above the ears are the sound-memories; in the region of the "fissure of Rolando" are the muscular motor-memories; and so on. Memories (plural) are in every part of the brain-cortex, and it is not true that memory (singular) has one definite location. I refer to the "Physiology" of Landois and Stirling, to Ladd's "Physiological Psychology," to Foster's "Physiology," to the writings of Ferrier, Munk, Monakow, etc., as well as to my own researches, for abundant proof of these statements, and to modern medical, physiological, and psychological literature in general.

But I do not therefore decry phrenology. These discoveries teach how to improve upon the old art of character-reading, to avoid its mistakes, and to take advantage of the newly discovered truths. Every mental characteristic finds expression in form and feature throughout the whole domain of animal life. Even recent emotional experiences are graphically depicted in the physiognomy, and when such experiences are long continued the "phrenological" features are also affected. There is, therefore, a sound scientific basis for character-reading. The art in the hands of good practitioners, even despite the errors to which I have called attention, has enabled them to make readings of character which could not have been the result of guesswork, and their percentage of correct delineations has been far greater than their mistakes. A more accurate knowledge of functional localization in the brain and the discovery of errors in the old phrenology will not injure the art of character-reading, but rather raise it to the level of a scientific art.

Very truly yours,

ELMER GATES.

* * *

LAW AND DUTY.

As I sat looking toward the dim and mysterious East, and listening to the infinite murmurings and whisperings of the night, which seemed to me like soft living voices full of the same religious meaning, I derived my highest consolation as an artist, and I also felt the duty of bearing witness to the infinite truth of the divine light which I had received. I have borne my testimony. No living germ dare say: "I shall not give my blade of grass; I shall not bear my testimony of life because I am neither a palm-tree nor a rose, because I shall only live through one season." There is a law and a duty for the blade of grass as well as for the rose and the palm-tree, and it is to bear their witness of life; there is a law and a duty for humble intellects as well as for the more powerful, and it is to bear witness to the truth; and all which obeys law, all which fulfills duty, rises to dignity by virtue of this very fact.

—Antonio Fogazzaro, in *The Contemporary Review*.

A BUDDHISTIC DISCOVERY.

Dr. Fuhrer, archaeological surveyor in the northwestern provinces of India, has made a discovery which seems to carry the origin of Buddhism much farther back than the accepted date, in the fifth century before Christ. In the village of Nijlva, in swamps within the borders of the State of Nepal, he found an Asoka pillar surrounded for half a mile by vast brick ruins of monasteries and of a still magnificent domed tomb of Kanakamana. The portion of the pillar which is still erect has an inscription establishing the fact that the Buddha commemorated is the same as the Kanakamana of the Buddhists of Ceylon, who was the twenty-third mythical predecessor of the historical Buddha. The Nepalese speak of the pillar as the smoking pipe of Bhima Sen. The native durbar, or council, is to be asked to sanction a scientific investigation of the ruins of this once great settlement of the Aryan tribe of Sakyas, who settled one hundred and twelve miles to the northeast of the city of Benares at a date hitherto only conjectural. General Cunningham, who, under Lord Canning, began the archaeological survey of India, long ago identified Kapilavastu, in this region, as the birthplace of the historical Gautama, and the capital of the Sakya clan. It is in the sub-Himalayan district now called Basti, and must have extended northward into Nepal, which is still second in sacredness only to Benares.

—*Edinburgh Scotsman.*

* * *

THE TRUE OPTIMISM.

John G. Whittier was still young at eighty-two. Time dealt with him gently, and expanded rather than constricted the warm and generous helpfulness of a nature that was always hospitable.

Two verses in one poem are rich in moral impulse. The first runs:

No longer forward nor behind
I look in hope or fear,
But, grateful, take the good I find,
The best of Now and Here.

That is the optimism of a well-balanced mind. The second verse, which seems to indicate the logical result of the first, runs thus:

And so the shadows fall apart,
And so the west winds play ;
And all the windows of my heart
I open to the day.

Whittier, bending under the weight of fourscore years, puts to shame the repining and whining which characterize so much of our modern poetry.

—*Exchange.*

The universe is not a tale told by an idiot, signifying nothing. It is the poem of an infinite imagination, signifying immortality.

—*Wieland.*

* * *

TRUE MAJESTY.

True majesty is Self-poised man—
There is no higher thing.
Man has lived all, has made the span
From molecule to king.

So live for that thou art to-day;
Thy thought blooms every hour.
Thy spirit knows no truer way
Than free thought's full-blown flower.

Self is thy stronghold; stand for Self—
'Tis the noblest attitude.
The universe of love and wealth
Cannot thy claim elude.

Hold high, hold strong, have faith that moves
The mountains, sails the air.
Be fearless, for thy love behooves
To more than priest or prayer.

Be thine own prayer; be thine own priest;
Permit no man to say
In what thy soul finds flow or feast,
Or what thy joyful way.

Stand thou for Truth, with Love beside;
Then in thy radiant Soul,
Naught of ill can thee betide
Or turn thee from thy goal.

All, all is thine, O prescient man!
No link in all life's chain
But leads thee to the utmost span,
Far-reaching to remain.

The Source, the wordless All-in-all,
Which fills man, will conspire
To cast Himself into the thrall
With His celestial fire.

—*Annie F. Cantwell.*

A CHILD'S WONDERFUL MEMORY.

Baby Ethel Carroll, of Oklahoma, is a human phonograph. At her age—for she is only four years old—much that she hears no doubt is quite unintelligible to her. She simply repeats everything from memory, without knowing aught of the sense of her words. At the Hotel Crellin, where she lives with her parents, she is the idol and wonder of all who know her, for she is as pretty as she is clever. The first time that the child showed her phenomenal gift was at the age of eleven months. At that time she was taken to see one of Hoyt's plays at the Macdonough Theatre. Upon returning to her home she surprised every one by repeating, word for word, one of the popular songs.

From that time until now little Ethel has been a regular playgoer. Now, at the age of four, her memory has developed so remarkably that it is a common thing for her after seeing a new play to sing, without a mistake or the least sign of hesitation, song after song that she had never heard before. She can also repeat the lines of the play with wonderful correctness. The child has a retentive memory for names and dates. In spite of the fact that large numbers of people see her daily, drawn by curiosity, she never forgets the name of any one who is introduced to her, and can tell even the exact day when she first met them, though it may be months after.

Recently her wonderful memory was put to a severe test at a concert recital in Oakland. After the performance she was asked if she remembered a certain recitation on the programme, remarkable alike for its length and peculiar phrasing. She had never heard it before, but with a confident smile and a certain enchanting carelessness of manner she recited the entire piece without a break.

—*San Francisco Examiner.*

* * *

GEMS FROM HERACLITUS.

Let us be silent, so that we may hear the whisper of Divinity.

When we walk toward the sun of Truth, the shadows are behind us.

Listen to him who is willing to be instructed by others.

Not for himself, but for all others, shall one believe himself to exist.

A mystery is knowledge sent to one who cannot comprehend it.

In no way can the truths of God reach man except through the spirit within man.

* * *

Without spiritual insight there is no real science, but rather a scientific eclipse. Even our acts, when directed by considerations derived from such science, lead to ill results.

—*Wieland.*

BOOK REVIEWS.

ETIDORHPA; or, *The End of Earth*. By John Uri Lloyd. 362 pp. Cloth, \$2.00. The Robert Clarke Company, publishers, Cincinnati.

This strange work, bearing the name of the Paphian goddess (as read in Arabic style), may be described as unique, bizarre, and yet profound in philosophic suggestion. A reader conversant with such writers as Goethe, Swedenborg, and John Bunyan will be perfectly at home with it, and Lord Bulwer-Lytton would have perused it with unalloyed delight. Many of its concepts are thrilling, weird, and suggestive of Jules Verne in fanciful speculation. As in "Zanoni," the author professes to have received his manuscript from an unknown person versed in occult and mystic matters. Accepting the Brahmanic dogma: "Matter is an illusion; spirit is the reality," the author evolves a thoroughly metaphysical philosophy; and, barring some minor incongruities, the book is a most important addition to this class of literature. "Etidorhpa" is deeply significant of the trend of popular thought, and is said to be already meeting with a very large sale.

SCIENCE OF THE SOUL. By Loren Albert Sherman. 414 pp. Cloth, \$1.50. The Sherman Company, publishers, Port Huron, Mich.

This is another "scientific demonstration" of the future life. Such works seem to be increasing in number if not in acceptance, which may be accounted for by the great variety of stand-points afforded by the realm of pure speculation. Like T. J. Hudson's book, reviewed in our last issue, this work is based chiefly upon the phenomena of spiritism, though the author accepts as genuine what Mr. Hudson regards as illusory. Mr. Sherman writes upon a wide diversity of subjects, which is a rather weak feature of his book, as the treatment of some of the questions gives plain evidence of limited knowledge. For example, he asks, "Why is it any more necessary that the soul should be reincarnated, to enable it to progress, than that the physical body should be reproduced?" Even a primary pupil in psychology should be able to answer that souls are immortal, while bodies are not; but on psychic matters with which the author is familiar he writes both interestingly and instructively. His book will doubtless meet with success.

ADVANTAGES OF CHASTITY. By Dr. M. L. Holbrook. 120 pp. Cloth, \$1.00. M. L. Holbrook & Co., publishers, New York.

The growing frequency of such books as this is a most encouraging sign of the times. The physical, intellectual, and moral advantages of a chaste life are becoming more and more widely recognized by thoughtful people, and the importance of purity of thought and speech in all walks of human life is no longer regarded as a platitude. It is seen to be a factor of vital significance in the progress of human affairs, and this fact is clearly set forth in Dr. Holbrook's little book, which is equally adapted to human needs both in and out of wedlock. The author properly employs the word "chastity" as a synonym for purity and cleanliness, presenting a practical, common-sense view of the subject which deserves a wide circulation.

PRACTICAL HEALING FOR MIND AND BODY. By Jane W. Yarnall. 316 pp. Cloth, \$2.00. F. M. Harley Publishing Co., publishers, Chicago.

The sub-title of this work describes it as "a complete treatise on the principles and practice of healing by a knowledge of divine law." We have received a copy of the fourth edition, revised, and are pleased to note its evident success. Rational works on mental healing are becoming increasingly popular among classes to whom the idea was formerly almost repugnant. The medical profession, the clergy, and even scientists of pronounced materialistic training and affiliations are turning their attention to the new thought with an avidity born of enforced observation of every-day facts in the realm of metaphysics. The efficacy of mind cure is a matter of continuous demonstration; hence, thinking minds are everywhere enlisted in an examination of its claims. To such investigators the present volume may be heartily commended, not only for its candid and logical presentation of the ethics of mental healing, but for its marshaling of facts of practical utility in the treatment and cure of disease.

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GREENACRE BRANCH.

The Metaphysical Publishing Company has opened the "Wayside Bookstore" as a branch of its business at Greenacre, Eliot, Me. The store is situated midway between the Inn and the cottages, where a full line of occult and metaphysical works will be kept on sale during the session of the Conference. Subscriptions may be entered for *The Metaphysical Magazine* and other periodicals. The store is under the supervision of Mr. Harry Gestefeld, who will be pleased to receive a visit from friends and former patrons.

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PARACELSUS AS A PHYSICIAN.

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

Before a little chapel belonging to the Church of St. Sebastian, at the city of Salzburg in Bavaria, stands the monument of Paracelsus. It is a broken pyramid, and a niche contains his picture with a Latin inscription commemorating his skill as universal. It also sets forth that he had cured diseases before considered as past help, and that he had left his property to the poor. His coat-of-arms is engraved on the monument, with the motto: "Pax vivis requies æterna sepultis"—peace to the living; the repose of eternity to those who slumber.

Perhaps one of the most brilliant minds of the later centuries was Theophrastus Bombast von Hohenheim, or, as he afterward named himself, Paracelsus. His parents were persons of note; the father was a physician of acknowledged ability, and the mother the superintendent of the hospital at the abbey of Maria-Einsiedeln, in the canton of Schwytz. At this place their child was born in 1493. He grew up in the mountain region and his early instruction received diligent attention. He learned the medical art from his father; then at sixteen he became a student at the university of Basel, but soon left to be a pupil of the distinguished alchemist and philosopher, Tritheim, bishop of Würzburg. He afterward spent a season at the laboratory of Sigismund Fugger, in the

Tyrol; then, after the example of the sages of ancient times, he made a tour of the various countries. It is affirmed that he went to Tatar, India, and Constantinople. He was a persistent seeker after knowledge, accepting it with equal readiness from the learned and from persons in the humbler walks of life. He held the learning of the universities in low esteem, and despised those scholastic discussions which turn more on theories and definitions than on actual knowledge.

Paracelsus' skill as a physician was highly esteemed. He was for some time a surgeon in the imperial army, and when he had taken up his residence at Basel he was consulted by Erasmus. At the recommendation of Œkolampadius, the Protestant reformer, he was made city physician and appointed professor of medicine at the university. It was no easy task that he set himself—the reformation of the art of healing. Luther, in Germany, and Zwingli, in Switzerland, had no harder task. He delivered his lectures in German instead of Latin, and taught new doctrines in medicine and philosophy. This created implacable hostility on the part of his professional rivals, who accused him of being without a medical degree. He would not prescribe and administer the drugs sold by the apothecaries, and they joined in the attack. He was compelled to leave Basel, and led a roving life for several years. At length Duke Ernst, of Bavaria, who was a lover of occult knowledge, gave him a home at Salzburg. But the unrelenting hatred of his enemies pursued him to this retreat, and he was treacherously murdered in September, 1541.

It was the aim of Paracelsus to establish the art of healing upon an impregnable philosophic foundation. The Aristotelian methods were then current among the schoolmen of Europe, but he accepted the Platonic doctrines instead. He did not hesitate to reject at one swoop the dogmas imputed to Galen, Ibn Sina, and the Arabian physicians of the Middle Ages.

He was vigorous in his denunciations, affirming that the current medical doctrine was only science founded upon false-

hood, and philosophy consisting of error: "an artificial system which is fit for nothing but to swindle the public and to prey upon the pockets of the sick." He described it as a gibberish unintelligible to everybody, and charged further that the aid and abetment of the legal profession enabled the imposture to be carried on, and punishment to be evaded by means of the law. "The best of our popular physicians are the ones that do the least harm," he wrote. "But, unfortunately," he adds, "some poison their patients with mercury, and others purge them or bleed them to death. There are some who have learned so much that their learning has driven out all their common sense; and there are others who care a great deal more for their own profit than for the health of their patients. Medical science may be acquired by learning, but medical wisdom is the gift of God."

In later years, Paracelsus had disciples, eminent for intelligence, who comprehended the deeper purport of his teachings. Such were Baptist van Helmont, Robert Fludd, Hahnemann, Rademacher, and Franz Hartmann, the author of an admirable biography and synopsis of his doctrines. In treating of the various topics in his works, Paracelsus necessarily made use of a terminology greatly unlike that employed by later writers. Many of his peculiar terms appear to have been coined by himself. He was profoundly religious, and eager to point out a superior cause for the various occurrences and phenomena which he described. He was a warm admirer of the German Reformers, and was himself sometimes called the "Luther of Medicine."

He was unwilling to leave any important subject unconsidered. The cause of the beginning of creation he declared to be in the eternal, inherent activity of the immaterial Essence, and that all things were invisibly or potentially contained in the First Cause, or God. Nature, being the universe, is one, and its origin can only be one eternal Unity. It is an organism in which all natural things harmonize and sympathize with one another. It is the Macrocosm. Everything is the prod-

uct of one universal, creative effort; the Macrocosm and man (the microcosm) are one. Life is a universal principle, he affirmed; and there is nothing which does not contain a life hidden within. The spirit is the life and balsam within all corporeal forms. Each element has its own peculiar living existences, which belong to it exclusively. Those which live in the invisible elements he calls the elemental spirits of Nature. Between matter and spirit is an intermediate principle derived from the spirit; and this principle forms, in connection with the vital force of the vegetable kingdom, the "primum ens," which possesses high medicinal properties. In man, Nature has reached the culmination of her evolutionary efforts. "It is a great truth that there is nothing in heaven or upon the earth which does not also exist in man."

The science which deals with the comparison of the microcosm and Macrocosm, in order to elucidate the nature of the two and to bring to an understanding the rational principle governing their activity, is called by Paracelsus "Astronomy." The term is used in a metaphoric sense, relating not to the sky but to the celestial principles in the mind. It denotes wisdom, the direct cognition of the truth resulting from a just appreciation and comprehension of the relations between the Macrocosm and microcosm. The practical application of this science he denominates "magic," also the "Kabala":

"The inner nature of everything may be known through magic in general, and through the powers of the inner sight. These are the powers by which all the secrets of Nature may be discovered. It is necessary that a physician should be instructed and become proficient in this art, and that he should be able to find out a great deal more about the patient's disease by his own inner perception than by questioning the patient. For this inner light is the astronomy of medicine; and as physical anatomy shows all the inner parts of the body, such as cannot be seen through the skin, so this magic perception not only shows all the causes of disease, but it furthermore discovers the elements in medicinal substances in which the healing virtues reside. That which gives healing virtue to a medicine is its 'spiritus,' and it is perceptible only to the senses of the sidereal man."

The basis of the therapeutic system of Paracelsus consists in the neutralization, destruction, or removal of any specific elements producing disease, and the change of an unhealthy and abnormal action of the vital principle into a normal and healthy state—the action of one kind of will upon another kind. His object was to re-establish the necessary equilibrium in the diseased organism, and to restore the lost vitality by attracting the vital principle from living objects and energies.

It is a general fact, Dr. Hartmann remarks, that in proportion as an art or science is lost or neglected, the very name by which it is called will be misunderstood, misapplied, or forgotten. We can all give numerous examples. The true significance of the term “magic” is spiritual knowledge (or wisdom), in contradistinction to the philosophy which is merely speculative, or scientific opinions, which are always liable to change. The more common meaning now assigned to it is that of a low art of mountebanks, or conjuring (or pretending to do so) with beings existing beyond our physical senses. This perversion is unfortunate in many respects. Formerly, magic was regarded as a noble art and sublime science. “Christ and the prophets and the apostles had magic powers,” says Paracelsus. “These were acquired less by their power than by their holiness. They were able to heal the sick by laying on their hands, and to perform many other wonderful but natural things.” The magic power he declares to consist in true faith, and adds that true faith rests upon spiritual knowledge. Faith makes the spirit strong; doubt is destructive. Faith accomplishes what the body would if it had the power. “Every one may strengthen his own faith and make his soul invulnerable by believing in the supreme power of God.”

Imagination is the handmaid of faith. A strong faith and powerful imagination are the pillars which support the door to the temple of magic. Paracelsus is very explicit in regard to the imagination and what may be accomplished by its agency. He carefully distinguishes it from the fancy, and

describes it as a mental faculty capable of working miracles. It is the creative faculty of man, and may act instinctively without any conscious effort of the will. "Man has a visible and an invisible workshop. The visible one is his body: the invisible one his imagination." All the imagination of a man comes from the heart. A thought is an act having an object in view. "The energy of a strong imagination directed upon another may kill or cure him, according to the nature of the desire that impels the force; and this may be good or evil. Therefore, a curse may become productive of evil and a blessing productive of good, if it comes from the heart." He compares the soul to a magnet which attracts unconsciously that which corresponds to its nature:

"The human heart is a great thing—so great that no one can fully express its greatness. It is imperishable and eternal, like God. If we only knew all the powers of the human heart, nothing would be impossible for us. The imagination is fortified and perfected through faith, and each doubt destroys the effect of its labor. Faith must confirm the imagination, because it perfects the will. The reason why men have not a perfect imagination is because they are still uncertain about their power; but if they possessed true knowledge they might be perfectly certain."

Medical science he declared to have its foundation in the knowledge of Nature. He classes it in the four departments of philosophy, astronomy, alchemy, and physical science. Let no one, however, suppose that his medical system was one of superstitions. When once coming to understand its principles, we shall find it to be based upon a superior kind of knowledge to which we have not attained, but into which we may hope to grow. It deals not merely with the external body of man, which belongs to the world of effects, but also with the inner man and the world of causes—never leaving out of sight the Divine Cause of all things.

By philosophy is meant the true perception of cause and effect, which enables the physician to understand the origin of disease and its proper remedy. A physician must, therefore, be a philosopher, daring to use his own reason despite

antiquated opinions and book-authorities. He must, above all, be in possession of that faculty which is called intuition, and thereby able to see his own way. Nature, not man, is really the physician. Her ways are simple, and she does not require any complicated prescriptions.

Astronomy is the upper part of philosophy. The latter deals with the visible, material part of the human constitution; but there is a vastly greater part which is ethereal and invisible. "There is a heaven and earth in man, as there is in the great world; and in that heaven are all the celestial influences whose visible representatives we see in the sky." By the knowledge here called "astronomy," the whole of the microcosm (or human less-world) may be known. As the two worlds are intimately connected, the physician should be acquainted with the influences of the astral as well as with those of the terrestrial world. Man's diseases do not originate in himself, but from the influences that act upon him. These are by no means to be comprehended solely under such terms as malaria, bacteria, specific contagion, and the like, but moral causes, like obnoxious personal influence from others, domineering, discouragement, the failure to realize cherished expectations, fear, terror, jealousy, rage, etc. A sagacious psychologist is able to trace the connection and analogy between morbid phenomena and their mental cause.

Alchemy, according to Paracelsus, is "the principal corner-stone in the practice of medicine." Let us have done with the blundering attempts of professed scientists and encyclopedists to define this art as a madcap pursuit after transmutation of metals, and nothing higher. Paracelsus defines it as regeneration in the spirit of Christ, and the employing of strong will, benevolence, charity, and patience. Such an alchemist will know his divine power:

"Medicine is not merely a science, but an art. It does not consist merely in the compounding of pills, plasters, and drugs of all kinds; but it deals with the processes of life which must be understood before they can be guided. All art, all wisdom, and all power act from one centre toward

the periphery of the circle, and whatever is included within the circle may be regarded as medicine. A powerful will may cure where doubt will end in failure. The character of the physician may act more powerfully upon the patient than all the drugs that may be employed. A physician without religion and firmness will be a failure. Blessed is he who knows the living medicine, and how to obtain it."

Lastly, the physician must have the natural qualifications for his occupation. "He who can cure disease is a physician. Neither emperors nor popes, neither colleges nor high schools, can create physicians. They can confer special privileges and thus enable a person who is not a physician to appear as if he were one; but for all that they cannot make of him what he is not. They can give him permission to kill, but they cannot enable him to cure the sick if he has not already been ordained by God."

Paracelsus likewise propounded a theory of biology, which explains the peculiar features of his system. All organic functions, he taught, are produced by the operation of the one universal principle of Life. Its normal activity is health: its irregular action disease. This essential principle of life he denominated the "archæus." It is equally distributed throughout the body when the latter is in health; it is the invisible nutriment from which the visible body draws its strength, and the qualities of each of its parts correspond to the nature of the physical parts that contain it. The archæus is of a magnetic nature and attracts or repels other forces belonging to the same plane, according as they are sympathetic or antipathetic. Receiving its energy from the universal world-spirit, it is affected by the action of the stars. This notion has been regarded as fanciful, even superstitious: but scientific discovery has disclosed the existence of an actinic force from planet to planet and from system to system, which is necessarily operative upon everything in the earth. Paracelsus, by his intuitive genius, anticipated those who followed. He remarks:

“ The less power of resistance for actual influences that a person possesses, the more will he be subject to such influences. The vital force is not inclosed in man, but radiates around him like a luminous sphere, and it may be made to act at a distance. In these semi-material rays the imagination of man may produce healthy or morbid effects. It may poison the essence of life and cause diseases, or it may purify it after it has been made impure, and so may restore the health.”

The life-principle is contained in a certain medium of spiritual substance to which he gave the name of “ *mumia*.” * He describes it as the vehicle of the archæus, and likewise as the menstruum by means of which the will acts to accomplish its purposes of good or evil. It is the invisible or spiritual body, and the seat of the energy that infuses life into the physical body. The visible organs have their origin from it. “ Hence,” says Paracelsus, “ as the germs and essences of all the organs of the physical body are contained in this invisible vehicle of life, it follows that this invisible microcosmic body contains certain definite qualities which, if they are properly understood, may be used to some purpose.” He accordingly explains that this occult agent may be employed in various ways which often may be deemed extraordinary, both in regard to the ends accomplished and the methods of handling it. Wonderful magnetic cures are of the number. Not only so, but Paracelsus even affirms that “ the ‘ *mumia* ’ can be brought into contact with dying forms and restore them to life, if the vital organs are not destroyed.” It may either “ act from one living being directly upon another, or it may be connected with some material and visible vehicle, and be employed in that shape.” This latter form appears to be according to the present Hahnemannian method in pharmacy, by which the dynamic or medicinal principle of a drug is separated from the mass and transferred to some neutral substance.

* A Persian word denoting an envelope, or covering. It is derived from “ *mum*,” signifying wax, and evidently relates to the wax used in embalming the dead.

Something of this "mumia," or vital quality, inheres in the body for a considerable period after death; also in substances and tissues which have been taken from it while living. By taking advantage of that fact, "many cases of sorcery" have been made successful. Diseases may be transplanted from one to another, love incited between persons of different sex, and magnetic communication established between individuals living far apart from one another. "If we eat the flesh of animals, it is not their flesh that forms again as blood and bones in our bodies, but the invisible vehicle of life derived from the flesh of those animals, which is taken up into our bodies and forms new tissues and organs." Hence we do not eat the flesh of an animal dying from disease or old age, nor flesh that is decaying, because in such cases what remains of the "mumia" is poisonous. Nor do we eat the flesh of ferocious animals, because "they contain a fiery 'mumia' which stimulates the astral tendencies of man, and causes in him such tendencies as were the characteristics of the animals from which they were taken."

Paracelsus insists very positively upon the twofold nature of the human constitution, making it the basis of his doctrine. If we knew the anatomy of the inner man, he teaches, we may perceive the nature of disease as well as the remedy; whereas, "by dividing and dissecting the external body, we can learn nothing about the inner man, and merely destroy the unity of the whole."

In his work, the "Paramirum," treating upon the causes and beginning of diseases, he enumerates five classes, namely, the astral, the venenal, the natural, the spiritual, and the divine. He accordingly deduces that, "as there are these five causes of disease, there are likewise five methods of treating diseases and five classes of faculties or sects of physicians which follow these methods." Each method is sufficient for them all and the physician should not change from one system to another, but confine himself to the one which he has chosen. He then proceeds to explain the astral causes:

“ All the influences that come from the sun, the planets, and the stars, act invisibly upon man. The world is surrounded by a vaporous sphere like an egg surrounded by its shell. Through that shell the cosmic influences pass toward the centre. If evil elements exist in the sphere of our soul, they attract such astral influences as may develop diseases; but if no germs of disease exist in our mental atmosphere, the astral influences coming from the outside will cause no harm. Man lives within the invisible world, comparable to the yolk in an egg. The chicken grows from the white of the egg, and man is correspondingly nourished by the ‘chaos.’ Within man are the sun and moon, the planets and all the stars; also the ‘chaos.’ ”

The lunar orb, he declares, especially at the period of the new moon, exercises a very evil influence; and the conjunction of the moon with certain of the planets which he indicates may make her influence still more injurious. No pernicious influence, however, can develop a disease where the germ of that disease does not already exist. The seat of the sun in the microcosm (man) is in the heart, and that of the moon in the brain. Insane persons have been called “lunatics” because they are often adversely affected by the moon, which stimulates the sexual passions and causes injurious dreams and hallucinations:

“ There are certain stars whose influence corresponds to the medicinal qualities of certain metals, and others that correspond to those of certain plants; and if they are attracted by corresponding elements in the astral body of man, they may act for good or evil. Remedies employed under the ascending influence of an evil star may be useless. There are three invisible substances which by their coagulation form the physical body of man, and which are symbolically named sulphur, mercury, and salt. The sulphur represents the auras and ethers, mercury the fluids, and salt the material and corporeal parts of the body. These three substances are combined in each organ in certain proportions differing from each other. They are contained in everything, and the digestive function is the great solvent for them—each part of the body assimilating whatever it may require.”

If a man were in possession of perfect knowledge of himself, he would not need to be sick at all. If he gets sick, it is not the eternal part of him which suffers, but his “limbus.” This is composed of many hundreds of different elements,

which are all related to their corresponding elements in the great "limbus" of Nature. Diseases serve to teach him that he, as well as the animals, is made out of this "limbus." "The whole of the animal creation is contained in him; moreover, he has the power to attain self-knowledge, a faculty which animals do not possess." Many diseases are caused especially by abuse of the physical powers, in consequence of which the organs lose their strength and vitality. It is given only to reasoning man to argue against his instincts, to neglect to listen to the warning voice of his nature, and to misuse the organism with which he has been intrusted by the creative power of God. "Those who merely study and treat the effects of disease are like persons who imagine that they can drive the winter away by brushing the snow from the door. It is not the snow that causes the winter; the winter is the cause of the snow. He who knows only the external form of man, and not the power by which it is produced, knows nothing but an illusion; his science is illusive, only fit to impose on the ignorant."

The class of diseases originating from spiritual causes includes all that are caused by passions, evil desires, disordered thoughts, and by a morbid imagination. Such psychological states produce corresponding physiological changes in the body. "Imagination may create hunger and thirst, produce abnormal secretions, and cause diseases; but a person who has no evil desires will have no evil imagination, and no diseases will spring from his thoughts." Paracelsus affirms that all maladies originating in these causes may be cured by the power of true faith.

Paracelsus also enumerates five classes of physicians: (1) the "Naturales," who treat diseased conditions with opposite remedies; (2) the "Specifices," who employ specific remedies which have affinities for certain morbid conditions; (3) the "Characterales," who can cure by the employing of their will-power; (4) the "Spirituales," who are able to employ spiritual forces; and (5) the "Fideles," who cure by the power

of faith. He adds: "Among these classes, the first one is the most orthodox and narrow-minded; the 'Naturales' reject the other four because they are not able to understand them." He insisted with great force that the healing energy is faith. He remarks that Christ did not say to the sick, "I cured thee," but He said, "Thy faith hath made thee whole." The patient should have faith in God and confidence in his physician. "There are three things required of him to effect a cure: his disease should be a natural one, and he should have a certain amount of will and a certain amount of vitality."

Such is a brief outline of the philosophy of healing and the medical art as taught by Paracelsus.

THE ART OF MIND-BUILDING.

BY PROFESSOR ELMER GATES.*

(Conclusion.)

“Mentation is mind in activity. Using the word ‘psychology’ as including all of the sciences of mind, I may further define it by saying that there are six experimental sciences of mentation; and the generalizations which arise from a synthesis of the data from each of these six domains of research constitute psychology proper.

“The first of these six domains is comprised by Biologic Psychology. In this realm the investigator experimentally varies the structures of the organisms and the conditions of their environment in order to discover what mentations result from each such variation. This includes most of what is called physiological psychology and psycho-physics. After many hundreds of experiments in this line I established a new method of research in biologic psychology. It consists in giving organisms new anatomical structures or in taking anatomical structures away from them in order to see what mental activities appear and disappear with the coming and going of these structures. No; I do not vivisect, mutilate, or graft! I do it by a rapid process of evolution and retrogression. I evolve the structures of organisms in the process of rapid evolution to higher or more complex structures, or to lower and simpler ones. I raise several million infusoria (animalcules that occur in infusions

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of decaying substances) in a tank, and then, by gradually increasing heat or cold, or concussions, I destroy all except two or three proved to be the most capable of surviving. These survivors propagate several millions more, and, generation after generation, the process is repeated. After about twenty-one months, new structures arise, and I make a note of the concomitant mentations, or adaptive activities which also arise. As a method of psychological research, this is new.

“I am organizing a laboratory of subjective biological investigation, which will contain a great many new instruments.

“I am also organizing a laboratory of subjective biopsychology, with special apparatus never before seen by psychologists. This science varies, one at a time, the environmental conditions of the pupil, and he observes the effect produced upon his own conscious mentations. The moods and intellections are found to vary with the electrostatic potentials—humidity, altitude, etc. I have found that, for successful mentation, it is as necessary to maintain high electrostatic conditions in the student’s room as to maintain a healthful temperature. The potentials referred to are the electrical changes in the atmosphere. These electrostatic potentials of the atmosphere change constantly, varying often many millions of volts every hour. Every change makes an alteration in your emotions, your secretions, your excretions, and your whole mentation.

“I am also starting a third laboratory—sociological psychology. A prominent scientist recently said that this is the first step toward experimental sociology. I will have special apparatus, much of which is now being made. Sociological psychology consists in varying the environment of social groups of living things, such as a bevy of birds, a school of fish, a hive of bees, etc. As we vary the social structure or the environment of a social group, changes take place in the group-activities. This also is a new method of psychological

research. I shall have three other laboratories—six in all. There are six methods of research, which include all possible methods of experimenting upon the mind, and these include much more than what is usually called psychological experimentation.

“The mind has created all sciences; consequently, they must all be studied as products of mentation. Included in these six studies are all sciences, which will be studied as subdivisions of the science of mind. A synthesis of the generalizations of these six sciences, therefore, will be a synthesis not merely of the six psychological departments, but of all the sciences included therein. The synthesis of these sciences constitutes not only Psychology, but Philosophy also.

“Just as correlated with the science of chemistry there is an art of chemistry, so with the science of mind there is an art of mind, or mind-art, more properly called Psychurgy. The latter includes the three arts of getting more mind and the three which pertain to its proper use. The arts of getting more mind are those of Brain-building, Character-building and Immorality-curing, and Education. The arts of mind-using are those of conscious originative mentation, sub-conscious originative mentation, and co-operative mentation. The synthesis of these six arts constitutes a synthetic mind art, or Psychurgy.

“The experiments I have made contradict the conclusions of Weismann and others regarding heredity. They claim that we have no proof of a skill, an idiosyncrasy, or a habit acquired during the lifetime of an individual, being transmitted to that person's offspring. They mention circumcision as practised by the Jews generation after generation, asserting that it is not transmitted. The mutilation of a Chinese woman's foot they say is not transmitted. I say it could not be transmitted because the change does not originate in the mind. If I train an animal in the excessive use of some one mental faculty, its germ (or reproductive) cell will be influenced in its nutrition through the parents' changed

metabolism, which is produced by the changed character of the mentation. I have trained four generations of guinea-pigs in the use of the visual faculty, and the children of the fourth generation were born with a greater number of brain-cells in the seeing-areas than other guinea-pigs that had not been thus trained. This experiment has been successfully repeated several times, and it demonstrates the transmission of acquired characteristics. I have found in the uni-cellular organisms, i.e., small protoplasmic cells, when they are caused to respond generation after generation to some one stimulus in excess of all other stimuli, that there gradually arise specific anatomical structures produced by the mental activity which responds to that stimulus. In this experiment, the cells which do not respond as readily as others are not destroyed, but are allowed to propagate as freely as the rest; hence the Darwinian factor of 'survival of the fittest' is eliminated, i.e., favorable and unfavorable variations do not signify. The conclusion is that mental activity creates in organisms certain structures transmissible to their offspring.

"In regard to heredity and freedom of the will, I have this to say: We all are conscious of being capable of doing as we please; if we please to do wrong we find ourselves capable thereof, and vice versa. If our motives for wrong-doing predominate—if the majority of our affective and emotive states, our appetites and desires, lead us in a certain way and we have enregistered no mental experiences of an opposing character, or at least not enough of them—then it will be our will to do as our motives lead us, i.e., as we choose.

"This question of choice and of motive is based upon the character and degree of mind that the person has embodied or inherited. A person can inherit tendencies of growth in certain parts of the brain. His memories of sensations, images, concepts, emotions, and activities must come from experience. If a majority of these memories, relating to a certain object or event, are pleasurable, the person will naturally like it. If a majority of the experiences are un-pleasurable,

or evil, he will in the one case not like the object, and in the other he may either like it or dislike it, according as the evil experiences are pleasurable or the reverse. The person's will is the result of the interaction of the totality of his memory-structures relating to any given object or event. It is possible completely to change the dominance of his desires and motives, likes and dislikes, etc., by enregistering in any part of his brain another series of memories, and, by so doing, you control the will. This is called 'auturgy'; it is the art of systematically controlling the will by a process of brain-building and character-building based upon a taxic registration of experiences with the ego.

"The power which is active in the mind to control the will is a centrimmanent force of a cosmical character, omniper-sonal, unitary, and the basis of Auturgy.

"The Laboratory of Psychology and Psychurgy is now the scene of experiments in these various lines. The Laboratory is growing in completeness, and its purpose is to study the mind scientifically, to diffuse the knowledge thus obtained, to cure immoral dispositions, to train investigators, and to organize research along these lines."

THE FALL OF MAN.

BY CHARLES S. NORTON.

“The fall of man” is one of the fundamental doctrines of Christian theology. It is used, not only as a theory to account for the origin of sin “and all our woe, with loss of Eden,” but also as the foundation for the bewildering superstructures of many Christian creeds and dogmas. The necessity for an Atonement—with all its legal formalities, including redemption, adoption, and reconciliation of God to man—is grounded in the supposed primeval fall. Although at one time this doctrine, as expressed in the prevailing creeds, may have been sufficient for all the requirements of theology, yet to-day it seems unreasonable and out of harmony with our truer and higher conceptions.

When the world looked upon God as a deified priest sitting somewhere upon a throne, clothed with all the petty jealousy, weakness, and frailty to which human flesh seems heir, it was not inconsistent to think that a serpent could overthrow his plans, or that, because of the first man's disobedience, such a God would send him and all his posterity to a doom inhuman in cruelty and forever blasting in results. But to-day, with our clearer vision of a Being of infinite intelligence, forgiveness, and love, and of the supreme good of man as being a continuous progression toward a perfect harmony with the whole, together with the utter inconsistency of anything overthrowing the plans of the Infinite, such a theory as that of “the fall” has no place. Men once believed the earth to be flat. Such a belief was not then inconsistent with their requirements for navigation or knowledge of astronomy. But when navigation was extended around the

earth, and the Copernican system of astronomy became a demonstrated fact, the theory was abandoned by all except the ignorant and prejudiced. The ultimate test of any theory is its harmony with all known truth. New truths are discovered and become established facts; and to these, inharmonious theories must give way. This is the primary law of progression.

Both cosmology and theology must continue to reconstruct their tenets till man merges into the Infinite. While cosmology, to a certain extent, has learned this fact, and is willing to cast out a mongrel theory and open its doors to any new truth which can give a reason for admittance, theology seems to be so bolted and barred that such egress and ingress are almost impossible. So strongly has this unprogressive spirit of theology been impressed upon the minds of its adherents, that heresy becomes a ghost that haunts every one who awakes to a new truth and dares to express it. Christian theology, especially the doctrine of the fall of man and the origin of sin, needs reconstructing to meet the demands of present enlightenment. Here is a summary of this doctrine as set forth in the prevailing creeds:

God created the first pair, Adam and Eve, absolutely perfect in body, mind, and spirit, mature from the very first moment of their existence. God placed them in a beautiful garden, with no purpose in life but to enjoy their surroundings and to "dress and keep" the garden. Practically, a life of idleness was their lot. Their living was furnished to them, for God caused the ground spontaneously to bring forth whatever they might need for food. They had no thought of clothing. They were never to experience sorrow, sickness, pain, or physical death. All this blessedness was to have been transmitted to their posterity, and in such a blissful state the whole human race would have been forever had Adam and Eve not disobeyed. But God's beautiful plan for man is thwarted. There was in the garden a cunning serpent which beguiled Eve, and she in turn beguiled Adam to eat forbidden

fruit. That single act of disobedience plunged the whole race into sorrow and suffering. Adam and Eve were driven from the garden, and a flaming sword prevented them from re-entering. Physical death was decreed. God cursed the ground to bring forth thorns and thistles, doomed man to a life of drudgery, and brought upon the woman the unutterable pains of child-birth and made her subject to her husband. All purity, innocence, and goodness forever fled, and depravity became the ruling monarch in mankind. Out from the garden of Eden on that direful day, having its origin in the disobedience of the first pair, there issued a stream of wretchedness and woe, deepening and broadening as the human race multiplied, flowing on down the centuries, blighting, blasting, and cursing, infecting all with its contaminating virus, the potent cause of all ignorance, superstition, and sin, covering the once peaceful and beautiful earth with war and pestilence, poverty and crime, disease and death, and bearing in the inky foam of its turbulent waves, without one ray of hope (except to a chosen few), the race onward and downward to the torments of an endless hell.

In the light of present truth and knowledge, is it reasonable for men to cling to such a manifestly absurd doctrine, or even hold it as an article of faith? Is it possible that God requires men, in order to be saved, to believe what is totally at variance with reason and research? In the simple, concise narrative in the opening chapters of Genesis, there is undoubtedly a momentous truth expressed by means of symbolical language. The error lies in attempting to give a literal meaning to a story written when symbolism, especially in the Orient, was the universal method of expressing thought. Hebrew literature is no exception, for no ancient writing is richer in symbolism than the Old Testament Scriptures. Holding this fact in mind, and understanding the meaning of the symbols used, it is an easy matter to comprehend the thought which the writer of the Book of Genesis desired to express. Viewing this story as an allegory, which

expresses a present truth rather than an historic event, we shall find in it both the meaning of sin and the continuation of the original plan of God.

The first thing necessary is to understand the terms and words as used in the first three chapters of Genesis. "Adam" is the Hebrew word for man—the genus; not the first man simply, but all mankind. It is a common, not a proper noun. It is a generic, not an individual name, and is so translated in some scriptural passages. But why the Hebrew word "adam" in some verses is retained as a proper name, while in others correctly rendered as generic man, is difficult to understand. It may spoil a few theories of theology, but it will be an immense gain for truth to translate this word by its proper English equivalent. The prohibitions and commandments spoken and the permissions given in the first three chapters of Genesis are for all mankind.

The word "gan," translated "garden," literally means "a limited inclosure," and may refer to the limited sphere of man's experience, as well as to a fenced-in parcel of ground. Empiricism has a definite limit, for, if it crosses the line into the realm of moral truth, the result is detrimental to the individual who carries it there. For example, consider a total abstainer from intoxicating liquors. He is satisfied that a life of sobriety is the best and most successful. Not from personal experience, however, for he has never been a drunkard; but he bases his conduct upon faith in the testimony of others. Suppose he refuses to believe, and determines to know from actual experience, thus learning that a life of sobriety is the better one. Has he not sacrificed his moral virtue in gaining this knowledge? Has it not been to his own detriment? This same rule holds with all moral truths. We cannot gain knowledge of good and evil from experience without detriment. The legitimate field in which man may have an experimental knowledge extends to the realm of moral truth, but there it stops.

"Eden" signifies "delight, pleasure." "The old trans-

lators appear to have halted between a mystical and literal interpretation. The word is rendered by the Septuagint as a proper name in three passages only. . . . In the Vulgate it never occurs as a proper name, but is rendered 'voluptas,' 'locus voluptas,' or 'deliciæ.'" * May not the word "eden" mean that state of delight and enjoyment of every human being who lives in conscious harmony with God? The English words "tree" and "truth" are both derived from the Anglo-Saxon "treow." When the Anglo-Saxon began to think abstract truths, he had no word with which to express his ideas. What should he call this new concept? There stood the tree. It was strong, durable, symmetrical—qualities belonging to truth; so he used his word for tree as a symbol. The Hebrew as well as the Anglo-Saxon thus symbolized truth. Says Leo Grindon: "The Hebrew word for 'tree' is remarkably coincident, denoting literally that which is firm, strong, or well-established—qualities naturally identified with truth." "Nachash," the Hebrew word rendered "serpent" in Gen. iii. 1, means literally "to gain knowledge by experience," and is so translated in the passage where Laban said to Jacob, "I have learned by experience that the Lord hath blessed me for thy sake." Adam Clark says this seems to be the most general meaning of the word in the Bible. The verb "to eat" may be used figuratively to denote the partaking and assimilation of spiritual food by the soul, as well as physical food by the body. In this sense Christ used the word when he said, "I have meat to eat that ye know not of."

Remembering the symbolism thus far explained, it is easy to give a reasonable interpretation to Gen. ii. 16, 17: "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat [marg., 'eating thou shalt eat']; but of the tree of knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest thereof thou shalt

* Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature. Vol. iii., p. 52.

surely die [marg., 'dying thou shalt die'].” God virtually says to mankind: “Of all the truths of your finite sphere you may freely learn from experience, but you are never to have an experimental knowledge of good ‘and’ evil. Go and investigate all branches of knowledge. Test by experiments and experience, by reason and research, and learn what is true and what is false. Form your own governments, organize society, formulate your own social code, establish trades, business, occupations, and discover the absolute rules that govern them. Dig into the earth and reveal its construction; ascend into the heavens and compel the stellar hosts to give up their hidden truths; study the rocks and mountains, the seas and rivers, and make them tell the history of the earth’s formation; analyze and classify the fauna and flora of the earth, learning their secret laws of growth and correlation; travel backward over the path of the universe, and mark the changes that have taken place in each æon of progression; turn the mind inward upon itself and study the complexity of soul existence. All this will employ your time, give work, and produce mental and spiritual development. But of moral truths you are not to learn by experiencing untruth. Truth is all-inclusive and abundantly sufficient. Realizing unreality unbalances the faculties and leads to death. Your only knowledge of these is to be secured through faith and reason. The moral law I will give to you through revelation.”

This is the sublime life of faith. I accept God’s laws as given, without stopping to prove experimentally whether they or their opposites would be best conducive to my highest welfare. I do not know from actual experience that my highest welfare is attainable by not stealing, not killing, not bearing false witness, and obedience to the rest of the Decalogue. I cannot absolutely know which is the better, obedience or disobedience, unless I have actually experienced both, and that is impossible without detriment. My knowledge of good and evil must rest upon faith in God and the testimony of my fellow-man who unhappily may have had experi-

ence. The world to-day has an abundance of moral truths, but not sufficient faith to produce the highest happiness and welfare attainable.

The serpent spoken of in Genesis still exists. There is in man an innate disposition to test by personal experience every prohibition that may be laid upon him. Free will unconsciously engenders more or less aversion to moral restraint. This is clearly seen even in childhood. If forbidden to play with fire, the first question that arises in the child's mind is: "Why not? What harm is there in it? Father knows something I do not, and if I play with the fire I will know as much as he does." The result is, the child is burned. Experience of unlawful or incorrect action brings evil results, and untruth seems thereby to come into existence.

The orthodox doctrine of original sin, for which the whole world is condemned, and for which Christ made an atonement by his death on the cross, is a monstrous absurdity. Reason forbids our believing such a scheme, and it is nowhere taught by Christ. The biblical definition of sin precludes the idea of its transmission through heredity. "Sin is the transgression of the law." What law? Some absolute law of God of which man never heard? or some law which he knows and of which he is conscious? Again let the Bible answer. "To him that knoweth to do good and doeth it not, to him it is a sin" (James iv. 17). Sin, then, is not an entity; it is an act. It is not something that dwells within; it is the wrong use of our faculties and talents. An act cannot be transmitted. If sin is transmitted from parent to child, why not righteousness also? Orthodoxy scoffs at the latter, yet clings very tenaciously to the former idea. While our possibilities may be inherent, our acts are the determination of volition and not of heredity; therefore our actions are under our own control.

Sin is not a continuous stream flowing on from generation to generation. Its origin was not in the disobedience of the first pair. There have been as many original sins as there

have been individuals who knowingly failed to comply with the divine principles of human life.

Looking upon the story of the garden of Eden as a portrayal of each individual life that awakens to a consciousness of wrong action, we shall find a true statement of a very manifest reality. Childhood is an Edenic condition of delight and harmony with God. The snow-flake yet unpolluted by earth's touch is not more pure, the flower bathed in the morning dew is not more beautiful, the dove with its plaintive note is not more innocent, than the soul of a child. Unattainable ambitions, blasted aspirations, shattered hopes, and wilful disobedience of God's laws are unknown. Regret and remorse, the faithful lictors of conscience, have not yet applied their chastening rods. Child-life is the best possible condition for spiritual and mental development, just as perfect health is the best condition for physical development. If this harmony with God's will and plan continued, the soul would base its knowledge of moral truth upon faith born of acquaintance, rather than upon personal experience which comes only through indulgence. But the child grows to the age of accountability. He is now able to distinguish between right and wrong. He learns that there are certain things which, if done, can only result to his own detriment and detract from his highest welfare. The experience of others is ample proof of the truth of these prohibitions. At this point in the child's life the "serpent" makes its appearance. Forbidden fruit is enticing. The apple of good and evil is eaten. Conscience now asserts itself, and the self-condemned soul seeks to hide from those uncontaminated by sensuous indulgence. The sinner realizes his unworthiness to stand in the presence of purer action. But the silent voice speaks to that soul: "Where art thou? What is this thou hast done?" Then comes the semi-conscious reply: "I was naked, and I hid myself."

The fall of man is a fact which comes in each man's life when he awakens to a consciousness of the ignorance gained

by wrong action. If this course is continued, nothing but spiritual death can be the result. "Dying thou shalt die." Life becomes a wilderness of thorns and thistles, instead of a paradise. The struggle for existence becomes a meaningless drudgery, for the soul sees nothing, neither here nor hereafter, to give it a meaning and a purpose. Conscious purity, innocence, and harmony with God, which only can give a life of delight, are inevitably separated from the soul which continues in sinful ignorance of the purity of life. The flaming sword of conscience flashes, and keeps it from re-entering the garden of harmony with God. The tree of life is the truth which helps us into a higher, fuller, freer life, such as God has planned for man—a progressive life of conscious freedom from ignorance.

Moral character is the result of evolution. When the soul awakens to a realization of higher and newer truths, conscience becomes a faithful monitor to express truth through the life of man. If the soul could rest completely satisfied and delighted in a life of violation, and there were no lictors of conscience to lash it, progression and life would cease to be facts and degeneration and death become certainties. So, then, it is wisely ordained by the Creator that, as long as man continues in a condition of conscious sin, he cannot rest satisfied and content; he cannot remain in the garden of paradise, eating of the tree of life. If, however, the life of sin is abandoned, then the flaming sword is withdrawn, and man re-enters the Edenic garden of conscious harmony with God.

Regardless of the teachings of orthodoxy, man still retains the divine image, however imperfectly developed, just as the germ in the acorn is the counterpart of the oak. And evolution will carry him onward until the mature image is developed. Truth contains all that is real, and to experience in imagination aught that is not truth is to become unconscious of truth—to die spiritually.

KARMA IN THE LATER VEDANTA.

BY CHARLES JOHNSTON, M.R.A.S.

To the sages whose teaching is recorded in the Upanishads, Karma meant the whole sum of moral energies—as well the spiritual and divine forces which make for freedom and real life as the emotional and passionate longings which make for bondage and continued subjection to earthly life. When the Brahmans, feeling the futility of their scheme of being, came to sit at the feet of the Rajput sages, they brought with them this ritual conception of Karma, which was at once confronted with the moral and spiritual conception of the kingly seers, their teachers and masters in wisdom. The royal sages showed once for all that real life has to do with inward forces and powers, not with outward acts; and they are unsparing in their condemnation of “the way of sacrifices and gifts,” declaring finally that it offers no hope of real life and freedom—of spiritual reality, faith in which is hidden in the heart of every man.

But the belief of the Brahmans represented a vast priestly system, which penetrated the whole life of the populace, and took so large a hold on that life that even to-day all questions, not only of religion but even of property and inheritance, are decided according to the old ritual idea of Karma. Such a system could not easily be extirpated or superseded, since formalism, especially in the sphere of religion, has a tenacious vitality of its own, twining itself round a hundred sentimental affections and memories, and taking hold of human life just at those moments of great joy or grief when impressions are deepest and most lasting. Only a high degree of spiritual enlightenment, and vivid contact with

spiritual reality, can lift the mind above this vast growth of formalism which has woven itself as the garment of spiritual things, and by its material, visible presence has come to be regarded as the reality, not the vesture and symbol.

Hence it was unlikely that the Brahmans, even when coming into contact with the esoteric schools of the Rajputs, should be able to divest themselves of their sacerdotal culture, to stand up simply as men in the presence of the Infinite. And this is evident from the story of King Pravahana, son of Jivala, in which is recorded the first communication of the doctrines of reincarnation and Karma to the Brahmans; for while the old Brahman Uddalaka asks nothing better than to learn wisdom from the Rajput king, his son Shvetaketu, "conceited, vain, and proud," as his father calls him, though convicted of ignorance, yet refuses to learn, and meanly turns his back on the teacher, unwilling even to accompany his father when the old man sets out to seek wisdom.

There must have been many Shvetaketus in ancient India, and we are not surprised when we find Krishna, many generations (perhaps many centuries) later, initiating or at least accepting a doctrine of compromise which practically divided the religion of India into two parts: an esoteric doctrine derived from the old schools of the Rajputs, and an exoteric system continuing the ritual of the Brahmans. Krishna, himself a Kshatriya, clearly declaring the futility of the Brahmanical "sacrifices and gifts," yet counsels the retention of these things, in order "not to shake the faith of the multitude." He, however, lays down one quite definite rule: "All moral and spiritual energies which rise above the personal idea and are referred to the higher Self and the Eternal, make for reality and freedom; while all thoughts and acts referred to the personality, to the isolated, separate self, make for bondage and ignorance, whether these acts are called religious or not." This rule Krishna repeats again and again, now speaking abstractly of the higher Self and now concretely, as being himself representative of the higher Self

and the Eternal, in order to meet the comprehension of every type of mind, the philosophic as well as the devotional.

But the rule is clear: whatever is done under the dominion of the personal idea makes for bondage and continued earthly, illusory existence; whatever energies are above the personal idea, free from reference to the isolated, separate self, flowing directly from the higher Self, make for reality and freedom. Gradually the custom arose of applying the name of Karma exclusively to the former; so that, in the later Vedanta, Karma means almost wholly those emotions, desires, longings, hopes, fears, intentions, decisions, and actions which are referred to the personal idea—to the self conceived as separate and isolated, the centre of selfishness; or, rather, the sum of moral energies underlying these and accumulating under the law of the conservation of energy.

Now, the whole aim and purpose of the Vedanta are the removal of the personal idea and the substitution of the real man, the higher Self, who is an undivided part of the Eternal and whose energies are infinite and immortal, in perfect harmony with the All. The problem, therefore, arises: When the centre of selfishness is gone, what becomes of the accumulation of energies which were gathered round it? This problem, with its solution, we shall state in the words of a tract attributed to the great teacher Shankara Acharya, which bears the name of "The Awakening to Reality," and which we hope later to translate at length, with an analysis of the native commentaries and such annotation as may seem necessary. The teacher says:

"And thus, through the words of the Vedanta and the instruction of a true master, those among all beings in whom have arisen the full intuition and knowledge of oneness with the Eternal, are free even in life.

"Who, then, is free even in life? Just as there was a firm conviction that 'I am the body; I am a human being; I am a priest; I am a serf;' so he who has the firm conviction that 'I am not a priest, nor a serf, nor a man, but in my own nature pure Being, Consciousness, Bliss; in my own nature shining Light, the Inner Spirit and Ruler of all, the Spirit of Wisdom,' knowing this truth by direct knowledge, face to face, is free

even in life. By this direct knowledge that 'I am the Eternal,' he is set free from all the bondage of Karma.

"The three kinds of Karma may be classified as future Karma, accumulated Karma, and Karma entered upon.

"After wisdom and illumination have been reached, whatever Karma is done, whether good or bad, by the bodily personality of the sage—this is called future Karma. Whatever Karma has been generated, as the seed of myriads of births, previously amassed and remaining unexhausted, is to be known as accumulated Karma. Whatever Karma is the bringer of happiness and sorrow after entering this body, here in this world, is Karma entered upon. It is exhausted by enjoyment and suffering."

The idea of the conservation of moral energies is herein clearly developed. From myriads of past births all kinds of moral tendencies and forces are stored up, the storehouse being the causal body, the immortal vesture of the higher Self. This accumulation of energies makes the sum of gain which the higher Self has won from unnumbered embodied lives, as well as the sum of its debts—perfections yet unacquired, deficiencies of power and knowledge, the results of tentative advances of one or another path of life which led to failure, or obligations to other selves: imperfections in harmony, the whole spiritual possessions and obligations of that individual self.

From this total, the higher Self sets apart a certain group of ends to be gained and debts to be paid, for each individual life—each bodily personality or incarnation. This group of energies is the "Karma entered upon" for that particular life. For the personality, these energies wear the aspect of pains and pleasures; for the higher Self, they bear the aspect of ends to be gained, of imperfect harmonies to be restored. The self-attribution of the personal self, which turns the divine forces to its own ends of pain or pleasure, and thinks the universe was created for it alone, is the greatest disharmony of all, the cause of endless suffering and bondage. It is a sickness that can only be cured by illumination, led up to by unvarying experience of the futility of personal life, with its selfishness and sensuality. Then the man rises above personal ends; the centre of selfishness is dissolved; he is born again.

For him there is no longer any happiness or sorrow, pain or pleasure—no longer any personal end to be gained, or personal victory to be won; there are only divine ends and universal goals—energies which are immortal and impersonal, following wholly the purposes of the Eternal. The knot of the heart is untied; the tendencies and energies bound to that centre of selfishness have reached perfect harmony and balance; they are cancelled for that personality, which is no longer a personality but an undivided part of the Eternal; they go their way in divine channels, working only to universal ends. So the teacher says:

“Accumulated Karma comes to an end through the knowledge—the very self of firm conviction—that ‘I am the Eternal.’ Future Karma also comes to an end, for future Karma adheres not to him who has reached wisdom, like water on a lotus-leaf.”

To him who has reached illumination, who has become the Eternal, accumulated Karma has ceased to have any meaning or individual relation, otherwise than as the will and power of the Eternal, which he now knows himself to be. Neither has Karma entered upon any meaning for him, as a determinant of this or future births; for, if he is born again, it will be under a higher law, by direct divine will, not through the seeds of downward, earth-seeking desires. Thus the sage becomes free from Karma. Only one question remains. It is answered thus:

“Now they who fitly recognize, love, and honor the sage—to them goes the future good Karma of the sage. But they who blame and hate the sage and seek to injure him—to them goes all the future bad Karma; whatever is done unseemly or faulty goes to them.”

One illustration of this inheritance from the sages, free even in life, is found in every work of genius and perfect art; for genius is simply this: the pure, divine energy of the higher Self, working directly, untrammelled by the personality. And all the highest works of genius, whether in art or religion, have a splendid impersonal quality, which makes them avail-

able for all mankind, not for an age but for all time. But “poetry is the power of imparting essence to him who is capable of receiving essence,” not to others; hence it is those who “fitly recognize, love, and honor” genius who share its inheritance; and if this be true of the works of genius already stilled and embodied in forms, much more is it true of those present works and powers which are even now flowing from the living spirits of the sages, free even in life, or risen above life. Only those souls that are in harmony with them can inherit their power. “There is no teaching,” as Emerson says, “until the pupil is in the mind of the master.” It is true, not only of the bards but of the sages, that—

“ They have left their souls on earth;
They have souls in heaven, too—
Double-lived in regions new.”

TYRANNY OF INTELLECTUAL SHREWDNESS.

BY REUBEN BRIGGS DAVENPORT.

(Concluded.)

In the purest form of monarchical government—more characteristic of so-called semi-barbarous countries than of so-called civilized nations—the mass of the population have fared more nearly alike in respect of their civic situation than in the earlier types of the mixed monarchical form. The oldest social organization, the patriarchal, was the most absolute of all, because the power of the ruler was least limited; and the subjects, the majority of the family, lived under nearly equal individual conditions. The absolute monarchies of the East were patterned after, or rather were evolved from, this natural system. In these governments, as with the Medes and Persians, the Egyptians, etc., there was hardly any aristocracy—none in the hereditary sense—outside of the dynastic family.

This existence of civic society under absolute monarchy, on a plane of greater equality as regards the mass of the population, is accounted for by the fact that the art of supporting personal sovereignty by political means was as yet in the very crudest phase of development. The almost absolute dependence of the unlimited monarchy upon physical force was the cause of the extreme suddenness and the astonishing facility with which many of the ancient rulers were overturned. The introduction of complexity into the primitive government was, as the common intelligence developed, the unavoidable consequence of military conquest, necessitating rewards to those who gave most valiant and valuable aid to the chief;

also sub-governments to preserve and administer power that had been arbitrarily gained. The military aristocracy developed, by natural sequence, the political aristocracy.

The growth of policy as an element of control still further complicated the constitution of government. To this was mainly due the erection of graded hereditary aristocracies as props of monarchy. They also proved to be checks upon it, but never, except incidentally, in favor of the masses. Each aristocrat aimed to be a monarch himself, and in the height of feudal dominance made the oppression of the people more intense. Many graded masters were worse than one absolute one, because their power of protection was as much less as their power of oppression was greater. Later, the aristocrats, when forced into overt resistance against centralized power, adopted and established measures and limitations which the people ultimately used for their own benefit, when, in turn, the monarchical policy abased the overgrown aristocracy and supported the masses against it.

But in the ancient absolute monarchy, while there was no permanent aristocracy, there were ever-changing classes of dependents upon the good-will or favoritism of the sovereign. Excessive wealth was almost wholly in his gift, and the important means of commercial, industrial, or speculative profit were monopolized in the name of the Crown, or State. Great fortunes grew out of his favor, but the political power with which they may have been joined was not of the kind which perpetuates itself. It is true that certain families continued for a long time to enjoy a vast influence in the affairs of a nation, just as some old families did in republican and imperial Rome, and as they bid fair to do in republican America. But that was directly due in the first instance to their strong intellectual character, and in the second to their venal and expert use of riches, or the clever mastery, for their own purposes, of the military forces of the State. As monarchy developed from simple to complex forms, the relation was reversed, and the greatest instrument for the attainment and retention of

individual political power gradually became the possession of great wealth, directed in its use by the shrewder intellect. The employment of political power for increasing wealth, of course, continued, and became a more and more pronounced tendency, so long as the common intelligence of the people remained so dull or inert that it prompted no general movement against it.

Thus undue political power and undue political wealth became essential allies. Through all the forms of political change that have marked the vacillating progress of civil liberty, this fact has remained without material abatement. The intellectual perversion which has enabled individuals, or cliques and classes of individuals, to establish undue political dominance has also had the result of placing wealth to a preponderating degree in the hands of those who either constituted the controlling class or who were more or less dependent upon it. Under the mixed sovereignty (a term including not only the feudal and the constitutional monarchy, but also the modified republic), the possessors of great fortunes are more numerous—and the victims of poverty yet more numerous—than under the simple sovereignty. The reason for this is that a greater number of covetous ambitions are administered to, always at the expense of the vast multitude, who have in any event but little to spare. Though it may be said that the prosperous middle class were in times of arbitrary oppression more eagerly despoiled than the miserable peasants, yet the despoiling of the former had its effect upon the latter, because, by means equally though perhaps not so obviously unjust, the middle class, when plucked by those above in the social scale, almost always endeavored to recoup their losses by extracting goods or money from the peasantry.

The tendency of political inequality is, as a natural corollary, always strongly to encourage industrial and commercial inequality, since by that it lives and thrives. The evil extends downward. Sympathy, knowledge, and policy prevent the

political favorites from practically opposing in a general way the narrow governmental principle which in its particular application builds up or augments their own fortunes. The result is inevitably the growth of a multitude of unjust privileges, such as monopolies, discrimination in taxation, and excessive land-ownership. Public powers and valuable opportunities, created by the people as a whole, are used by private corporations without due compensation, and often in an oppressive manner. Mineral deposits, which should be exploited for the direct benefit of all, are tied up in a few hands. The spoils of political office are divided among a few who make the pursuit of appointments in the public service a business to which they devote the most sordid faculties of the human mind. The judicial branch of the government is abused to the satisfying of personal, political, or merely mercenary preferences in the awarding of sub-employments, such as those of receivers, referees, and masters in chancery. And a corrupt police is tolerated because a large percentage of its foul plunder is paid into the treasury from which the political expenses of a great party are defrayed.

Whether the system be a confessedly graded aristocracy, a plutocracy, or an oligarchy disguised, it best sustains itself by the greed and insensate competition of the middle classes. It was so when the means of the comparatively rich among the middle classes were taken from them by sheer force. It is so now, when they are so largely levied upon by the unequal distribution of the burdens of the political and economic system. Those whose greatest interest is to sustain that system always take care that they do not themselves contribute proportionately. Political and social inequality, then, having sprung from the same root, though one is usually maintained by the direct and the other by the indirect employment of force, support each other. The feudal system, which multiplied the number of masters, also encouraged the acquirement of wealth by all illegitimate means, especially by the oppression of the weak. At that time the plunderers

of the people could not usually effect their ends without the use of direct force as an instrument, because the furtive intellectual qualities were not so well cultivated.

The feudal aristocracy furnished an important stage of the growth of the political idea in the monarchical form of government. It developed at length as a crude system of counterpoise in the State, without, however, recognizing the people as of sufficient initiative capacity or force to make it worth while to give them any place except that of the useful oppressed. The early object of the system, in fact, was as much to keep them down as to prevent the nobles, by pitting them against one another, from rising too far. The contempt in which the intelligence of the masses was held strongly illustrates the fact that tyranny is more dependent upon intellectual than upon physical force. And how much better, even, than the feudal does the sacerdotal system built up during the Middle Ages illustrate it ! Beneficial as the Church unquestionably was in fostering knowledge and ideas of individual liberty to a certain extent, it must be admitted that its sway over mankind began by a hold upon the moral part of the human composition; and by this influence, the cunning adaptation of already existent superstitions, and the use of coadjutory physical force, was developed one of the most complete (because refined) despotisms the world has known.

Both feudalism and the Church cultivated the common intelligence so long and so far as it did not interfere with their material interests. Both tried to monopolize for their own uses or policy the possessors of superior intelligence, or to divert it into certain channels which were safe or useful for them. The fate of those who did not consent to the enslavement of their minds as well as their bodies was not, as a rule, enviable. The cheapest way to enslave the body, after all, was to control the mind, though not all the so-called great rulers recognized this fact; and the cheapest warfare was the intellectual, i.e., the warfare which employed subservient minds to delude, deceive, browbeat, or cajole the ignorant.

As soon as settled sovereignties became a fact, the bard of the times of political freedom degenerated into the court poet or court jester, the historian into the royal librarian, the essayist into the royal secretary, the philosopher into the royal tutor, and the priest of honest impulse into the court chaplain. Patronage and subsidy were used to corrupt the possessors of unusual intellectual force whose activity the ruling powers had reason to fear. Every available method was used to furnish incentive and aid to the more talented or astute, and to oppress the less astute, by pushing their intellectual advantage to the utmost, i.e., as far as the existing social system and political laws would permit.

In proportion, however, as the monarchy depended upon the aid of keen and practised intelligence to keep the mass of the people in their abased condition, and in proportion as the means employed to that end became visible, the intellect was stimulated to much greater development and self-reliance, and it speedily reached the point where it was no longer wholly controllable. As the texture of society becomes more closely knit, the battle for social freedom must, in the nature of things, be more dependent upon intellectual force. The keenest arts and discipline of despotism are not equal to the task of permanently shaping or limiting the intellect. The abler subjects, though in body the meek slaves of the monarchs, began early to assert their moral independence. There are isolated examples of this species of exalted heroism scattered throughout the history of almost every country, from Daniel the prophet, Socrates, John the Baptist, and Seneca, to Dante, Latimer, Savonarola, and Galileo.

The really critical struggles for freedom and advancement thus came to be between the representatives of radical justice and those of arbitrary power. However disguised these struggles may be, they have never entirely ceased. They still furnish the impulse of the undercurrents of society tending toward ultimate improvement. But the reverence for intellectual force, in the ages when it was the only ally of

freedom and social elevation that could not be suppressed, became of exaggerated intensity. During the Middle Ages, intelligence was so completely identified with the cause of personal liberty that it became a kind of popular cult, more or less imbued with superstitious and religious notions. The rebirth, in a general sense, of arts, letters, and philosophy, stimulated the people to a still greater reverence. From the period when the political renaissance began to be manifest as the natural successor of that of arts and letters, this feeling was profoundly seated in the minds of the majority of civilized men, who possessed an innate love of reason and a belief in the higher destiny of the race. The devotion of these men in the worship of supposed entities of purely intellectual creation is touching in many instances, because they so often believed that it heralded their deliverance. Political oppression largely explains the fervor with which they threw themselves into religious beliefs and into all manner of necromantic delusions and philosophic misleadings. Groping, as it were, for the light, every false and fickle flame kindled their imagination and tended dangerously to intoxicate their ignorant minds. Truth was slowly evolved in the midst of the growth and succession of a myriad of errors. From the beginning of the renaissance to the French Revolution, the state of intellectual Europe may be characterized as that of fermentation. The pure elements of philosophic truth—once before winnowed, in a measure, from the mass of error, superstition, and speculation in the Græco-Roman period—began again to segregate themselves. The process of dissolution was greatly accelerated in the Voltairian epoch, and the intoxication of mankind with the spirit of political and philosophic independence thus became most potent of innovation.

The brilliant intellectual activity of the eighteenth century carried this reverence for intellectual force to the zenith of enthusiastic faith. Absolutism was welcomed as an infallible guide, and in politics it was responsible for the ex-

tremes that characterized the French Revolution. After the intoxication of that tumultuous pursuit of an impossible ideal, there were strenuous efforts to reach it by a cold, theoretical system. The first framework of government built for the French republic, devised by the Abbé Sièyes, was perhaps the best possible illustration of the impracticability of applying absolute ideas to concrete things in a universe where all things are relative. The worship of the heroic quickly replaced the experimental toleration of absolute theory. But it was more than the heroism of concrete force, like that of Hercules and Alexander, that enchained the admiration of the French and fascinated their better reason: it was the heroism of both physical courage and intellectual force.

Napoleon combined these qualities in a degree that was never equalled, probably, in any man whom fortune so greatly favored. Mere brute bravery or overwhelming force had no special charm for the French. The empire followed naturally from their admiration of the genius and mental audacity of the First Consul; and by submitting to the empire they licensed a continuation of social inequality, not so great by many degrees as that of the system which they overthrew, but the cause of growing misery and dangerous discontent in the present time.

With qualifications due only to differences of primal conditions, the same scope has been given to continued (though abated and modified) social inequality in every country where political revolution has occurred. Hero-worship has turned more and more, it would seem, from purely physical and moral qualities to the more practical class of mental qualities; and it is gauged, unfortunately, by the vastness, brilliancy, and otherwise impressive character of the result, without a proportional scrutiny or judgment of the method, manner, or circumstances of their employment. It is to be feared that this sordid lowering of the general ideal of civilized peoples, as to political and social conduct, will retard the practical

realization of the higher projects of liberty formed by more sane thinkers.

The command of physical force by overstrained or irresponsible intellectual force is, then, the principle of modern oppression. The idea seems to have gained unconscious acceptance that rightful intelligence should gain its ends by any necessary employment of force, while wrongful intelligence (intellect), which is dependent for the effecting of its objects upon direct force, is to be hated and opposed; but wrongful intelligence, which succeeds in effecting its purpose without the agency of direct force and without the recognizable use of violence in the evasion of laws or otherwise, is admired rather than despised, applauded rather than reprobated, and indeed is almost thanked because it compasses injustice by peaceful rather than by violent means. In other words, the pure effect of mind upon mind, for any object aside from the legally defined category of crime or fraud, is tolerable, permissible, legitimate, even admirable, when exercised on a sufficiently magnificent scale to appeal strongly to the imagination. Roughly speaking, the intellect is to have unlimited license to do what it will in taking advantage of the imperfections and fallacies of law, by the direct effect of mind upon mind or by the indirect use of force, so long as felonious deception is not employed.

The insidious growth of this unavowed idea, this negative sanction of wrong, leaving a way open to the tyranny of intellect, has obtained a stronger grasp upon the daily life of mankind as the world advances and depends more and more upon the intellect for the achievement of material results. Physical tyranny, in the days when crude force was almost the only agent of human operations, was sufficiently oppressive. But it was simple, concrete, easy to put one's finger on, even though the finger and often the head were amputated in consequence of that temerity. The effects of the cult of the intellect on modern life, as its needs, resources, and sensibilities are much more complex, are correspondingly more subtle,

penetrating, and far-reaching. To the indirect physical effects of this tyranny are added the intellectual malaise of beings who suffer from an intangible domination, realizing its oppression yet unable to shake it off, because they fail as yet fully to understand its causes, and hence the means whereby their deliverance may be effected.

Social economy has never adjusted itself in any country to the true social philosophy. That adjustment will be made, but how and when are questions that stand unanswered. The final revolution of social conditions, however, toward that end can hardly be much longer deferred. But, even after it shall have begun its ultimate stage, the end may yet be distant. Perhaps the future politico-social state should be wrought out slowly; yet the time is even now ripe for ameliorations that will advance toward a broader economic justice. These must soon come, or there will be dangerous disturbances to force them. Truth alone, if firmly adhered to, can defeat every weapon of cunning, and, let us hope, may obviate the need of physical war. The cult of truth, so much higher, nobler, and wiser, will forever replace its high priest the intellect. With that enthusiasm calmly glowing in their hearts, the peoples of the earth are secure of their future freedom. Let them never forget the saying of that most human, most modest, and most reasonable of poets:

“ He is the freeman whom the truth makes free,
And all are slaves beside ! ”

THE UNITY OF SELF AND STATE.

BY MRS. MYRON REED.

The spiritual nature of man lays upon him two commands: first, to know himself; secondly, "to be" the Self he knows, through conscious identity with its eternal, unchanging nature. Progress from cognition to realization is through an ever-increasing consciousness, not of Self alone, but also of its environment as State. Self and State are inseparable; one cannot be completely comprehended without knowledge of the other, for they exist in eternal unity as the Divine Idea of Existence. This unity is the spring of every action.

Let us consider the progress of man's thought. When Self and State are apprehended in consciousness, man is spiritually moved to make the conditions he has perceived objective to himself. By the use of the highest powers at his command, he would reform the State as it exists to thought and sense. However, the existing State cannot be so reformed; it cannot be conformed to "the pattern seen in the mount," for the Idea as conceived and brought forth in the human mind is rather a diversity of ideals incapable of being reconciled in the outward.

The bitterness of disappointment is increased to man by his knowledge that the State of ideal conditions is a representation of State as spiritually perceived; and by his consequent belief that the kingdom of heaven upon earth is delayed by reason of wilful blindness on the part of the people. Successive world-failures force back the outgoing activities of thought, while Truth—through whose illumination perception is possible—is continually drawing the thought of man toward realization of Itself. Under the influence of this out-

ward forcing and inward drawing, thought turns itself more persistently to the interior life, taking refuge in conditions that are spiritually perceived.

The eye that is single receives new illumination in which man knows that the personal self brought into union with ideal surroundings is not a representation of the divine idea; but this union is the unity of Self and State as man has conceived it. He also knows that the highest spiritual attainment of the personal self cannot effect an entrance to State, which, as Idea, is substantial, existing only for its own sake. The Way that is seen is the way of identity with the Self that is not personal, and which can be defined only by negation: Self, whose being is the Absolute.

Divine Idea unfolds itself in three stages in the consciousness of man: (1) Universal Being—the kingdom of the Father; (2) Manifestation—the kingdom of the Son; and (3) The return from manifestation, followed by the reconciling of personal self and ideal State in Idea—the kingdom of heaven. The return from manifestation to the Unmanifest is by the way of renunciation. The sacrifice demanded is not one of material good or mortal desire, but a sacrifice of the ideal as such. As the strength and holding power of the ideal are in Divine Idea, this progress resolves itself into a conflict of Spirit with the spiritual, and man is sorely tried till the divine purpose is accomplished within him.

The Self is not conditioned; therefore, it has no attributes. That negative qualities are not to be attributed is easily understood, but there is also an absence of positive qualities, for the Self is not benevolent, nor just, nor wise. The Self "is"; only Being can be predicated.

The State may not be considered as the reward of spiritual aspiration and effort, for the State is the eternal realization of Self; and Idea—in its innermost reality—is the Absolute, or All. When identity is established with Self, it is established with Idea. In the light of this realization, State appears in consciousness as a distinct entity, i.e., as objective Spirit, the

eternal complement of Self—subjective Spirit—in the unity of Idea.

When Idea is perceived as the Self, it is a refuge “where the wicked cease to trouble and the weary are at rest.” When Idea is realized as the unity of Self and State, there is no wickedness to trouble and no weariness to call for rest. It cannot be too strongly emphasized that the kingdom of heaven on earth is not the result of spiritual activity. “If any man shall say, Lo, it is here ! or, Lo, it is there ! believe it not.” The kingdom of heaven is as the light which cometh out of the east and shineth even unto the west, increasing in intensity—unhelped, unhindered—to its consummation in the perfect day.

In the time of Israel’s distress, when compassed about by armies, she was assured by her prophet of a deliverance without activity on her part; but Israel was to watch for this deliverance, as those who through a troubled night watch for the morning. In the words of the Hebrew prophet: “When the ensign is lifted up, see ye ! When the trumpet is blown, hear ye !” The ensign bears the characters which form the unspeakable Name. The Divine Name cannot be spoken; for the divine nature, having no qualities, cannot be conceived. The ensign is “lifted up” when State appears in consciousness in the complete realization of Divine Idea. When the “trumpet” sounds, to the ear of spiritual understanding, the walls of defence and separation fall, and thought enters into conscious possession of its own eternal conditions.

The Apostle John speaks with assurance of these conditions when, from a high mountain in the land of his banishment, he sees the New Jerusalem coming down out of heaven from God. It was written by Lao-Tsze, the Chinese philosopher, 600 B.C.:

“Act non-action. When one who wishes to take this world in hand tries to make it according to his wishes, I perceive that he will never have done. The spiritual vessels of this world cannot be made. By non-action there is nothing that cannot be done. One might undertake the governments of

the world without taking any trouble. The greatest fulness is emptiness. The root of the moving is the still."

While identity with Self is being established in consciousness, the thought of man is constrained and empty. Without, reminders of failure present themselves; within, the ideal persistently lingers—the ideal that cannot be made actual and that must be as persistently renounced.

With complete realization of Idea in the appearance of State, fulness and freedom dawn upon the night of man's emptiness and restraint, and "Spirit itself forms itself to concrete reality" in the objective—as the kingdom of heaven on earth; the truth of all ideals; the substance of manifestation.

THE ORIOLE'S SONG.

BY A. F. REDDIE.

As I stand in the shade of this great greenwood tree, this giant beech, leaning against its hardened old bole, on the green and mossy north side, and listen to the oriole singing above my head, many sweet though sad thoughts come over me, filling my memory and patching up the little interstices that time and tide have made in trying to weaken the foundation of thought. I look up; the clear, thrilling notes ascend heavenward, aye, and come to earth—to me. What good thing does not come to earth? Heaven is peopled with earth-children.

Ah, that song! I look back—inward—and try to remember the most important of the many times I have heard it. It seems so very long ago! And I am—but never mind that. I am just a girl. A girl? A woman, I mean; but now I am looking back to the time when I was a girl.

The oriole's song—merry, rippling, plaintive notes! They say Lord Calvert heard you sing, little bird, when first he set foot on this shore. That is certainly past; yet my story seems still more remote. History, we read, is only as old as from now back to the time we first heard of it.

Let me see; it was beneath this very beech, I think, they say it happened. Our mothers were seated here, and we played about—my love and I. We were babies then. He picked a violet—most likely the ancestor of one of these now blooming at my feet—and handed it to me as he patted me on the cheek and kissed me. And then (my mother said) I caressed my cheek with my hand to rub that baby-kiss

away; and she vowed I blushed! But I loved him then. I love him now, and always will; but until a miracle is performed I cannot behold his face again—for he is dead, shot by a Yankee bullet.

Ah me! My heart is heavy, and my brain reels with memory of the past. Yet I must go on with the life I had begun with him, just as if he were here; for so he would have it, I know. He would not have me idly grieve and mourn his loss. But is it loss? I feel he is too near to me to be lost. Only a thin, frail wall partitions us from each other; and one might break it down at will, only that would never do.

I am a poor philosopher and but a weak rhetorician, but I can say what I mean—can I not, sweet oriole, or hang-nest, or Baltimore robin, or fire-bird, as they say the primitive folk in this land called you in their wonderful nature-language? What a help you have been to me, little bird; for you have brought up to me the very sweetest, tenderest, daintiest parts of my life! You always come in the spring-time, too, with your love-song—just as he came in the spring-time and sang his love-song. And oh, how sweet and strong and tender it sounded! What heavenly music to a loving, hoping, trusting girl!

But that is past now; and this morning I saw a gray hair, and—I let it stay.

What a pretty song! “Hello! Hello! Hello! Cheery! Cheery! Cheery! Cheer up! Cheer up! Cheer up!” Ah, that’s advice. It seems sometimes as if Cecil’s soul were reincarnated in you, little bird; and I do not think it wrong to think so, or to say so—to you. Each year you come without fail, as you—or perhaps your father or grandfather—have come ever since the war. It was beneath this very tree that Cecil Calvert, lineal descendant of Lord Baltimore, first told me of his love, as he pressed me to his breast in a strong, manly clasp. I had known of his love for months, even years; but he had never told me of it before. Even then it was hardly necessary, for just as naturally, little bird, as your coy and

sober mate responds to the caress of your sweet song, when I knew the time had come I surrendered my love willingly to his.

That was just at the war's beginning. We had not intended to be married for a year, but when men were needed to defend our homes I told him to be among the first—and he went. But we were married first. Yes, I married him here—right beneath this giant beech, while you, little bird, sang your cheerful song above our heads. His horse was pawing the earth just yonder, and his men were on the ground beside theirs, with their hats in their hands. The ceremony over, he stooped and kissed me—oh, so tenderly!—and then I buckled on his sword, as the ladies of old begirt their knights. Taking a rose from my hair, I fastened it in his coat, and, while I tremblingly held the stirrup, he mounted his beautiful bay. And oh, what a cheer—three times three—arose from those lusty southern throats, his comrades and men!

I hear your song, little oriole.

I never saw Cecil again. But one day, while I sat beneath this beech, a ragged and torn soldier came and told me of his death. Ah, yes, you sing now, sweet bird; but you were not here to cheer me up then. It was dull November. Still, I do not grudge you your happy time, in sunshine all the year. God grant that the birds, at least, should always be warm and happy!

And that is all!

You seem to say, "Not so."

No; it is not all. I have my work—the work that Cecil and I began together. I must go on with that to the end. The end? You and I, O oriole, know what that means. End? That does for the nine hundred and ninety-nine to talk about; but we know better. There is no end.

How many years has it been since my love and I last saw each other? I was a girl then, just eighteen; and to-day, as I said, I found a gray hair! It is time that cannot be counted by years, months, or weeks. Let a woman guess.

“ Hello! Hello! Hello! Cheery! Cheery! Cheery! Cheer up! Cheer up! Cheer up!”

Yes, my pretty little feathery friend, I hear your song—and I heed it!

Oh, dear, here comes your wife, your sober little love! How you bill and coo! She carries a bit of string in her bill, and it excites you terribly. You twitter and dance and strut and—oh, you rogue!—is it on that fork of the tree where you have been standing all the while that you intend to build your pretty, pensile, castle in the air?

And now you begin to work. Ah! yes, *I* once built castles in the air.

My head sinks lower and lower. I am dimly conscious that you stop in your work, and sing your sweet song: “ Hel-lo! Chee-ry! Che-er-up!” Do I dream? What is this vague, gray-brown place or state that I am in? And I am away from myself, looking down on my body, which sank lower and lower until, with a final, weary sigh, it stretched itself on the soft green moss where the sweet violets grow, its head pillowed on a clump of moss-covered root that protruded through the warm, fallow earth—mother earth, who nourishes all, and kindly wraps her gentle arms around our frail forms when we die. From earth to earth—how beautiful! How simple! Scheme of a Mind Divine!

But here I am; and there, just below me, my earthly self is sleeping. And I see, far away, a handsome man leading some of the South's bravest sons in battle. Though covered with dust, and some blood, he wears a withered rose in his coat! Suddenly he reels; he falls from his horse into a ditch, and his men go forward while one or two who saw him fall cry aloud in grief for the loss of their idol.

The battle is finished, and night hangs her pall over the scarlet field. Men and women of mercy and thieves, side by side, strip and rescue the wounded. The dead are buried and the stricken carried away. Two human wolves crouch over the body of the handsome captain who wears the withered

rose in his button-hole. Without a word, but with a look of fiendish cunning, they quietly proceed to strip the poor body, for the clothing is handsome and the linen fine. Afterward he is carried to the dead-trench, and is all but thrown in with the rest when a sister of mercy bids the men to stop. I cannot hear, but I perceive that she says the man they hold is alive. They carry him to the hospital, where he lies for months. When he becomes conscious once more the kind sisters ask him questions; but, alas! the injury has affected his understanding.

Years pass. An office-building in a strange city where the houses are high now meets my gaze. I am attracted to an inclosure where a man is seated at a desk. One or two visitors enter and speak deferentially to him. He is evidently a man to be considered; yet he reminds me of the poor soldier who was nearly buried alive after that frightful battle, even though I cannot see his face. He sits with his head on his hand, wearily looking out of the window, across the rooftops and haze to the clear, southern sky beyond.

His office is very attractive. Beautiful flowers grow at the windows, while palms wave gently in the spring breeze that comes in at the open window.

Presently a tiny bird, a bright bit of orange and black and flame-color, lights furtively on the window-sill. He is plainly not a city bird. He must have lit here from sheer weariness, having flown long and hard—perhaps chased by the flocks of sparrows to take refuge where he could. I can see how his little heart beats. Now he discovers the flowers, and gracefully, flutteringly, daintily lights on a rose-tree full of blossoms. He prunes himself and settles his feathers, opening his bill once or twice and moving his tongue from side to side. Now he sticks his coy head up in the air and a bubble appears on the shiny black throat.

Hark! He is singing!

“Hello! Hello! Hello! Cheery! Cheery! Cheery! Cheer up! Cheer up! Cheer up!”

The gentleman starts to his feet. The bird does not fear him, but continues its sweet song. The man raises his hands on high and brings them down on the desk, on which he drops his head—and weeps.

A knock is heard on the door. The bird flies out of the window and is gone. A grave, physician-looking man enters and goes up to the gentleman, placing his kindly hand on his head. "Thank God, my friend!" he exclaims. The gentleman looks up with streaming eyes. Now I can see his face. It is my own Cecil's!

"Yes, I remember now, Doctor," he says; "I remember everything now. And all through the song of a little stray oriole that flew in at my window. I know who I really am, and where my wife is awaiting me, and I am going to her at once!"

The doctor asks him a few questions, but not too many, and mutters that "it is a strange, a wonderful case."

Another night—but one of kindly splendor, with heaven all starlit. A rush and roar as of a mighty live thing, with one fiery eye, tearing over hill and valley—and then day again, a soft, June day. It was just such a one as I remember before my body slept. A man on horseback! Where? I do not know. I am approaching my body again, and my dream is less distinct; but I can see the horseman dismount. Ah! I am waking, cruelly waking, and in my dream my beloved Cecil is walking over the moss and the violets toward me.

Now I am back again; my body and I are united. But, with one mighty concentration of will-power, I sleep again. Cecil still approaches—older, yes, but handsomer. Oh, how noble and manly he is! I see him less distinctly as he nears me; yet I can discern that he is really there, and can realize that I am waking up and will soon know it is all a dream.

Ah, why could I not dream a minute longer? I am waking, and the oriole is singing to his mate. Already I feel the warm air fanning my cheek. What! Am I dreaming again?

I imagined that he lay down by my side and kissed me. I move; he puts his arm around me and draws me to him—his own dear bride—and kisses me again and again. My eyes open, and I see him and hold him in my arms. It is not a dream. He—my own husband—is here! He was dead and is alive again.

My dream, then, was true. Before he speaks I will tell him about it. “Hush, love!” I put my hand over his lips and tell him my story—my dream; and as I repeat it here on the mossy, violet-sprinkled ground—beneath this great greenwood tree, this giant beech, leaning against its hardened old bole, on the green and mossy north side—the oriole sings his love-song over our heads:

“Hello! Hello! Hello! Cheery! Cheery! Cheery! Cheer up! Cheer up! Cheer up!”

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 INTERESTING LETTER.

PITTSFIELD, Mass., February 14, 1896.

Editor THE METAPHYSICAL MAGAZINE.

Dear Sir—Inclosed you will find a copy of a portion of a letter recently received from a daughter living in Louisiana, a few miles from New Orleans. Having seen in your journal a request for authentic experiences of like nature, I send it herewith to be used at your option. The extract is verbatim excepting the names, which I have changed.

Very truly yours,

February 8, 1896.

DEAR MOTHER :

This is to be a record of something very strange, and adds an-

other proof to those I already have of my being in some way what is called a "sensitive." On Wednesday, when I woke up, I was suddenly seized with a feeling of great anxiety about John's brother Charles, his only remaining relative, whom he supposed to be living in Columbus. I spoke to John [her husband] about it, and urged him to go to New Orleans and try to hear something of his brother. I was very nervous and suffered all day from the worry and mental shock. John said, "I don't know where to find out anything about him, but will try when I go up to the city." "But you ought to go now," I insisted. The next day we were called to the telephone by a friend in New Orleans, who said: "John, did you know that your brother Charles was dead? He died here yesterday morning." John went as soon as possible, and he found the message only too true; it was indeed his brother, whom he supposed to be at the North and whom he had not seen for twelve years. . . . Please remember, mother, that I never saw Charles, and never thought of him until Wednesday.

Your daughter,

* * *

MIND-READING EXTRAORDINARY.

The attention of the Society for Psychological Research has lately been called to cases of thought-reading by young children whose ages would dispose of theories pointing to premeditated trickery. One of the most interesting of these cases was that of a child who, when only five, promised to rival the feats of the most successful mind-readers on record. So noteworthy is his case that numerous foreign doctors and specialists have examined him, devoting reports to the phenomenon. The boy has excellent health, and his parents are entirely free from nervous disorders of any kind. When his mother began to teach him the multiplication table, she found that he could say it as well as she herself, although he had never looked at it before. He gave correct answers to the most complicated problems in mental arithmetic without pause. Some of those who examined him found that he could translate any sentence in English, Spanish, or Greek merely on hearing it spoken, although he had not hitherto studied those languages.

After thorough examination, however, it was found that all of

these feats were due merely to mental telepathy. He generally failed to give the proper answers unless his questioner's mind was fixed upon the same answers before he gave them. It was quite natural that they should do so; hence he unconsciously baffled every one for a long time. He also could repeat equally well anything that his mother happened to be thinking about. It was a very difficult matter to teach him to read. When his mother looked upon the page at the same time, he pronounced the words as they met her eyes, not as he saw them himself. Upon the advice of the doctors the mother has since striven to break him of these mind-reading tendencies for fear that his intellect might become permanently dependent upon hers. From this case it would appear that thought-reading can be innate in some persons and is not necessarily cultivated.

Another case of mind-reading, or rather prophetic vision, on the part of a child is that of an English girl who, on being taken to a strange place or on seeing strange objects, frequently experienced the sensation that she had seen them before. The faculty was noticed by her parents in early childhood and during her attendance at school. Recently, on leaving school, her mother took her to travel in countries which she had never visited before and with which she was in no way directly familiar. One day, while staying at a resort on the lake of Thourne, they heard that by climbing a certain hill previously unknown to them they might enjoy a beautiful view of the surrounding landscape. The walk to the hill-top was by way of a narrow path. During the entire ascent the young lady was struck with her apparent familiarity with every tree or other object passed. Finally she became so positive that she had been there before that she told her mother, as a means of proof, that on reaching the top they would pass a tree bearing an odd notice printed on a sheet of tin. On reaching the place specified both the tree and notice were found exactly as described. In addition to full testimony from the young lady herself, the society has that of her mother, who corroborates it in every detail. This case appears to be an excellent one for theosophists to use as evidence that persons' souls have previously inhabited the earth in different bodies, sometimes those of the lower animals.

—*Washington Star.*

THE PSYCHIC CLUB.

BY G. S. HOWARD, A.M., M.D.

(Seventh Paper: Gordon's Story.)

"At the close of the college term," said Gordon, "my cousin and I decided to take a trip through the United States. We first went to Washington, taking a look at the wonders of the Medical Museum, the Smithsonian Institute, the Capitol, and other points of interest. We stopped over in New York for a couple of weeks, sight-seeing and looking up the few friends who were living there. My story really begins in that city.

"One evening a friend invited us to accompany him to a lecture to be given in the private parlor of a gentleman in Harlem. We went, and upon arriving at the house found quite a number of the invited guests already assembled. The spacious house was provided, like many of its kind, with large double parlors. The folding doors between them having been thrown back, an excellent auditorium was provided. These rooms, though perfectly furnished, were not elaborate, and the carpet was of a peculiar soft color which absorbed the brilliant light that fell upon it, doing away with the garishness so common under strong lighting. I particularly noticed this effect on account of its soothing influence upon the eye and the subdued harmony of color thus imparted to the place.

"The rooms filled rapidly until, at 8.30 p. m., the time set for the lecture to begin, I suppose there were between thirty and forty people present. A gentleman arose and announced that the meeting would now come to order for the purpose of hearing Professor Paigelius read his paper, the subject of which was 'The Yogi of Hindostan.' The busy hum of voices at once ceased, whereupon a little, long-haired, sallow, nervous-looking man came forward carrying a roll of typewritten manuscript in his hand. In a hesitating manner he began to read, but the paper did not seem fixed to suit, and he stopped and re-arranged it. Finally he got under way, and in a high-pitched voice he read a long essay, accompanied with many gestures and much posing.

"The substance of the paper was evidently very interesting to most of the hearers, for they gave it close attention; but, as the subject was an entirely new one to me, I did not get into the spirit

of the thing. It is quite possible there was another reason for this in the fact that early in the reading my attention was attracted to a couple of gentlemen seated near me. One of these was a tall, thin person, apparently an Englishman, who seemed to be trying to interest his companion by calling his attention to the various parts of the essay. It was evident that he prized the notice of his friend far more than anything else that might be passing there. Looking at the two, I was convinced that the friend was not an ordinary individual. He was a tall, dark-skinned, handsome man, with large, luminous brown eyes, and a full beard worn in the Oriental style. His hair was a fine steel gray in color, with a marked military cut like that adopted by our officers in the Indian service. I noticed this particularly because it was so abundant, covering his massive head in a way seldom seen nowadays. He was dressed entirely in black, with nothing to break the sober shade except a plain gold watch-chain across his vest and the immaculate whiteness of his linen; but with all the nagging of his companion nothing could divert his attention from the reading until it was finished.

“In reply to a query as to what he thought of it as a matter of philosophy, he answered, in a voice having a low, sweet carrying power which few possess:

“Oh, it is some of the American school of theosophy, and it is all well enough until one knows something better. You know the adage, “Where ignorance is bliss it is folly to be wise,” and this sort of thing suits people who have no idea of what they talk about so glibly.’

“The chairman made a few remarks upon the very learned essay we had just heard, and invited the company generally to make any observations or ask any questions they might desire. Then began a general discussion of subjects, it seemed to me, ranging all the way from reincarnation to the philosophy of dreams. This sort of talk ran on for about half an hour, when the gentleman I spoke of—the Londoner—arose and made some caustic remarks upon two or three points in the paper just read. One was that, while the idea of our being able to talk with and receive visits from the Mahatmas was no doubt a very pleasant and exalted one, yet he failed to see any marked superiority manifested by the favored ones; and the only result, so far as he had been able to discover, was to get them to advance a lot of impractical nonsense. While he did not dispute the existence of these mys-

terious beings, he failed to see any good they were doing, and referred to his friend for confirmation of his opinions.

“ This at once raised a storm, and a dozen voices were heard in angry protest. My friend in black appeared to be enjoying the scene immensely, but he said nothing. At last the squall blew itself out, and a general desire became manifest to hear what he had to say. After being strongly urged by the chairman, who seemed to know him by reputation, he arose, and going over to the circular table beside which the reader had stood, he began his speech amidst the most profound silence. With a graceful bow, he said:

“ ‘ I did not anticipate making any remarks here to-night, at least such was not my desire. I simply came at the invitation of our host that was kindly extended to me through the medium of my friend, Mr. T——. I am, therefore, a stranger among you, not even having the pleasure of a single acquaintance except the gentleman who is voucher for my respectability, although I observe that several of my countrymen are present. And I fear that anything like an attempt to assume so important a part as to address this very cultured audience with opinions of my own would be unjustifiable arrogance.’

“ As he paused for a moment, the chairman, seconded by many voices, hastened to assure him that such was not the case, and they would be delighted to hear him; then he resumed:

“ ‘ I must premise my remarks by saying that it has been my privilege to live in the East and to see somewhat of these strange people of whom the gentleman has been reading. It has also been my privilege to learn something of their philosophy; but I cannot attempt to explain their peculiar tenets even if I wished. Neither would I if I could, because their doctrine, or philosophy, if you prefer the word, is not of so ephemeral a character as to be disposed of in an evening’s entertainment. These men have been for thousands of years the most attentive of students, keen observers of the phenomena of nature, and diligent inquirers into the laws which govern them. Watching the progress of events, and living simply and naturally, they grew very close to Nature’s heart and felt the thrill of life throbbing through the great complex creation. Seeing creatures spring into existence, run their little race, and die, the form perishing, they began to question if this little panorama were all there was of man. Then they remembered what had been taught by the fathers concerning how things were at the be-

ginning; how the self-existent One had created them out of himself; and that this One was Life. Then they argued that, if he is Life and we are his offspring, we also must be endowed with Life, ending not with the dissolution of the form. They reasoned, moreover, that it must be of great advantage to them that the body should die so that the life, the living creature, might be forever free. Then, when the longing to know the condition of this future existence became sufficiently intense, the wiser ones among them undertook to span the gulf between the living and the dead.

“ ‘ It had been remarked that in sleep men dream. What was a dream? It was the soul, freed from the body’s thrall, wandering forth to mingle with other free souls. What were the conditions necessary to dream? First, absolute quiet; retirement was needful for quiet, so they laid the first foundation-stone of the great fabric which through subsequent ages was completed by their followers and students. Their next observation was that in sickness men’s minds wandered in delirium like those who dream. Weakness of the body induced this condition. They had discovered the second step, and made haste to join the two together. Old men lived on the most sparing diet, to reduce the body to a condition as near death as possible while still retaining life. To get the best effect, they retired to the forest for quiet, where they could continue their experiments undisturbed, while friends brought them food.

“ ‘ Soon these people began to have day-dreams, or visions, as men call them now. These visions took a practical shape; they were able at times to foretell events, to see what others were doing at a distance, and the like. Then was founded what was afterward called the “Mendicant Caste.” Prophets and seers were at once created, and we have before us the fathers of the Hindu Yogi; but they were not what they have since become. They began to attract the attention of younger men who also wished to become prophets, and when the latter had acquired the same powers, the fires of life, though burning low upon the poorly fed altar, were yet strong enough to give an aspiring impulse to their existence, and they began to compare notes and experiences and speculate upon the possibilities of the course upon which they had entered. Carrying their experiments further, they found they could induce these day-dreams at any time, and, what was still more important, they could see with their eyes open.

“ ‘ Then another great discovery was made. They found it

was possible to project the mind at will to any place and be able to take cognizance of things as they existed, and that one mind could be made to understand another without vocal speech. This was a new feature in psychic development, and they made haste to put it in practice. Men in the Vindhya hills could communicate with others in the more sacred haunts of the Himalayas. Finding practically universal freedom in this newly developed mental power, they turned their attention to the relationship which existed between themselves in this new condition and the material surrounding the old; for they wisely argued: "We have not created this condition; it has always existed. It exists for those who have died. We have only rediscovered it by accident a few days sooner than we would have done by necessity. Let us inquire of the disembodied what they know and what influence they have over matter." This was done, and they learned that those whose bodies had perished could only act upon matter to an appreciable degree when acting through other minds that still held to the body. When this was learned a class of people were developed, called "the obsessed ones," and in our day known as "mediums." Soon it was discovered that the communications secured through these individuals were very untrustworthy; that inasmuch as one soul could assume control of the mind of the medium, so could another, and out of the necessity of the case they evolved a system or formula by which they could not only invoke the particular soul desired, but also protect their machinery of control and the controlled souls from interference by other powers—evil genii, and wandering, irresponsible souls. Then were elaborated the formulae of incantation and the charmed circle, and now we have the Magii and their art magic. I cannot explain the situation in any other way, perhaps, as quickly as by giving you an example of the simpler part of this service; and if our host will kindly allow me the use of a clean earthenware plate I will show you what I mean.'

"At once a plain white stoneware plate was procured from the kitchen cupboard. The stranger took it and wiped it first with a dry linen handkerchief and then with a silk one, rubbing it quite briskly with the latter. Putting the plate in full view on the table, he produced from his pocket a small vial of something resembling powdered bismuth, and poured out on the plate a quantity not exceeding twenty grains. Replacing the vial, he requested us to preserve absolute silence; then from his bosom he drew forth what

appeared to be a small bright rod, about ten inches long, of highly polished steel. He now proceeded to walk once round the table, holding the rod in his right hand point downward; then he reversed the position by holding the right hand high above his head, with the rod pointing upward, and began to chant in a low musical tone some words of a language I have never heard anywhere else. Then he stopped and waved the rod in a circle above his head with increasing rapidity, until it seemed to be a piece of flame. The point sparkled and flashed, while light appeared to gather and play around it like electricity on the brush of a dynamo. Suddenly he turned with a sweeping motion and brought the point of the blazing rod down upon the plate. Instantly a vapor began to rise, at first thin and filmy, but gradually deepening in color and increasing in volume. It rose and floated upward, forming into a column, at the same time giving out a sweet and pungent odor which pervaded the room like the perfume of some rare incense gum.

“With swift strokes, like a broadswordsmen at play, he marked out with the rod on this column of vapor the figure of a woman. The parts which he cut off sank back into the figure and helped to fill out the drapery. Faster than I can tell you this outline developed into a young lady of perhaps twenty-two years of age. The features grew in delicacy and beauty, the lips parted as in the act of speaking, the eyes shone and sparkled with a merry light, the hands extended themselves toward our hostess, and we heard clearly and distinctly the one word, ‘Mother.’ The lady thus addressed exclaimed with almost a shriek: ‘Oh! Gladys, my daughter! My daughter!’ and sank back, overcome with her emotions. The stranger paused and waved his hand as if in dismissal, and the figure instantly faded away. Only the column of white vapor hung before us; but this also quickly dissolved, when every trace of the mystery had passed away. Then turning to the guests he said:

“‘Ladies and gentlemen, this is one of the least things which the Yogi do; but you cannot find their formula for it in any book that was ever printed. I hope you are convinced that it is one thing to write learned essays about the teachings of these mysterious folk, but quite another to know what they do and how they do it.’

“Then bowing profoundly to his audience, without another word he left the room and we saw him no more. Inquiries by our host elicited the information from the servant in the hall that the

gentleman had left the house some time before. Now, after this there was apparently no room for the assembled guests to air their opinions. What they might say would sound like so much twaddle in the face of what had occurred. However, there was one slight effort made by the chairman to carry out the programme. He called upon a lady present to read a paper on the subject of 'Thought-transference,' which had been designated as her contribution to the entertainment. She was a beautiful woman, with more than average ability written in every line of her face. She hesitated when first called upon, but, when the invitation was repeated, she rose, evidently laboring under excitement, and, throwing out her hands in a deprecating sort of way, said: 'I cannot! I cannot! We have sat in the presence of a Master—have heard his voice; and mine is silent. I cannot after that.' That ended it; the guests all seemed to feel the same way, and very quietly, as if still laboring under the magic spell, the gathering dispersed.

"Of course you understand that this was something entirely new to my mind; it was far more wonderful than any story of Haroun-al-Raschid. On our way home we talked the matter over, but after all we could not tell whether we had been hypnotized or had seen a juggler, or a mere magician. My friend, who took us up to the house, made a most sensible remark. He said: 'Well, gentlemen, it is so far beyond anything I ever dreamed that I am prepared to accept any name you wish for it; but I think he is the most wonderful man in America to-day. I wonder where a fellow can find him? I would give a great deal to see him again.'"

(To be continued.)

* * *

The last ship Lord Charles Beresford sailed in before coming home was the "Sutlej," a sailing frigate of 3,066 tons. One day in 1866, while in this ship, the nobleman was noticeably moody and depressed—a most unusual thing for him.

"What's up?" asked his messmates, with the joyous flippancy of youth.

"I feel certain there is something wrong at home," was the mournful reply; "either my father or my mother is dead."

And so it was. The Marquis of Waterford (formerly Lord John Beresford) had died the previous night.

—*Strand Magazine, London.*

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.]

A FIELD FOR METAPHYSICS.

It has been said that "a sound mind in a sound body constitutes human happiness." The principle underlying this aphorism is of inestimable value to physicians in their efforts to secure a normal physical condition. Mind is the balance-wheel which governs all activity in a well-regulated human mechanism; it is the motor which actuates, by concentrated energy, the physical organism, and if it be a healthful mind its operations will be consistently hygienic. If, on the contrary, its functions are enfeebled, morbid, or degenerate from any cause whatever, its influence is logically detrimental to the animal magazine in which it is stored.

Healthful physical organisms may absorb disease from diseased thought, and a perfectly sound organic structure of flesh and bones may become decrepit and atrophied under the paralyzing influence of contaminating mental impressions. For example, a man who engages in vigorous exercise, under the impulse of a lusty mental vigor, will enlarge physically, while one who follows

the sedentary habits of a recluse will emaciate in form. These are commonplace extremes which illustrate the point at issue, but they contain between their limits every degree of modification.

A wholesome thought regulation will produce a muscular development well rounded out; a warped or flaccid mentality will tincture the form with similar bias; a vivacious, jocular character of mind imparts to its physical embodiment a brisk, animated movement; a despondent mind robs the flesh of vigor by exhausting the nerve energy upon which salubrious muscular force rests; hope is a tonic well appreciated by medical science; despair is a destroyer, and ambition is a vital energizer. The operations of body and mind are so closely allied that the modern Esculapius is often at a loss to determine cause and effect, and students of psychology discover problems of so intricate a nature that metaphysics is becoming a feature in medical curriculums.

There are periods in every life when special care should control the mental faculties. These are the climacteric changes which occur at comparatively regular intervals, marking crises in growth. If, at these critical seasons, a prudent husbanding of vital energy can be secured by restfulness of mind and body, the benefit will accrue in a stable equipoise which will eventually react upon mental virility in an accession of power. Any deviation from natural laws at such periods is more likely to result in serious derangement of mental faculties than at any other time of life, and metaphysical science reveals the logical reasons for this fact.

Metaphysics is the physician's star of promise, and consistent study of mind qualities and mental operations will so broaden his scope of usefulness and knowledge that a millennial era in medicine will herald the new dispensation.

PAUL AVENEL.

The numerous observations regarding the possibility of inducing anaesthesia during sleep have quite conclusively shown that it is only with the greatest care on the part of an experienced practitioner that such can be accomplished at all, and then only in exceptionally favorable cases with particularly fortunate surroundings. Again, while this condition of things can be sometimes produced with infants and young children, as shown in many cases, it is virtually impossible in the cases of adults.

—*Medical Record.*

SOME ELEMENTARY PROPOSITIONS.

Statements of Fundamental Truth.

1. Man recognizes that all things spring from some source. In accordance with this recognition there must be a source from which all that is has emanated.

2. In the same connection man also recognizes something which he has named causation; and, since the cause is the source, he therefore calls the source of all things the first cause.

3. There was nothing antecedent to this first cause, nor alongside of it; if there had been it would not have been the first cause. Therefore, there was nothing to act with it, nor for it to act upon, nor to act upon it; hence, in part at least, the first cause went into and existed in its immediate effects, being the constituent of them.

4. In their turn, these effects became the causes of other effects, in which they also existed; but this was only the continuance of the first cause over into other effects a little further removed from the beginning.

5. Thus the chain of causation continues and will continue, each cause existing in its consequences or effects, all being only a continuation or different manifestation of the first cause.

6. Therefore the first cause, together with its consequences in which it exists, constitutes the whole, the sum total, or all there is.

7. Creation is causation, and to create is to cause; hence creation and the Creator, otherwise called God, are recognitions which man has of causation and the first cause.

8. Then, since the first cause is all, and God is the first cause, therefore God is all, and there is naught beside him.

Statements of Affirmative Truth.

1. God is, and God is all.

2. God is recognized as possessing power; and, since he is all, his power is all the power there is.

3. God is one, and his power must be one also; therefore, he must be harmonious with himself, and his power must also be harmonious with itself.

4. Then all action is absolutely free.

Negative Deductions.

1. There is no other power but God's power.

2. His power, being one and all and harmonious with itself, does not oppose nor resist itself.

3. Then there is nothing to oppose nor to resist any action, and nothing to be opposed nor to be resisted by any action.

4. Therefore, there is no impediment to any action.

5. Herein is demonstrated the accuracy of the Century Dictionary's definition of power: "In general, such an absence of any restriction or limitation that it depends only upon the inward determination of the subject whether or not it will act." This statement only sets forth the absence of impediment; it does not define the word. But from this it appears that "power is the ability to act," not the ability to resist or to overcome, because there is nothing beside itself; therefore, it is not connected with either resisting or overcoming. Contrasted with the word "power," as above defined, are the words "force" and "strength." In their ordinary signification they are connected with the thought of overcoming, opposing, or resisting something. Without this thought of something to be resisted the occasion for the use of either force or strength would not appear; hence these words and the ideas they represent spring from the erroneous belief that there is something to resist, and they depend upon this error for an appearance of existence: consequently they are wholly erroneous, and, like all error, unreal. In Truth there is neither force nor strength, nor any occasion for the use of either.

6. Herein is the philosophic reason for the precept of Jesus Christ, "Resist not evil;" and this is also the logical demonstration of its accuracy. Because there is nothing to resist, the precept is of universal application and without exception; and with this understanding it becomes clear and its vital importance self-evident.

Practical Application.

1. Our effort, labor, and weariness arise from the sense of resisting something which seems to be in the way and which seems to hinder, impede, or prevent our action in some way.

2. But by the foregoing it is shown that there is nothing to oppose, nor to resist, nor to overcome—that there is no impediment.

3. Therefore, when at our best, we should realize as far as possible the Truth suggested by the preceding, and, making it our own, rejoice in the fulness of the freedom which exists in its spirit. Then, when the sense of depression and weariness seems to op-

press us, we shall be the more ready to recognize the Truth of Being, and thus escape out of the bondage of seeming thralldom into the real freedom. If one has a realizing knowledge of this Truth he is wholly free.

4. Herein is logically demonstrated the accuracy of the great declaration of Jesus Christ: "Ye shall know the Truth, and the Truth shall make you free."

AARON M. CRANE.

A MENTAL SHOCK.

The effects of mental shock in causing permanent bad health of mind are easily inflicted in the period of infancy, early life, and school life, of which let one illustration suffice. A gentleman who for many years was under my observation as a confirmed mental invalid, a strong man in many respects, but utterly irresolute, and in the end of disordered mind altogether, acquired his mental disease from sudden distrust. He had in his childhood an innate dread of deep water, and he had at the same time a tutor for whom he held the warmest affection, coupled with the most absolute trust and confidence. In a thoughtless and unhappy moment this tutor became possessed with the idea that he would break his pupil's dread of deep water by pitching him into a pool where they were accustomed to bathe together, at the deepest part. There was no actual danger, for the depth was really not great, the pool was calm, the boy could swim a little, and in an instant the tutor, a strong and skilful swimmer, was in the water himself rendering succor and support. The lad was brought to shore safely enough, but the mischief to the mind was inflicted beyond repair. The surface of trust was obliterated, and a fixed distrust in the mind of the youth was set up forever. If a skilful physiologist could have discovered the seat of trust in that youth, and could have destroyed it mechanically, he could not have inflicted a more severe injury nor one more determinately lifelong in its effects.

—*Dr. B. W. Richardson, in Longman's Magazine.*

All is wonderful for the poet; all is holy for the saint; all is grand for the hero; all is poor, vile, contemptible, and bad for the base and sordid soul.

—*Amiel.*

PRESENT STATUS OF THE MEDICAL PROFESSION.

The doctors of this era are inflated
 With the morphologic mystery of life,
 And the biologic questions now debated
 Originate most devastating strife.

We can murder or can culture the bacillus,
 We can shoot the micrococci as they fly;
 The germs of typhoid fever cannot kill us,
 With the antiseptic lotions we apply.

Bacteria we know are protoplastic,
 The saprophytes eat carrion like crows,
 While leucocytes with attitude gymnastic
 Assist our wounded surfaces to close.

With laryngoscopic lenses we examine
 Every ulcerated gullet, and we spray
 The i-so-mer-ic pto-maine pro-py-lam-ine,
 Which frightens inflammations all away.

With illuminating lanterns in the stomach,
 We criticise each gastric-working cell,
 While electric dissolution of a hummock,
 In the name of Apostoli we can tell.

If the pulmonary structure be invaded
 By the tubercle-bacillus, then we smile,
 For phagocytes will never thus be raided—
 They're conquerors and cannibals the while.

With Institutes Pasteuric to delight us,
 We smile e'en at hydrophobic pains,
 We select the rabid animal to bite us;
 Then inject the latest culture in our veins.

With objectives and with sunlight well reflected
 We can recognize trichinae in our pork—
 Can sterilize our milk as best directed
 By Arnold, of Rochester, New York.

With the fissure of Rolando now to guide us,
Through cerebral convolutions we can bore—
Can extirpate whatever is inside us,
And complacently can live on as before.

We recommend aseptic generation,
And with antiseptic labors you will see
That with antiseptic babies what a nation
Of effulgent antiseptics we will be !

When these scientific laws are universal,
When the doctors all this knowledge can apply,
Then the subject needs at present no rehearsal,
Mankind upheld by science cannot die.

—*William Tod Helmuth, M.D., in the New York Tribune.*

The absolute and despotic control that the sympathetic nervous system exercises over the physical organization is so perfectly clear and well known to every observer that the recital of the phenomenon in the vast and countless series of its manifestations is unnecessary. We are all practically aware of the fact that digestion is promptly arrested upon the receipt of bad news—the appetite at once disappears; it ceases, and the whole system feels the effect of the depressing impulse, the mental or spiritual wave which lowers the vital thermometer. Fear not only suspends the digestive functions, but arrests the formation of the secretions upon which digestion depends. A sudden fright frequently paralyzes the heart beyond recovery, whereas a pleasant and pleasing message soothes and gently excites the whole glandular system, increases the secretions, aids digestion, and sends a thrill of joy to the sensorium, which diffuses the glad tidings to every nerve fibril in the complex organization.

—*Dr. A. J. Park, Chicago.*

Disease is defined by Dr. Wilkenson as “the selfishness of separate parts enforced against the interest of the whole man. This is met by turning the selfishness upon itself, and causing it to rebel against its own consequences. All but final and mortal diseases can best be treated in this way, and on the bodily side even these may be soothed, and not irritated.”

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

SCIENCE AND METAPHYSICS.

The rapid advance of scientific investigation in the direction of the finer activities of the universe is engaging the serious attention of thinking people throughout the world. Almost every day brings forward some statement from recognized scientists of results obtained by experiment, which have before been considered as entirely outside the realm of physics—therefore impossible. Most of these, however, have been recognized as possible in the general understanding of metaphysical principles, and the predictions frequently made are now being verified by science itself, sometimes almost in the same breath with assertions of impossibility of similar action. On a certain occasion, about twelve years ago, the writer was engaged in conversation with a group of learned sceptics, when the then wonders of the telephone were brought forward as an illustration of powers beyond the common understanding; he ventured the prediction that the time would come when one standing at the receiver (suitably arranged for the purpose) might not only hear and recognize the voice of his friend at the other end of the wire, but also see his face. This brought forth a storm of disapproval and accusations of crankism, etc. This result, however, has long since been produced experimentally and seems likely to be made practical in the near future.

The "New York Herald" of July 26th explains at considerable length the "Telectroscope," invented by Dr. Frank M. Close, of Oakland, Cal. The same announcement also comes from Sweden. In Dr. Close's experiment—

"There are two boxes, connected by a line of wire. One of these boxes is called the receiver and the other the transmitter. In front of the receiver a piece of tourmaline or Iceland spar is placed, and opposite to this is the eye of the person testing the apparatus. In front of the opening of the

transmitter and directed upon some sort of electrical device, the nature of which Dr. Close does not reveal, is placed a lighted candle. Immediately the eye perceives the flame of the candle, although in an adjoining room or a long distance away. For the purposes of the experiment, when the tourmaline of the receiver is removed, though the lighted candle remains at the transmitter, no light is seen.

"The explanation of this phenomenon Dr. Close makes by referring to the transmission of sound by electricity; that is, to the telephone. Exactly what happens when you talk into the transmitter of a telephone and a person at the other end of the line hears your voice is that the sound-waves striking upon the thin disk of the transmitter set up in the electrically charged wire, or, to be a little more scientific, impress upon the electric current flowing through the wire, a series of new vibrations which have the effect, when an apparatus similar to that of the transmitter is thrust into the circuit some distance away, of setting up vibrations in a second disk which exactly reproduce the sound of your voice.

"The relations of light, heat, sound, and electricity are so intimate that it is a comparatively simple thing to convert one into another and then back again. Furthermore, you may substitute one for another. For example, a ray of sunlight will perform exactly the same office as an electric wire in a telephone.

"Professor Graham Bell has built a marvellous instrument by which he can talk, literally, over or through a ray of sunlight. He is able to impress the light-vibration in exactly the same way as the vibrations of an electrical wave are impressed, in the case of the telephone, and then to reproduce the sound at a long distance just as if he had employed a wire. Now a very accurate description of just what happens when you see a given object is that the different parts of the object which you see variously absorb the different rays of light so as to give the object its shading of light and color, and in turn there is set up in the millions upon millions of nerve-cells of your brain a series of sensations which, when put together, give you an idea or mental image of the things seen. In case you see a given object in a mirror the only difference in the operation is that the waves of light have struck upon and been reflected from the non-absorbent glass and thus reach your eye. Now, supposing that the image of an object striking a mirror or something corresponding to a mirror, should be made to set up vibrations in an electric wire, just exactly as a sound-wave striking on the thin disk of the telephone transmitter sets up a series of vibrations, you see that if there were a suitable apparatus at the other end of the wire to reverse the process and reproduce upon a second mirror or screen the vibrations excited at the opposite end, you would be able to see through a wire just as you now talk through it. In other words, it would be possible to transmit sensible images for almost any conceivable distance, for that matter, clear around the earth."

The discovery of the oscillatory power of the cathode ray is constantly prompting experiment in lines not previously considered important; it has done more than all other discoveries to establish confidence in the theories entertained by metaphysicians with regard to the real nature of the universe we inhabit and the power of the external senses. A writer in the "Herald" of the same date says:

"The Roentgen rays continue to occupy public attention and are unquestionably entering into more general use. In saying this it is evident

that I withdraw the hesitation I expressed concerning the services that the new method was destined to render in the domain of medicine and surgery. In opposition to what had first been thought, the photographic eye is not the only agent to be affected by the rays endowed with the property of passing through opaque bodies, as the human eye is also capable of catching them and being impressed by them. The cryptoscope of Salvioni, of Perugia, of which so much was said a short time ago, was one of the most remarkable applications of this discovery. My readers may remember that this instrument is composed of a cardboard tube about eight centimetres long, closed at one end by a piece of black cardboard, with its inner surface covered with fish glue containing sulphide of calcium or double cyanide of platinum and barium, substances that become fluorescent under the action of the Roentgen rays. At the other end is fitted a lens through which the eye perceives distinctly, without any effort of accommodation, the sensitive plate when it becomes fluorescent. By means of the cryptoscope it is easy to perceive even in a lighted room the shape and respective position of metallic bodies placed in boxes of cardboard, wood, or aluminum, or else buried in pieces of meat. As the fluorescent plate of the apparatus is only lighted up in the parts on which the Roentgen rays fall, it gives a black outline of those objects which intercept the radiations.

“One simplification followed another until the cryptoscope was finally replaced by the fluorescent screen, whose construction is based on the same principle as the apparatus of the physicist of Perugia. It is composed of a glass plate, to which is glued a sheet of cardboard half a millimetre thick, in which has been cut a rectangular opening ten centimetres wide by twenty-five long. Over this piece of cardboard is fastened a second piece, and the space remaining between the second piece and the glass plate, which is naturally equal to the thickness of the first piece of cardboard, is filled with a uniform layer of double cyanide of potassium and platinum, or of double cyanide of barium and platinum, finely powdered—substances which, as has been said, become fluorescent under the influence of the Roentgen rays. Such a screen has only to be brought near the cathodic extremity of a Crookes tube, covered with cloth or placed in a cardboard box, for the portion of the screen where the fluorescent substance is present to become immediately lighted up. When a hand is placed between the Crookes tube and the screen an image is at once obtained on the latter of all the parts of the organ opaque for the Roentgen rays; that is to say, of all the bones of the hand.

“Up to the present time the Roentgen rays had only been used in surgical cases in searching for projectiles, foreign bodies, and lines of fracture, but with the fluorescent screen we shall now be able to undertake anatomical and physiological studies and make the diagnosis of internal diseases. The experiments that have been made show that according to the direction given to the light it is possible, by examining the body from top to bottom, to see dark outlines of the oesophagus, hyoid bone, and larynx; the vertical line of the vertebral column, from which branch off narrow horizontal shadows, which are the ribs; the faint and narrow outline of the diaphragm, with the sombre mass of the heart, darker in the centre than at the periphery; the wide and very dark band due to the liver and diaphragm united, the movements of the heart, pulsations of the aorta, and finally the stomach, whose outlines can be easily distinguished after being dilated by giving an effervescent powder. Finally, more recently, Mr. Grunmach, of Berlin, has diagnosed with the fluorescent screen different cardiac and pulmonary lesions. One of these patients, treated a year and a half before for haemoptysis, showed cicatrized tubercular lesions that appeared in black spots on the screen. From what has been said above, it will be seen what

rapid progress is being made in the study of the Roentgen rays. It is no longer possible to deny the valuable assistance that they will give in the solution of clinical problems."

In the simplest terms all this means that we live in an age of discovery, and that the final word has not yet been said on any subject of physics. It is our firm conviction that vastly more important facts are yet to be discovered in connection with all these subjects, and that each discovery will bring the world nearer to the point of rational recognition of the value of metaphysics as the Science which comprises all known laws of the Universal Mind, and which is fundamentally requisite to all advancement in learning.

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CONGRÈS INTERNATIONAL DES ORIENTALISTES.

The eleventh session of the International Congress of Orientalists will convene next year at Paris. The last session was held at Geneva in 1894, when it was decided to re-assemble in 1897. The conference will last for one week, from the 5th to the 12th of September. Friends of Oriental research in all parts of the world are invited to affiliate with the Congress. The membership fee of twenty francs entitles the associate to all ordinary privileges and to copies of its various publications. The treasurer and editor, M. Ernest Leroux, rue Bonaparte, 28, Paris, will furnish the necessary information to inquirers. The President of France will act as patron, and the presiding officer will be M. Charles Schefer, a member of the Institute of France and Administrator of the School of Modern Oriental Languages at Paris. The Assembly will be divided into seven sections, embracing various branches of Oriental study, Asiatic research, and the languages, literature, and archaeology of the East. The names of the leading French Oriental savants appear on the general committee of organization, and it is expected that the Congress will be attended by scholars from every part of the civilized world.

* * *

Let every one, man and woman, determine individually what is desirable for the soul. There have been two, the good and the base, in thought, word, and deed. Choose one of the two. Be good and not base; you cannot belong to both. Some choose the harder lot; others worship the Divinity by upright actions.

—Zoroaster.

THE LAW OF SUCCESS IN LIFE.

When thou dost clearly see the path, thou canst not wander from it. Out of the lightnings of the mind come forth the thunder-shocks of action. See thy act in thy mind's clear vision, and 'tis already done. In hours of strength prepare for hours of weakness, and thou shalt never fail. Fore-live the thing thou darest. Fight thy battle in the high arena of thy mind, and when thou comest to the arena's bloody sands thy victory is already won. In silence prepare thy battle-shout. Steadfastly sitting in thy lone retreat, act thou thy coming part. In silence let thy speech be framed. In the still chamber of the mind let all thy acts conceive, and none shall fail of sturdy life. If thou dost fear temptation's power, alone in silence meet thy foe and slay him with thy thought. With sword-thrusts of brave words let out his life; and when thou meetest him upon the sands, naught but a shadow faceth thee. Trust not thy soul to conflict unprepared. Go armed with predetermined thoughts, with will strained, like the bow-string, ere the strife begin. Sharpen thy arrows in the forge of thought. Let each be pointed with a will-full word, and they shall reach the tempter's throbbing heart. O sin's delusion! O shadowy form of wrong! It hath no substance to the illumined eye. It is a vapor, floating in the air. A word, a breath dispels it from the sight. Not for the shining soul, illumined by the star of Truth, is loss of battle in the fight with sin. Valiant and brave, encased in armor forged and shaped by thought, thou canst not fall nor fail. Victory is thine if thou wilt have it so. Triumph awaits thee when thou wishest it. Do but enact thy necessary part, and leave the rest to God.

(REV.) SOLON LAUER.

* * *

Never say that you can never know the higher knowledge; for, if God is willing and you make the endeavor manfully, you will become able.

—*Plato.*

* * *

THE WISH.

Should some great angel say to me to-morrow:
 "Thou must re-tread thy pathway from the start;
 But God will grant, in pity for thy sorrow,
 Some one dear wish, the nearest to thy heart;"

This were my wish: From my life's dim beginning
 Let be what has been. Wisdom planned the whole.
 My want, my woe, my sorrow, and my sinning—
 All, all were needed lessons for my soul.

—*Ella Wheeler Wilcox.*

EXTRACTS FROM PROFESSOR LAURENT'S "STUDIES ON
THE HISTORY OF HUMANITY."

[Translated from the French by R. P. Burgess, especially for THE METAPHYSICAL MAGAZINE.]

(*Second Contribution.*)

In the designs of God the body is not the prison-house of the soul; it is the condition necessary to its manifestation. The idea of a Christian life as being exclusively spiritual is thus false. "Life" is life of the body as well as that of the soul; and it will always be spiritual and material combined, since there can be no finite existence without the body. Consequently, the radical opposition between this world and that which is called the "other" world is false.

There is but one world, and there is but one life—life infinite, the conditions of which change in the degree in which man elevates himself toward God. But it is the same life, in the sense that its stages are but the progressive evolution of our faculties. The aim and end of society are the development of these moral, physical, and intellectual faculties in mankind. The harmony of our faculties constitutes the ideal of life. This life is holy, for it is a moment of the eternal life; this earth is holy, for it is a part of the infinite universe. There is no life to come which should make us despise the actual, present life, for heaven and earth are but one. . . .

The end which humanity pursues instinctively, or knowingly, is the diminution of evil in this world.

* * *

There has been computed, on the basis of the latest scientific and statistical sources accessible, a suggestive table of the distribution of the people of the globe according to their religions. The population of the earth is estimated at fifteen hundred millions, distributed as follows: Europe, 381,200,000; Africa, 127,000,000; Asia, 854,000,000; Australia, 4,730,000; America, 133,670,000—total, 1,500,000,000. The leading religions are represented by the following figures: Protestant Christians, 200,000,000; Roman Catholic Christians, 195,000,000; Greek Catholic Christians, 105,000,000—total Christians, 500,000,000. Jews, 8,000,000; Mohammedans, 180,000,000; pagans, 812,000,000—total non-Christians, 1,000,000,000.

—*Current Literature.*

* * *

Zarthusra (Zoroaster) asked Ahurmazda: "Which is the one prayer that in greatness, goodness, and beauty is worth all that is between heaven and earth, this world, the heavenly bodies, and all created things?" Ahurmazda replied: "That one when the individual renounces all evil thoughts, words, and works."

SONS OF GOD.

Take that life, consecrated so that it never swerves to the right hand nor to the left; so full of love that you can scarcely predicate self-sacrifice of it; the life of one so full of sympathy that every man comes within the touch of his sympathy; so pure that no fellowship with sinners is able to soil his purity; so full of hopefulness that in the hour of his own approaching dissolution he has abundance of hopefulness to pour into others' hearts—luminous, radiant, rejoicing, strong, unsullied—take this life and put it alongside your life, and then answer the question, "Am I worthy to be called my Father's son?"

In the days of this coming week let this abiding Presence go with you. If sometimes your will grows weak, let his strong manhood nerve you to a better consecration; if sometimes the world, with its subtle temptations, comes in upon you, let his unselfish service drive out the motives that belong only to the far country; if sometimes you are discouraged and in despair, let his smile lie upon you and his strong words say to you, "Be of good cheer; I have overcome the world;" if sometimes you look on another's wrong with unblushing cheek, catch the tones of his voice and let there be thunder in your heart against others' iniquity; if sometimes the wrong upon yourself brings the blush of anger to your cheek, look on him who looked on Peter with forgiving eyes, and be ashamed that your selfishness is angry, and not your love.

Am I worthy to be called God's son? What are you doing? You are trying to make bread out of stone—good bread, doubtless, for yourself, for your children perhaps, and for others; but this is not Christ's work. And you—you are tempted to fly from the top of some great pinnacle and let all the world look on and clap and say, "Wonderful man he is!" This is not God's work. And you—you are trying to do God's work in the world, but the devil has stayed at your side and said, "Promise to follow me, and I will show you a better way to purify politics, cleanse the Church, set society right." This also is not the work of God's son. To be God's son is at least this: To have a life wholly consecrated to God's service; to have a heart wholly full of his unselfishness and self-forgetting love; to have a life full of a sympathy that reaches out and takes in all humanity to its bosom; to have a purity that dares go anywhere and cannot be contaminated; to have a hopefulness that no long darkness and no eclipse can obscure; and to have a walk with God, the fountain and the source of the life that nothing can quench. Are you worthy to be called God's son?

—*Rev. Dr. Lyman Abbott.*

* * *

From "The Voice of the Silence": "Do not believe that lust can be killed out if gratified or satiated, for this is an abomination inspired by Mara. It is by feeding vice that it expands and waxes strong, like to the worm that fattens on the blossom's heart."

BOOK REVIEWS.

AUTOMATIC OR SPIRIT WRITING ; with Other Psychic Experiences. By Sara A. Underwood. 352 pp. Cloth, \$1.50. Thomas G. Newman, publisher, San Diego, Cal.

The agency of mind in the production of involuntary or "automatic" movements of the hand and arm, as well as of other portions of the body and even of inanimate objects, is attracting the attention of an increasing number of psychic students. The reality of this phenomenon is no longer doubted, but it seems to admit of at least two explanations. The author of the present volume is convinced that the writing produced through her hand, without conscious volition on her part, is directly traceable to spirits of the dead; and there can be no doubt of the sincerity of Mrs. Underwood's convictions. She and her husband (who figures prominently in the book) are known to be thoroughly honest in their investigations, and that they have compiled a most interesting volume cannot be denied. Yet the "messages" are tantalizingly vague and inconclusive; it seems impossible to get a direct reply to even the simplest question regarding the spiritual world. Queries looking to the establishment of mortal identity are nearly always evaded, while many of the statements are childish and nonsensical. On the other hand, some of the pages sparkle with brilliant wit, profound philosophy, and excellent moral precepts; yet we fail to discover any evidence of their supermundane origin. We feel assured that when the nature and operation of the subconscious phase of the human mind is better understood, such experiences as the above will appear less mysterious and improbable.

THE MILLTILLIONAIRE. By M. Auburre Hovorre. 30 pp. Paper, 25 cts. Published by the author, Boston, Mass. [For sale by The Metaphysical Publishing Co.]

A work of thrilling interest—a satirical sketch of a millennial future at once sublime and fascinating. The hero is not a multi-millionaire in the ordinary sense, but a mythical personage of transcendent abilities who conquers circumstances and liberates the slaves of the money power, including the wealthy classes themselves. The work is a most entrancing picture of the earth's future, being thoroughly original and unique. The epoch of human life that is to succeed "civilization" is described with a vividness that rather shames existing standards by comparison. Readers of the works of Henry George and Edward Bellamy will find this a profoundly interesting book.

HYPNOTISM UP TO DATE. By Sydney Flower. 161 pp. Cloth, \$1.00; paper, 25c. Charles H. Kerr & Co., publishers, Chicago. [For sale by The Metaphysical Publishing Co.]

The reading public, inflicted with so much charlatanism, superstition, and self-delusion as have gained acceptance in recent years under the name of hypnotism, is to be congratulated on the appearance of this practical and sensible little treatise. It is based upon actual experiments, not theories. In a series of conversations with Dr. H. A. Parkyn, lecturer on psycho-therapeutics in the Illinois Medical College, Chicago, the author elicits the information that a hypnotist can reach the mind but not the conscience of his subject; that the latter cannot be induced to commit a crime from which he would recoil when in a normal state, nor to divulge a secret or perform any act in conflict with his natural sense of right. All who wish to know the actual results of the world's researches in hypnotism thus far, and its possibilities of future development, should read this statement of facts.

WHOSE SOUL HAVE I NOW? By Mary Clay Knapp. 242 pp. Cloth, \$1.25; paper, 50c. The Arena Publishing Company, Boston.

The title of this novel, quoted from Marcus Aurelius, suggests the idea of reincarnation, and it is certainly written on occult lines; but the author is evidently more interested in the operation and principles of telepathy than in the philosophy of re-embodiment. She claims that the story is the result of inspiration, which is borne out in part by some evidences of hasty preparation. But the purpose of the book is excellent. The author considers love and marriage from a lofty stand-point, and makes a strong plea for the supremacy of the spiritual even in matters of every-day life. While not all the ideas are new, yet they are of a kind that will bear frequent repetition.

AN OUTLINE PICTURE OF THE WORLD'S HISTORY. By Professor Arthur Hildreth. A Chart, 36 x 50 inches, mounted on cloth; price, \$1.50. Ezra Norris, publisher & proprietor, 94 St. Botolph St., Boston.

While this is not, strictly speaking, an appropriate work for consideration in a department headed "Book Reviews," yet its literary and educational value is such that no one interested in the intellectual output of the times can well afford to neglect its examination. It is an outline of universal history that actually epitomizes, giving the substance of events. Horizontal lines mark the centuries, while perpendicular lines of a different color inclose in chronological order the occurrences which have rendered historic every country of both ancient and modern times. It is more than a digest of cyclopedic information: it is designed to picture facts in a way that will aid the memory to retain them as well as to inform the mind. This work is ingenious, unique, and timely, and should be in the hands of every one interested in the progress of the world.

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A TEST FOR TRUTH.

BY PAUL TYNER.

The noblest and most fascinating pursuit open to the mind of man is that of truth. "If an angel of God," says Lessing, "should hold out to me in his right hand all Truth, and in his left the pursuit of Truth, offering me the choice, I should bow my head reverently toward his left hand." In these words Lessing surely evinced a lofty conception of the truest and highest life. It is true that knowledge is a growth, but it is more: it is a conquest—an ever-expanding series of conquests. If man could know all truth at once, there would be nothing further to live for.

Socrates said: "Men esteem me for my knowledge; but my knowledge consists chiefly in knowing that I really do not know anything." What he meant, of course, was that every fact of which we are cognizant at any time is closely connected, not only with every other fact we know but also with the immeasurable ocean of fact we have yet to learn, and that it is therefore subject to modification by the new knowledge as it is attained. We know nothing absolutely about anything. Everything we know to-day in regard to the most familiar objects, even the air we breathe and the light of the sun—their nature and the laws governing them—may be completely changed to-morrow by further discovery. Says Tennyson:

" Flower in the crannied wall,
 I pluck you out of the crannies:
 Hold you here, root and all, in my hand,
 Little flower; but if I could understand
 What you are, root and all, and all in all,
 I should know what God and man is."

In the familiar saying that all truth is relative, we recognize why genuine loyalty to truth demands that in accepting the light of the present we hold our minds ever open and receptive to whatever light the future may bring, and that we shall be ready always to adjust our conceptions of life to that new light.

Unbelief may be honest, and in such a mental attitude there is certainly more virtue than in blind or dishonest acceptance of all the creeds; but honesty is a quality which unbelief shares with the bulk of belief, even of the crudest and blindest. To be fruitful, it must be more than honest: it must be hopeful. Unbelief is generally pessimistic. The attitude of chronic disbelief is really dogmatism of the narrowest kind. It stands in the way of all intelligent progress, and in itself is as barren and hopeless as it is illogical and irrational.

As a people, we have not yet fully outgrown the infantile habit of considering what we do not know as "unknowable," or "supernatural," very much as the ancient geographers marked unexplored lands on their maps as "abodes of dragons and devils." We do not always distinguish between truth and knowledge. The knowledge acquired by any one man is a small part of the known truth, and all that is known is but a still smaller proportion of the truth man lives to learn. The materialist deems true only that which he can weigh and measure, and which is therefore within his very limited knowledge or equally limited means, and for this knowledge he claims an infallibility beside which papal infallibility is rational. The spiritualist, or rather the supernaturalist, goes to the other extreme. Without seeking to verify his spiritual perceptions in the concrete living present, he indolently relegates

them to a region of abstractions, or to a world beyond the grave. Between spirit and matter, or what he regards as such, he erects a dead wall of negations. The result, of course, for both materialist and spiritualist, is incompleteness and distortion of life.

The mind of man has in all ages revolted against creeds and dogmas in which it is sought to crystallize and make final, absolute, unchangeable, and irrevocable any declaration of truth as it appeared at any particular time to any individual or group of individuals. Herbert Spencer aptly defines knowledge as "a state of consciousness." Ignorance, presumably, he would define as a state of unconsciousness. When a truth becomes to me a state of consciousness, it becomes knowledge. It is not knowledge to another until he also comes into a like state of consciousness. The immortality of the individual out of the body was for a long time a state of consciousness, a matter of knowledge, to a very few people; now it is such to a great many. The immortality of the individual in as well as out of the body is now a state of consciousness—therefore knowledge—to a few; soon it will be such to a vast number. Why? Because the course of our development is out of unconsciousness into consciousness, out of ignorance into knowledge, out of darkness into light.

I believe that this evolution of the human mind is divinely appointed—therefore certain; yet it is not a blind force, even in the sense that the other forces of nature are so regarded. An essential factor in its manifestation—an important instrument of the Divine Mind, so to speak—is self-conscious human effort. This effort is particularly the function of the teacher of new truth to cultivate, strengthen, and guide.

In my recent efforts to impart to my fellows the special truth of immortality, as it is impressed on my own consciousness, I have encountered many difficulties, the consideration of which has led me to a discovery which, it seems to me,

must make the path of both teacher and learner plainer and easier—not alone in the exposition of the particular message I have to deliver, but also in the acquisition of all new truth henceforth. Truth is recognized as such only in belief. Belief implies the acceptance by the mind of a certain statement or proposition as veritable. The expression of this belief in the affirmation of such proposition implies that—

(1) Without observation, analysis, or reasoning, it is “felt” to be true, i. e., it is a state of consciousness. In this case, either the proposition seems to the unenlightened, unthinking, and unreasoning mind as true, because of the absence of reason and comprehension—in which event it may be true or untrue—or it appeals to the intuition or the emotional nature of the enlightened, thinking, reasoning man as something beyond the testing power of his reason in its present state of development, but which nevertheless finds responsive recognition in his higher and inner consciousness. This latter is the faith which, we are told, is in itself an “evidence of things unseen.” It should be accepted as such an evidence, not in abandonment of reason, but as a lamp lighting the way to the development of higher powers and possibilities therein.

(2) By the intellectual, reasoning man, the new statement will be accepted as verity if it is in line with the facts of his previous experience and knowledge, or if it is logically related to such knowledge and clearly deducible from it. A new fact—one so far in advance of the older facts in his experience that it is not verifiable in the same way, and which in any way appears to contradict those facts, or which requires a considerable expansion or reconstruction of modes and methods of perception and reasoning—is a fact incomprehensible to such a man. Such a fact is denied by him because, for him, it is not true.

Galileo’s discovery was a falsity to the men of his time, because it not only seemed contrary to the received ideas of the relation of the earth to the heavenly bodies, founded on the

common understanding of what was regarded as an authentic record of creation in Genesis, but also because it contradicted the undeniable appearance of the rising and setting sun, and so required a radical reconstruction of the ideas of even the most enlightened concerning the nature of the universe, of God, and of man. Watt's discovery of the application of steam, and (later) Stephenson's locomotive, were "impossible" to those who had not witnessed a steam-engine or a locomotive in actual operation. To the inhabitants of China the railway is yet an invention of the devil. The possibilities of telegraphic and telephonic communication were alike unbelievable to this class of minds, and were demonstrated against the passive or active opposition in which disbelief always finds expression. Yet, after actual demonstration on an extended scale, the formerly "impossible" and "unbelievable" became recognized and accepted verities—curiously enough, in most cases, without altering the mental attitude of the disbelievers toward other and further truths.

Known truth, to command general belief, as most men think now, must be reduced from the possible and even the probable to what is called "accomplished fact." Falsehood is given credence on the same terms, i. e., when supported by even a misinterpretation of one side of some of the facts bearing upon it. However unreasonable a belief may be that has for a long time commanded man's adherence, the advancement of a new fact not consistent with that belief is met at once with incredulity, denial, and opposition. Time was when its advancement exposed its advocate to persecution, imprisonment, torture, the gallows, or the stake. Yet all these have eventually given way before the persistent and unswerving affirmation and assertion of the new truth by even a single believer.

That the announcement of a new truth, beginning in the mind of a single man and proclaimed by a single voice, should sooner or later inevitably overcome the opposition of all the world besides, is in itself a phenomenon so striking as to com-

mand serious attention. What does it mean? What suffering, what labor, what loss would be spared if we were furnished with some simple, certain rule by which we could tell at once—before instead of after verification at the end of a long and painful struggle against obstacles and opposition—whether or not the newly announced statement or proposition really contained a truth!

It is an axiom of common law that every accused man is assumed to be innocent until he is proved guilty; but the herald of a new truth in art, science, politics, philosophy, discovery, or invention is considered guilty of imbecility or imposture until he proves his innocence, and we then proceed to make this proof as difficult as possible. Here and there a Watt or a Stephenson, a Morse or a Fulton, a Field, a Cobden or a Karl Marx, a Wendell Phillips or a Garrison, survives and surmounts this incredulity, opposition, or neglect, and lives to see sneering unbelief changed to general and complete acceptance; but how often is the genius or the pioneer of truth broken on the wheel! How many inventors and discoverers are condemned to neglect and ostracism and deprived of the very recognition, aid, and encouragement required to carry their ideals into concrete realization! “Starved while living and given a monument when dead” is the almost stereotyped record, and what is much more than the personal suffering of any individual—the whole world, for the time, is robbed of probably incalculable benefits.

Such a rule as I have mentioned—the recognition of which would radically change our present attitude and unflinchingly bring to the side of every new truth the receptivity and encouragement of all intelligent people at the time most needed—could not fail to result in the acceleration of human advancement in every field, in an increase of achievement and production, and in a prevention of waste and suffering beyond estimate in dollars and cents. This rule is now presented, as the formulation of an observed law of nature. It is as securely based as the law of gravitation, or any other general principle

recognized by men and governing their actions as rational beings. It is as follows:

“The declaration or assertion of anything new or strange is true if, on assuming it to be true, it plainly appears that its general realization and application would result in human advancement—growth of human character and improvement of human conditions.”

The basis for the formulation and declaration of this law is the experience of the race since the beginning of time. Experience is a lamp by which our feet may be guided. In the light of this very long and uniform experience, it is plain that the possible, the achievable, is, after all, limited only by the conceivable; and the conceivable itself expands with every realization of our conceptions. We have at last reached a point in the unfolding of the Infinite through the finite, in ever increasing manifestation, where the man who sets any bounds whatever to human development may fairly be looked upon as blindly unthinking and in bondage to dogma.

So far as our records and traditions run, every declared perception of larger truth in nature, in religion, in philosophy, in economics, and in politics—if susceptible of the test named—has been in course of time fully verified or is now in process of verification. If this is true in regard to the inevitable and immutable vindication of Truth, in spite of widespread, settled, and determined opposition and denial, surely we have abundant testimony to the fact that Truth comes always in a guise which may be recognized unmistakably. The law I have perceived, recognized, and herein formulated, is itself submitted to the test it calls for in regard to every declaration of new truth. It will certainly serve as an excellent illustrative example.

There can be no conflict between genuine religion and genuine science; but there must always be conflict between pseudo-religion and pseudo-science—each endeavoring to circumscribe the other within its own narrow limitations. Genuine religion recognizes that one God, infinite and omnipres-

ent in all his attributes, cannot be precisely or finally defined, and that his revelations to mankind must be in a perpetually progressive series of unfoldments of the human consciousness on every plane—as well to the chemist in his laboratory, to the farmer in the field, and to the mechanic at his bench, as to the prophet in his cell or the priest in his closet. The genuine scientist knows, with Newton, that the known is to the unknown as a few pebbles picked up on the beach are to the ocean. He knows that the universal and indestructible energy which fills all space is infinite in its modes of motion, and hence illimitable in forms of manifestation. It would be an unphilosophical “philosophy” indeed which did not recognize that “there are more things in heaven and earth than are dreamt of” in any philosophy.

It is much the fashion to attribute to theologians all the dogmatism that opposes new truths unveiled by science; yet, until a comparatively recent period, our theologians were almost our only scholars. Learning was an ecclesiastical monopoly, so to speak. Even in our own day some vestiges of this monopoly may be found in the fact that the principal schools, colleges, and universities of England and America are “Church foundations,” so called, and are still under ecclesiastical control and direction. It was the intellectual arrogance of scientists within the Church who jealously opposed and persecuted other scientists—also, in many cases, within the Church. There are men still living who heard Professor Silliman, one of the foremost mathematicians of his time, deliver an address at Yale College, in which he demonstrated with apparently mathematical certainty that it would be impossible to build a steamship so large that it could carry enough coal to cross the Atlantic. A friend of mine, a civil engineer, declares that he received honors from Columbia College for a graduation thesis in which he set forth a mathematical demonstration that the New York and Brooklyn Bridge was an impossibility—because, if built, it would fall to pieces with the first frost on account of the violent contrac-

tion the change of temperature would cause in the great steel cables ! In the course of the long and costly opposition in the courts on the part of the horse-car companies to the building of the New York elevated railroads, expert evidence was adduced to show that the iron superstructure would be disintegrated by the vibration of trains passing over it, so that the whole road would tumble down within a few months. That was nearly twenty years ago, and the structure is still standing. Instances of this sort might be multiplied indefinitely.

Mathematics is an exact science only so far as it goes. In the three instances mentioned, the mathematicians made the mistake of leaving out of account the plus factor—the X, or unknown—sure to be developed by the turning of the investigating and inventive mind of man in the direction indicated by his need. Greater strength and lightness were attained in the material and construction of our ships; the exact contraction and expansion of the bridge cables under varying temperatures were ascertained and the maximum allowed for in a slack of about five feet in the entire span; on the elevated railway, heavy wooden sleepers and ties were provided to intercept the vibration caused by the running of the trains. Thus is the impossible always changed into the possible, the actual.

The higher mathematician, recognizing that the *number* at the root of all visible and audible phenomena—the number behind all forms of matter and energy—is one of infinite extension, will bring his science to support, not to oppose, the possibility of every advanced conception of truth; he will help point the way to its concrete realization, not retard it. Nothing true will be impossible to the higher mathematics.

DEVELOPMENT THROUGH REINCARNATION.

BY WILLIAM BURNET TUTHILL, M.A.

The Christian world has ever been seeking for some competent theory of the life that is to come. In its earliest concept it was to be a kingdom upon earth, with a "Messiah" as king. The Christ promised of prophecy came, promulgated his teaching, fulfilled his work, and was rejected, crucified, and buried. His philosophy did not meet the expectation of those to whom he particularly addressed himself; they did not desire so intangible a teaching as that whose burden was pure righteousness, and wanting in that which their normal race-instincts yearned after—temporal aggrandizement that should ultimately, if not at once, make them a dominant people. So the Jews rejected Jesus of Nazareth, both as teacher and leader, and the gospel of purity, holiness, and truth went to the nobler and more broadly philosophic Gentiles.

The people to whom Christ preached continually sought a sign. They were told that none would be given "save that of the prophet Jonah"—"Repent ye, for the kingdom of heaven is at hand." No declaration of any kind was made by the divine Teacher, marking with definition, either for exact description or as guiding data for accurate philosophic deduction, the after-life implied in his teaching. All that is of vital import for pure ethics or religion was declared with uncompromising directness. That which all men have sought, and still seek to know—the life to come—he left almost without a word. Nor did the apostles teach a more clearly defined doctrine. Their utterances were a striving, more or less philosophic, to express the soul's ultimate God-relation. Messianic and apostolic phrases were made bases both for the explana-

tion and for the inspiration of the idea of the conditions under which this relation might subsist.

Generally speaking, it predicated happiness eternal for those who had lived in obedience to the requirements of the system, or misery everlasting—an unsatisfying expiation—for those who had “followed the devices of their own hearts.” It is the natural teleology of the New Testament scheme of salvation and the doctrine of rewards and punishments taught by it. As a working theory it practically and usually resolves itself into the doctrine of atonement, which teaches that, by the vicarious suffering of Jesus the Christ, forgiveness of sin becomes possible and the punishment due to the sin is averted. The doctrine is a necessity as a reasonable ground for bridging the chasm between man, relative and mutable, and God the Absolute—conceived with both judicial and paternal attributes. As cannot be denied, it is active rather in a sphere of negative badness than of positive goodness. To live so as to reach heaven and avoid the place of evil is the goal to which the Christian is taught to look forward.

As before indicated, the Scriptures are taken—that is, disconnected phrases and allusions—as the basis of the concept of the future, and their claimed inspiration is made the warrant and final authority for the concept when apprehended. This authoritative and inspired character is more than often, to the average mind, a distinct hindrance to investigation having in view an interpretation other than that given by a superficial reading of the translations; these are accepted as final. Very few laymen can read the original text. The doctrine of inspiration forbids the application of the “higher criticism” to the Scriptures, for if dictated by the Spirit of God they are not to be subjected to the canons of mundane literature. They therefore become, in themselves and for orthodox scholarship, an unyielding record, capable of but a single rendition, and the unquestioning Christian is reduced to the acceptance of the interpretation and philosophy of his predecessors. One thus becomes a traditionalist almost in spite of

himself. This is the condition of the modern Protestant churches almost without exception.

With that part of Christian teaching that relates to the hereafter, men and their teachers seem to be most concerned; the present has a subsidiary place; and although all that pertains to its ethics and morality—the relation of man to man, and of man to the community—is fully inculcated, it is rather as a preparation for the hereafter. It is when taken in its relation to the life of the present that the beauty and completeness of Christ's teaching are most manifest. It is the teaching of the perfect life—perfect in its ethics and morality, perfect in its development and finality; a life of growth in its best direction and noblest scope; a life that, if possible to be fully realized, would itself lift a soul to God. Furthermore, the teaching had added to it the inspiration of a character and personality of one profoundly just and good, holy and pure, noble and wise; so that its utterance was its final demonstration. As an ethical system, its principles are conceded by all men. Only as to its claim as a conscious revelation of God—a divinely-given religion—has it been assailed. So, logically, Jesus becomes the Great Exemplar, and all that the present demands as the preparation for the hereafter, and all that can be the only basis for that which the soul discovers to itself as the true development, is to be found in him.

Until recently, a single act, or series of acts, of creation was almost universally believed in as the beginning of things and existences. All species were distinctively and once for all formed; and then commenced a life, propagating after its kind, in unending and unvarying sameness. Variations remained scientifically unexplained. Fossil remains of an unknown type, or strongly marked variants of recognized existing species, when discovered, were catalogued as new species. Any intimate relation between the former and the latter was dimly, if at all, apprehended. It was deemed akin to blasphemy to ascribe the differences to material causes and development, rather than to a separate act of God. Now, systematic and

scientific method has been applied to almost every branch of knowledge, and a new light illumines the face of nature. Evolution completely replaces the old by a broader and nobler theory of conclusive demonstration, illustrating itself in magnificent series. The capability of development, however, is not of evolution; it is a created power and its exercise is restrained or emphasized by personal and race environments. Primordial individuals, whatever form they may have had, were each endowed with possibilities and the power of selective development. Upon these evolution operated.

It would be interesting, as well as adding to demonstration, to sketch here primitive man either as an individual or as a race, evolving from his first state to that in which we find him to-day. The analogies between the physical and the spiritual man would be seen in striking coincidence. The processes in which he scarcely recognizes the bearings of his environment, working by imperceptible progressions to the unfolding of his destiny, would show themselves as processes precisely similar to those which would give consistent and relative growth to his soul. This primary state of the human mind was not that of a norm evolving possibilities. The possibilities indubitably existed as latent forces, ready when in contact with a proper environment to develop in due proportion with it. An environment, measured by the physical life and the common things of every-day existence, offers for development a field that finds its limit in itself. When the environment expands into the region of the soul, and intrudes itself beyond time and into eternity, the sphere of activity is correspondingly enlarged; and since the point of view is more elevated, not only will the horizon or scope be broadened, but a truer perspective will be obtained. The same is true concerning the body, namely, that it is an aggregation of created possibilities which evolution develops according to environment. But it is true in a more restricted area; it is physical only.

The body and the mind are the active and sensible ele-

ments of the environment of the soul. It is through them that its development is possible. Without them the soul is inert. The three exist interdependently though not co-extensively. These distinct entities being apprehended in such abstraction as to place them before us as separate and self-conscious activities, the mode and scope of the development of each become subject to an analysis close enough to predicate a future condition, with a near enough approach to probability to constitute it a competent working hypothesis. When the body or the mind is concerned, this hypothesis will not be assailed as occupying debatable ground. Its deductions, then, fall with but few exceptions into the categories of fact. For the soul, however, the same process of logic and similar deductions give only more or less plausible theory. It seems impossible for the orthodox mind to reason from the one to the other by analogy, and thereby to gain for the soul some ground on which to construct a reasonable future, in harmony with its self-conscious individuality, with the concepts of the world about it as demanded by evolution, and with the spiritual life and God-relation which are the finalities of any true philosophy.

We thus conceive the ego—the spiritual, indestructible, imponderable, and eternal essence—as the only real actuating element, the only real existence. It does not signify what may be the form of the body or the depth of convolution of the brain. The soul entering this composition of materiality and mentality exerts its own essential character, proclaims its own individuality, and works out its own great evolution, impeded or assisted in proportion as its immediate dual environment is so constituted as to be in harmony with it. The mind and the body, then, are but accidents of its existence, the mere envelope or agent of its development. We can diminish them, step by step, until just enough remains to conserve physical existence for the one and the merest power of orderly and consecutive thought for the other, without in any degree subtracting aught from the relative completeness of

the soul. In this manner, the soul is seen to be the only real individual capable of an eternity.

We are now able to predicate that, given the series of opportunities, the ego can develop to relative perfection in all directions and comprehend and include all spheres and cycles of knowledge; that is, it can ultimately exhaust all possibilities of knowledge and experience. This is not a statement of the dimly apprehended belief in some undefined progression after the death of the body, entertained to some extent in Christian congregations. This idea of development seems to be fairly based on the innate possibilities of the soul. It does not take very great power of intellection to conceive the soul as passing in succession through all spheres of experience. We must not, however, regard "knowledge" as the mere accumulation of facts; real knowledge is truth reached by generalization from well ordinated phenomena.

To appreciate this eternity of possibility in the soul we must strive to rid ourselves of the limitations which every-day experiences place about us. Time must be considered in its true relation as an elemental part of eternity. One cannot measure such attainment by the experience of the present life; one can, however, clearly grasp the idea by the experience. Consider a moment that which an average scholar, thinker, or investigator can accomplish in mature years along a few chosen lines. How much even by average application! Now, when the sphere of activity is widened through countless successions of time to eternity, and includes all paths of knowledge—physical, psychical, mental, moral, and spiritual—the possessions of the soul become stupendous, finally merging into God—"for then shall we see him as he is, for we shall be like him."

We now venture the conjecture that in the primal creation the possibility of this soul's attainment was made an elemental function of its being—indeed that, as now, it was its necessary fundamental concept, without which its conservation is impossible, its activity divested of all purposefulness, its

power to motive itself toward God negatived, its eternal future estimated at best in terms of a few decades of working years, trammelled, impeded, circumscribed by the striving for good and against evil; by the struggle for one's own existence as well as for the life of others; by selfishness and by altruism. Growth then becomes, on the average, well-nigh thwarted, if not quite denied, and finds itself defined in selection for the sake of immediate results, rather than of those with the consummation of which the future must be trusted. "Other heights in other lives, God willing!"

This development of the soul to its limit in God is the sublime teleology of the universe, logical, insistent, inspiring, motiving to all best activity. Through countless ages of accumulation, after having traversed all possible spheres of knowledge, the soul, at first tentatively apprehending, then finally comprehending, grows until it reaches its final step and state—God. And this process is the same in its growth as all the great facts of the material world. Here, huge molten spheres in inconceivable space, cooling, contracting, hardening, until appears the granitic skeleton of the "dry land," becoming after innumerable cycles an abode for man; there, deposition of layer upon layer of particles ground from the "everlasting hills," solidifying into new forms.

It may be objected that such a theory surpasses one's power of comprehension; yet is it more hard to conceive of a soul fitted for infinite growth than of the crystallization of the igneous rocks or of chemical salts, of the growth of a tree, of the conception and birth of a child, or of the stars in their courses? "But," says one, "we are practically in contact with these, but can only deal with the soul by supposition." Do we then see or know, or even realize, these phenomena—why one mineral has its individual form of crystal and another another; and why quartz crystals are always hexagonal prisms with pyramidal ends and those of sulphide of iron are cubes? Do we know why a diatom should have its forms of peculiar beauty and its varied and diverse arrangement, or the heaven-

ly host the measurable and predicable orderliness of orbit ? Really have we not nearer grounds on which to form a possible notion of a soul's future ? The difficulty is in the common conception of soul as an essence not subject to any laws save those of spirituality, and taken out of the inclusion of the laws of development—"absent from the body, present with the Lord."

In the usual religious teaching it is not allowed to the soul anything else than to feel—to have an emotional existence co-extensive with doctrinal beliefs. It seems usual practically to deny it a reality of existence, influenced, moulded, directed by environment, and to hold it, as one might say, in solution, a fixed and unchanging unit made responsible at the end of a life more or less brief, for as much as its corporeal envelope, the body, has fallen short of the dicta of righteousness. As stated before, unless conceived of clearly as a distinct entity, developing with and through the agency of the body, we can find its measure only in the body and its development terminating with it.

We have now reached the point where some satisfactory and reasonable theory of the after-life of the soul is demanded; and, while we try to bring our previous considerations to bear upon it, we keep firmly in mind the soul's immortality, its capability of self-conscious development, and its true and final object—to approach and be like unto the Absolute.

The most obvious suggestion that comes to one's mind is that, after the death of which we have a conscious knowledge, the opportunity for development is the extension and continuation of the opportunity given in this present life; and this involves a previous and continuous development during all past time. The former is conceded by all classes of thinkers save those who find in annihilation a satisfactory ending of the "here." The latter is more elusive in its definition. The idea of an existence anterior to the present life, for which all past time is the measure, is from any point of view difficult of apprehension. An eternity of the future is

a simpler concept than one of as much of eternity as has been accomplished. For the former we have a tangible basis in the present; for the latter we must place ourselves in the inconceivable dawn of the universe. To one trained in orthodox Christianity this past is impossible of conception. To such a one the birth of each individual is tacitly a new act of creation, the eternal essence taking its possession at a moment unknown and absolutely undeterminable, nor yet can it be defined in such general terms of time as either pre-natal or post-natal.

It is, however, a reasonable metaphysics to assert that a being capable of infinity in front of it possesses an eternal essence whose origin is lodged in the Absolute, and whose existence is commensurate not merely with the self-conscious present life but projects itself infinitely backward to the beginning as well as forward to the completion of all life. Its progress is eternal. The idea of a progress for a soul that finds its commencement in the human environment, or body, presupposes that an opportunity shall be given for the beginning of some development of the progress. What, then, shall be done with those individuals whose life has not been long enough to enable consciousness to become an attribute? What of those whose life ceases before existence begins? These must depend entirely upon a future starting-point.

One does not hesitate to say that many of the common conceptions respecting the teleology of the soul are dependent on the terminology of the Scriptures; that, in the attempt to explain ideas that are apparently conveyed in the terms that express them, religious teachers have allowed an imagination—more or less mystical and susceptible to the influences of the supernatural—to build up a body of doctrine for which, after once being enunciated, the Scriptures are ransacked to find a real and consistent authorization; and not finding it, the doctrine is read into them. The bulk of the Christian writings consists of polemics concerning doctrines for which the Scriptures have not given adequate witness.

In one respect, it does not very much signify where the development takes place; the vital point is the conception of a rational, consistent development, not merely progress. When this is apprehended, then the relation of this life and its results to the after life becomes most significant. The recognition of eternity is a recognition of its relation to the present life. Eternity is conceivable only as it is predicated on this life with its apprehended possibilities. It becomes apparent, then, that the most logical location for the continuation of the development is in a place where the environment is similar to that with which the soul has already been in contact; that is, such as the "here." Should it be situated in a new and dissimilar environment, consistent and coherent development would be impossible.

So the doctrine of reincarnation, in its simplest and broadest form, comes to us as a plausibly competent and logical explanation of that for which we are seeking—a developing soul, provided with successions of environments always similar and ever fitted for the development, accumulating and passing through all experience, until its real and final state is reached. The process is neither quicker nor slower than any other evolution in nature, nor does it suffer any more "arrests of development." Neither is it any more strange or difficult of apprehension.

We have, as considered above, but to separate the real individual—the ego—from the body in which it is at present located, and to conceive it as occupying through all eternity a succession of similar corporeal envelopes, moulding and building itself through all experience until the furthest limit thereof has been reached, all knowledge assimilated, and the very God attained. This is, verily, to conceive eternity. This will of course be difficult to do; but let one consider and define the real actuating power within him. It is the soul—the individual—not the body and its appetites, nor yet the mind. These cause variations in the resultants of the willing soul. They impede and hinder its development, can even nullify and

suppress its activity, can do all else than extinguish its vitality; while, on the other hand, they can be made the instruments of its best progress. The same soul passing into another corporeity would necessarily possess the same actuating force—it would be the same individual. This process would be eternal, and individuality would never be lost, for this is located not in physical or mental but in psychical characteristics.

This doctrine is of Theosophy only in so far as it predicates the development of the soul through a succession of incarnations. To no other Theosophic tenet does it hold. It seeks only to explain a way for the soul, following all else of God's creation, to develop itself until its divine possibilities shall reach the image of its Maker. If the soul does not develop, it has not developed and is a fixed entity; one can do nothing to make or mar it. It exists as a scientific object, with "mechanics" or any other legitimate and complete field of investigation as its equal. Even its relation to "spirituality" may justly be subjected to a formula. It will be found to be in no real conflict with a true conception of that matchless system taught by "Jesus who is called the Christ," nor yet with any of the profound doctrines of life. Apparently this does not seem true of heredity, but "heredity presents no more difficulties when considered in relation to the theory of reincarnation than in connection with the usual interpretation of Christianity. Heredity is mostly of physical manifestation—of appetites and senses—not of the real ego; and what may not be so classed is perhaps only the result of association and environment."

The most vital point of contact between this theory and Christianity is in Christ himself. In terms of the former, and humanly speaking, the briefest definition of Jesus is that he had attained to God, and so was of the same substance with Him—divine. The "sonship" was complete, and he (Christ) the revelation of the "Father." No divine and actual paternity was required. It is perhaps an open question

whether or not, when speaking of himself as the "Son," Christ held the utterance as defining this relation to God in any closer sense than was conveyed when he said, "Whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother." The story of a life that in its perfect unattainable self was a miracle had wrought about and into it, as soon as it ceased here, a body of explanation naturally taking its character and coloring from popular culture-status. Environed in a pagan atmosphere, unlearned, predisposed by religious teaching to believe in and to expect divine interference, the mixed Jewish and Gentile community unconsciously and naturally described the acts and attributes of the Nazarene Teacher in the same manner as they attempted the elucidation of physical phenomena—night, the daily course of the sun, storm, seasons, death. For each manifestation of nature an explanation was devised, which was in due proportion to the condition of scholarship at the time; and we know this to have been not far advanced beyond myth-making. We of the nineteenth century are apt to judge by projecting our accumulated knowledge and its criteria backward, and to ascribe a different stand-point for judgment than could have existed. This on the one hand induces an impression that the record of occurrences was made under a more or less critical edition, and on the other predisposes in us a readiness of acceptance. Study by comparative method is an attribute of our own decades. Patristic literature, the history of the Church, and the secular story of the centuries from the time of Christ until our own day, are interwoven with strange tales, legends, and myths displacing historic evidence. These have been received into Christian thought, have colored it, and, to a greater extent than is credible, have moulded it. Our generation has applied to this teaching the more critical method to which it is subjecting all other knowledge, and so it is that one looks forward for a reverent scholarship to "prove all things" and to lead on to untrammelled and accurate conceptions of the Light that is to illumine the world.

KARMA IN MODERN THEOSOPHY.

BY CHARLES JOHNSTON, M.R.A.S.

It must be admitted that the present wide knowledge of the idea of Karma is almost wholly due to the success of the Theosophical movement. The vast and self-forgetful energy of a few Theosophical leaders is the chief cause that makes it possible to discuss the teaching of Karma, in its historic aspect, in the pages of a magazine appealing to the general world of thinkers rather than to specialists in Oriental and linguistic studies, who alone would have cared to follow such a discussion a few years ago—before the Theosophical movement had done its work. It is of the highest interest, therefore, to examine the ideas of Karma which have been put forward by the best teachers of modern Theosophy, and to compare these views with the results already gained from the study of a long line of Sanskrit scriptures, extending over many ages.

We may best begin with the teachings of Madame H. P. Blavatsky herself—a woman whom friends and enemies alike must admit to have been one of the most forceful souls of the age; to be near her was to feel a presence like one of the great forces of nature, so strong and affirmative was her individuality. It may be said even now that she divides the world into her followers and her foes—the latter as bitter as the former are enthusiastic, and both paying equal tribute to her power. Here is one definition which she has given of “Karma” :

“ Physically, action; metaphysically, the law of retribution, the law of cause and effect, or ethical causation; Nemesis only in one sense, that of bad Karma. It is the eleventh ‘Nidana’ in the concatenation of causes

and effects in orthodox Buddhism; yet it is the power that controls all things, the resultant of moral action, the metaphysical 'Samskara,' or the moral effect of an act committed for the attainment of something which gratifies a personal desire. There is the Karma of merit, and the Karma of demerit. Karma neither punishes nor rewards; it is simply the one universal law, which guides unerringly, and, so to say, blindly, all other laws productive of certain effects along the grooves of their respective causations. When Buddhism teaches that 'Karma is that moral kernel (of any being) which alone survives death and continues in transmigration,' or reincarnation, it simply means that there remains nought after each personality but the causes produced by it—causes which are undying, which cannot be eliminated from the universe until replaced by their legitimate effects, and wiped out by them, so to speak; and such causes, unless compensated during the life of the person who produced them with adequate effects, will follow the reincarnated ego and reach it in its subsequent reincarnation until a harmony between effects and causes is fully re-established. No personality—a mere bundle of material atoms and of instinctual and mental characteristics—can, of course, continue, as such, in the world of pure Spirit. Only that which is immortal in its very nature and divine in its essence, namely, the ego, can exist forever. And it is that ego which chooses the personality it will inform, after each Devachan, and which receives through these personalities the effects of the Karmic causes produced. It is, therefore, the ego—that self which is the 'moral kernel' referred to—and embodied Karma, 'which alone survive death.'"

Our first remark on this definition is that it represents a very profound and far-reaching conception. Secondly, it does not precisely represent the idea of Karma as we have found it at any stage of its development in the Sanskrit books; in other words, that its exponent in this definition was not borrowing directly from any of these books, but was presenting a conception, very just and striking in itself, which must be derived from some other source. In some degree the conception of Karma as Universal Law finds a counterpart in certain schools of northern Buddhism—a region which we have designedly refrained from entering, as all our knowledge regarding it is at present passing through a period of transition and reconstruction. Until the present work of exploring the Thibetan text and comparing technical words with their Sanskrit synonyms has reached a more advanced stage, it will be impossible to say whether Madame Blavatsky's conception

of Karma fully agrees with that of any school beyond the Himalayas of which the writings are accessible to us. We can only state positively now that the word "Devachan," which appears in the definition quoted, is a perfectly correct phonetic rendering of a Thibetan word which is the accepted name, or rather epithet, of the paradise of rest between two births in the chain of incarnations; that is, the Thibetan equivalent of the "lunar paradise" which the soul, to be ultimately reborn, reached, along the "way of the fathers," in the early Upanishad teaching. Devachan means "the blissful," "the delightful," and is the equivalent of the paradise described by Sukhavati in the Sanskrit Buddhist work, "Sukhavati Vyuha," with a luxuriance of realism only equalled in pictures of the New Jerusalem. We shall be doing only justice to the authors of both descriptions if we at once admit that they are both conscious users of symbols, the meaning of which it is our part in each case to discover.

Besides these Buddhist notes in Madame Blavatsky's definition, inclining distinctly to the northern, Trans-Himalayan schools, there is much that reminds us of the teaching of Krishna in the words: "the moral effect of an act committed for the attainment of something which gratifies a personal desire." As we observed, there are two elements in this idea: the thought of the old secret schools of the Rajputs, which always applied Karma to moral effects and moral forces, and the ideals of the Brahmans as influenced by these schools, which imported the notion of gratification for the personality. Then "Karma of merit and Karma of demerit" finds quite a clear echo in the Bhagavad Gita, and in what we have translated from Shankara as to the future Karma of those who are "free even in life."

Finally, the conceptions of the immortal Self and of Karma as Universal Law—not limited to selfish desires, but applying also to the pure moral forces of the Sons of Liberation—carry us straight to the Upanishads; and, in general, it is to their teaching that Madame Blavatsky's definition most

closely conforms—a teaching which, as we have had occasion to show, claims to be that of the secret schools of the Rajputs. But it is not less clear that Madame Blavatsky did not draw the substance of her definition direct from the Upanishads; and the occurrence of certain Thibetan elements in it reminds us that many of the first Buddhist teachers among the Thibetans were Rajputs, driven from India by Brahmanical hostility. They were, therefore, of the same race and moral heredity as the teachers of the Upanishads, as indeed also was Buddha himself; hence we should see our way clear to understanding that these Rajanya teachers, Buddha's pupils, members of his own race, carried northward to Thibet certain elements of his teaching which coincided very closely with the doctrines of the Upanishads—these elements being less lucidly preserved in the southern church of Ceylon, among disciples of a different race, therefore of a different moral heredity; so that a presentation by Buddha of the doctrine of the oldest Rajput schools, carried to Thibet by his Rajput pupils and handed down by oral teaching, would probably contain most of the elements of Madame Blavatsky's conception. Whether, among the still untranslated manuscripts and books of the Thibetans, we shall find an exact written counterpart of that conception, the research of the next year or two will doubtless show. My own expectation is that such a counterpart will be found.

The same tendency toward the Upanishads and their broad conception of Karma is found in a second definition from the same source:

“We consider it as the ultimate Law of the Universe—the source, origin, and fount of all other laws which exist throughout Nature. Karma is the unerring law which adjusts effect to cause, on the physical, mental, and spiritual planes of being. As no cause remains without its due effect, from greatest to least, from a cosmic disturbance down to the movement of your hand, and as ‘like produces like,’ Karma is that unseen and unknown law which adjusts wisely, intelligently, and equitably each effect to its cause, tracing the latter back to its producer. Though itself unknowable, its action is perceivable. This wide and universal conception—wider

than anything we have found outside of the Upanishads—is followed by a more defined outline of the idea of Karma as applied to the individual, and as working through reincarnation: as being, in fact, the force that guides the outward environment and the personal scope of each birth, according to the fruit of all past births—just as the part of a road we are next to traverse depends entirely on where we have already got to; that is, on our entire past progress since setting out. If we have just reached the edge of the forest, we must go through the forest before going further; if we have already crossed the plain, we must next set ourselves to climb the mountains.”

This idea of Karma as the Universal Law and Will of the Self, “shaping all things wisely through endless years,” and “though one, disposing the desires of many,” is entirely that of the Upanishads, as also is the metaphor of “the Path.” We may note, parenthetically, that the writer or writers of the Acts of the Apostles almost invariably speak of the new gospel as the Path, or the Way*—a return to the same venerable and profound imagery. It is distinctly to the credit of the Revisers that they have brought this out much more clearly than in the Authorized Version.

From Madame Blavatsky’s own writings we may turn to a very remarkable Theosophical treatise called “Light on the Path,” a work so perfect in form and profound in thought that it deserves a place among the mystic masterpieces of the world. The third part of this admirable treatise, which comprises only thirty small pages, is devoted entirely to Karma. The key-note of its thought is struck in these words:

“Consider with me that the individual existence is a rope which stretches from the infinite to the infinite, and has no end and no beginning; neither is it capable of being broken. . . . Eventually the long strands, the living threads which in their unbroken continuity form the individual, pass out of the shadow into the shine. Then the threads are no longer colorless, but golden. Once more they lie together level. Once more harmony is established between them; and from that harmony within the greater harmony is perceived.”

The two ideas here presented—the “thread-self, which joins together many lives as a string joins many pearls into one jewel,” and the understanding of the supreme Self

* See Acts ix. 2; xix. 9, 23; xxii. 4, and xxiv. 14.

through the individual self—find their perfect counterpart in the Vedanta; though the vivid and original presentation of the thought, as we have quoted it, argues a new and individual insight, a soul that has caught the light which lit the teachings of the Upanishads. A second aspect of the subject opens with the words:

“ It is said that a little attention to occultism produces great Karmic results. . . . The first step in occultism brings the student to the tree of knowledge. He must pluck and eat; he must choose. . . . And to move definitely and knowingly even but one step on either path produces great Karmic results.”

It is clear that the path of occultism is here the “ small old path stretching far away, the path the seers tread ” of the most beautiful and greatest Upanishad. This is the path of liberation, the way of the gods, from which there is no return. To go further in this direction would lead us too far into a consideration of the Way of Liberation, a subject that could only be fitly treated in a volume. I shall quote another thought, this time reminiscent of Krishna and Shankara, though also quite original in treatment:

“ He who would escape from the bondage of Karma must raise his individuality out of the shadow into the shine. . . . He simply lifts himself out of the region in which Karma operates. . . . The operations of the actual laws of Karma are not to be studied until the disciple has reached the point at which they no longer affect himself. . . . Therefore, you who desire to understand the laws of Karma attempt first to free yourselves from these laws; and this can only be done by fixing your attention on that which is unaffected by those laws.”

But it is a sin against literary propriety to quote from this profound and admirable treatise in partial and dislocated fashion. The whole work makes its effect as does any whole work of art; and no piecing together of scattered members is quite free from the reproach of barbarity. It is quite clear, however, that we are here dealing with a much more limited use of the word Karma—a use almost identical with that of the Bhagavad Gita and the later Vedantins who follow it.

THE SPIRITUAL PRINCIPLE.

BY A. C. ALMY, PD.D.

(*Part I.*)

Who forged that other influence,
That heat of inward evidence,
By which he doubts against the sense ?

He owns the fatal gift of eyes,
That read his spirit blindly wise,
Not simple as a thing that dies.

Here sits he shaping wings to fly:
His heart forebodes a mystery:
He names the name Eternity.

That type of Perfect in his mind
In Nature can he nowhere find.
He sows himself on every wind.

“THE TWO VOICES”: *Tennyson.*

The spiritual principle is not born of the senses, nor of the sense consciousness. It is not reasoned up to nor attained through any process. Neither is it a matter for the intellect to handle, for it cannot be made subject and object; but it is the ground or unity of subject and object—that which makes subject and object possible. It is the source and centre of our existence. It is not a process, nor a series, nor the sum of a series; it is not one, nor many, nor all of these. It must be out of a process in order to discern the process. It cannot be in any series, for no term can discern the other terms of a series. It cannot be the summation of a series, for it must have been as perfect at the beginning as at the end. It cannot be an ag-

gregation either of states of consciousness or of trains of reasoning, for these mental functions are materially conditioned and cannot originate or explain the spiritual principle which makes them possible.

No philosophy or philosophic system yields the spiritual principle, for it is infinite and cannot be attained to. None of the so-called faculties of the mind can give it birth, for it is not reducible to any polarity and cannot be discerned by the sense consciousness. It comes through intuition. It simply "is." It is the "blind spot" of our mind (to borrow from one of the senses), which, if we give heed thereto, will more and more become our light and life. It is the Divine within us—the Christ. It is everywhere, the centre and circumference of everything. It is the essence of all things, the principle of nature, the principle of knowledge, the all in all.

An investigation of the verb "to be," the copula of every sentence, reveals the spiritual principle. In the simple sentence, "I am a man," there is a residuum rich in its implications, whose ultimate cannot be resolved. The subject "I" and the attribute "man" are one and the same person, or individual. They are on the same plane. Whatever is true of one is true of the other. They are united through an infinite copula—"am." The two finites are made one through this infinite. Plainly, the copula "am" is on a plane totally distinct from the subject and the attribute; and the oneness or unity or identity of the subject and attribute lies just in this infinity. The subject and object is a product of my discursive intellect, depending on material conditions for its physical manifestation; but the copula is infinite, outside of time and space, and alone makes time and space possible. Without it they are not. The one is; the other exists.

It will require but very little thought to recognize that in all knowledge this is the spiritual principle, and is spiritually discerned. I cannot look within for a moment but I am in this infinite—I cannot attain to it. Reason does not reveal it—I find, I recognize, I "am." It is not the product of ex-

perience, because it is that which makes experience possible. It is the reality which manifests itself through experience. This reality is not in things, but in their unalterable order of relations, which is perfect now. This does not mean that every one is aware of it, but that experience is only explicable through its action. It cannot be the outcome of experience, but is presupposed therein. If experience means a process of change, that process cannot be a consciousness of the process; neither can it produce it. If experience means a series of events, that series cannot be a consciousness of the series; nor can it produce it. Neither can this consciousness be the effect of any previous changes or events, for this supposition is only a repetition of the previous thought.

The more firmly the spiritual principle is held in our consciousness, the more will it manifest itself and become our permanent possession. Of nature it is the essence. If the essence of a thing is not in itself—for a thing cannot be self-existent—but in its relations, then nature implies a spiritual principle. What anything really is, it is unalterably. The nature or essence of a thing is spiritual, therefore unchangeable. Nature is an unalterable order of relations, noumenal and not phenomenal. This is not Kant's "Ding-an-sich," unknown things-in-themselves, producing feelings in us. It shows that the uniform order of nature and our knowledge thereof have a common source in the spiritual principle. Kant says, "The understanding makes nature," meaning that the "form" of phenomena is due to the understanding, while the "matter"—the affections produced by things-in-themselves—has a character independent of it.

We have, therefore, two unrelated worlds—a diverse instead of a universe. This led into idealism that was speculative, capricious, and untrustworthy, because of the non-recognition of law. But under reign of the ascertained order it becomes exact, scientific. The divine cannot be capricious if God is infinitely and eternally perfect. His part is already complete, and it only remains for man to come into harmony

with truth, which is the divine method. It is all expressed now, and only awaits the obedience of our will to become manifested to our consciousness. Such an idealism, which interprets facts as relations and affirms the reality of nature as opposed to our transitory feelings, is the very reverse of the so-called idealism which reduces facts to feelings. Human experience, on the one hand, is an order of events; on the other, it is a consciousness thereof. This consciousness cannot be a part of this order, nor the sum of it; for it must be equally present to the whole. Neither is it a product thereof, for it always "is."

Is the spiritual principle conditioned? Our consciousness varies and grows and develops in time apparently, but only as a function of our animal organism. The spiritual principle is wholly expressed now; its manifestation to my consciousness is only conditioned by time. It lies below the threshold, or is buried within and awaits the resurrection. What is its power? It is the source of all power. It is the omnipotence of God manifesting itself to my consciousness, and I have as much as I can use. This truth is to-day intuitively apprehended by many minds who are striving to give it articulation. If man be the offspring of God, made in his image, then when I can say, "I and my Father are one," this divine power is mine to a degree hitherto almost unimagined. This comes into my consciousness as thought. In concentrated thought there is great power. Man is a self-realizing spirit. By directing and holding his thought on his true nature, he can lift himself into the realm of the spiritual and real, and there "gain a residence." High, healthful, pure thinking can be encouraged, promoted, and strengthened. Its current can be turned upon grand ideals until it forms a habit and wears a channel. Matthew Arnold says, "There is a power not ourselves that makes for righteousness." This power really *is* ourselves, and we through evolution are tending toward righteousness. Of the power in the spiritual principle the sayings of Christ are full. One cannot think

and live them without the divine Life being manifested within him.

The spiritual principle is the source of all things. It cannot be proved by induction; it is a pure assumption or hypothesis, and can be reasoned from only deductively. All science starts in the same way. Now, if the facts fit the hypothesis, then is our ground rightly taken. By what particular name this principle is recognized matters little. God, First Cause, Intelligence, Life, Substance, Love, Spirit, Mind—these are but synonyms of the same principle. By no “process” can the mind reason up to this principle. It transcends all our experiences, both outer and inner. It is not born of experience. It is beyond both time and space, being the cause of both. It is a “tertium quid.” It “is”—we “exist”; and because we exist there must be a cause for our existence. We know this because we know we exist, since every effect has a producing cause. Something has “to be” before anything can exist.

This is illustrated by mathematics. God is the Principle of man; the Principle of principles; Idea of ideas (Plato); Form of forms (Aristotle); the Life of man. Man is made in the image and likeness of God, and God is spirit. Whatever the substance, the image is the same. God cannot create me and exclude himself; therefore, if God is spirit, I (in my reality) am also spirit. All real things are spiritual, and the substance of everything is spiritual. The mathematical principle is the life or sustaining cause of mathematics. Now, a principle, in order to be, must be expressed. Mathematical principle is expressed by numbers and combinations thereof, and these are symbolized by figures. “One” is the principle of mathematics. It never had a beginning and can never have an end; it simply “is.” The science of mathematics is perfectly expressed now; but it is not manifested to my mind. One, the unit, contains its own parts and is the sum of them, and because of this fact it includes in itself multiplicity and variety. All fractions are parts of the unit. But no fraction

can be a unit, and its only value is that it is part of a unit. The relation between the part and the whole alone gives value to the part. The substance of the science of mathematics is but the out-picturing of what is in the unit—invisible made visible, i.e., apparent to consciousness. The figure 1 is the expression of the abstract unit, and as such it represents it. We obtain a knowledge of the abstract through its representative. There is an exact correspondence between them, and they are not interchangeable. They are permanently fixed in their relations; therefore, to know the representative is to have the abstract manifest to the one who knows. God is the One, the Author of all things, i.e., the Source of all effects. "In him we live and move and have our being." This One is the Whole that contains all parts, and all parts have their value through their relation to the One.

I recognize three distinct planes of consciousness. The outer plane—our sensuous nature, or physical consciousness—is made up of states. It is only a mirror in which the ego sees itself reflected. The second plane is the intellectual or reasoning consciousness, which constitutes the inner world of thought. Porter calls these two planes, in relation to the ego, the object-object and subject-object. The third plane is the intuitive or spiritual consciousness. This trinity forms the individual unity, the soul of man. The soul is the form; the ego is the content or spirit of man. Consciousness is the relation of the ego to its thought-environment. I have a consciousness of an outer world and a spiritual world. These three planes may be compared to a three-story house of which the ego may occupy any floor. These planes are discrete one from another, and the passage from lower to higher is not a process but a birth, an intuition or revelation. When the soul perceives its true Self it finds life eternal—its oneness with God. This is the spiritual principle, which can never die or pass away. It is perfect now, and all we have to do is to recognize and bring it into our consciousness. Held even as a thought, it becomes a possession.

This external consciousness I have long mistrusted, not distrusted. It practically regards the material body as the Self. That view makes us subject to our physical environment. When the ego is aroused and lifted to the realm of the spiritual life (into the presence of the divine image within), there comes a sense of supremacy over the sensuous consciousness, or outer world. The divine Spirit is our greatest educator. "He will guide you into all Truth." This is the Christ principle, "the Way, the Truth, and the Life." Christ's sayings are all easily interpreted through the spiritual principle. It is both life-giving and life-supporting. "No man cometh unto the Father but by me;" that is, through the Christ principle (or quality) within. Thought discipline and concentration, earnest desire, and aspiration, which is the "prayer without ceasing," are the requirements for unfolding from within our real and eternal Self. The ego becomes conscious of a Presence other than the tumultuous, external world, and finds the One "in whom we live and move and have our being." Shall we take counsel of our states? "Preach the gospel to every creature." Paul says, "Be ye transformed by the renewing of your mind," which means "to have Life, and have it more abundantly."

OCCULTISM AMONG THE TAHITIANS.

BY ALICE D. LE PLONGEON.

Some scholars are of the opinion, which is supported by native tradition, that a vast continent once existed in the Pacific Ocean whose many islands are but the mountain tops of that submerged land.* The Polynesians exhibit very striking contrasts in manners and customs, as well as a great variety of feature and color. Nevertheless, one language, with variations of dialect, is spoken on all the principal islands; and this might indicate that the people of the Pacific are survivors or descendants of several nations that inhabited a continent now slumbering in the bed of the ocean, and that one tongue there predominated, as English does at present on the North American continent. The people of the Sandwich Islands, twenty degrees north of the equator, and those of the Society Islands, seventeen degrees south, are alike in some respects and quite dissimilar in others, while those of certain of the Friendly Islands are, in some particulars, superior to both.

In all Polynesia no spot is more beautiful than Tahiti, situated between the fifteenth and seventeenth degrees of latitude within the southern tropic. That "Queen of the Pacific" now belongs to France, though its discoverers, in 1605, were Spaniards. It was in 1769 that Captain Cook went there with several scientists who wished to observe the

* Several hundred thousand years ago there existed in the Pacific Ocean an immense continent which was destroyed by geological upheaval, and the fragments of which must be sought in Madagascar, Ceylon, Sumatra, Java, Borneo, and the principal isles of Polynesia.—"Histoire des Vierges."

transit of Venus. A more delightful climate it would be difficult to find; nor can it be more fittingly described than in the words of Malte Brun: "A new Cythera emerges from the bosom of the enchanted wave; an amphitheatre of verdure rises to our view; tufted groves mingle their foliage with the brilliant enamel of the meadows; an eternal spring, combining with an eternal autumn, displays the opening blossoms along with the ripened fruits." The Tahitian language is rich and melodious, and the native orators were eloquent, often rising to sublime heights. Some of the missionaries who went among those islanders at the beginning of this century declared that they would at any time travel thirty miles to listen to one of Tahiti's gifted speakers.

Society was divided into several classes, beginning with royalty and ending with the serfs. Those of high rank made a point of trying to excel in all that those of the inferior ranks could accomplish.

But it is the religious ideas of those people that chiefly interest us, because they indicate, when not considered superficially, very mature thought on certain subjects. Like the Egyptians, the Tahitians regarded their religion as a matter of the highest importance. Their priests were exacting and despotic, keeping the masses under sway with an iron hand. Only a few favored ones knew the inner meaning of the outward forms, which to the unthinking observer appeared like senseless rites and superstitions. The accounts published by missionaries who studied the manners and customs of those people, before Christianity had any effect upon them, are interesting only when the reader knows how to look below the surface of appearances.

To the missionaries it seemed strange that the islanders should believe that everything, even a blade of grass, had a spiritual part—the life-principle. The heathens whom they desired to instruct could really have taught them some of the grand secrets of nature. The exoteric expression of that profound conception of the universality of spirit was the personi-

fyng and deifying of the forces of nature; so that, for the vulgar mind, mountain and valley, precipice and ravine, lake and stream—each had a special god.

Rumia was the supreme god, too sacred to be invoked or represented under any form. From that Great First Will emanated Taaroa, the creator of the Universe. The cosmogonic tradition was to the effect that a great bird, a favorite emblem of Deity, deposited an egg upon the waters and that the egg burst, producing land. Among all advanced nations, the egg naturally came to be regarded as the beginning of all manifested form; but the original teaching can become so distorted and disguised as to appear like foolishness. A multitude of lesser gods were simply famous personages who had been deified after death, and they were regarded as spirits able to inflict evil. Spirits were believed to wander especially on the three nights following the full moon. The images used as representations of divinities were believed to be endowed with some peculiar power. They were made hollow, and red feathers were placed in the interior. Any worshipper had a right to take away one of these if he replaced it by another. It was supposed that the feathers thus became imbued with the essence (magnetism ?) of the god.

At the beginning of November each year, as in every civilized country, there was public prayer for the dead, in order that their happiness might be increased or that they might at least be permitted to take temporary possession of the body of some living person and declare future events. This showed not only that those people believed in a progressive continuity of life, but also that they regarded "spirit" control and communication as a fact. However, we may presume that they did not indulge in "materializing" seances, for it is stated that they greatly feared to see the forms of the departed. In their lengthy service for the dead, the priests begged the soul to be satisfied and not to disturb those in the flesh, because it distressed them to see apparitions.

One feature of the funeral rites was the drawing off and

burying of the sins of the defunct in a hole made in the ground at the foot of the bier. To those familiar with electric phenomena this apparently stupid custom is suggestive. Electricity, of which magnetism is one manifestation, flows back into the earth. The origin of the practice just mentioned may then have been regarded as the drawing off of the magnetic aura, since nearly all foolish customs have had a rational reason for their beginning.

Prophets were supposed to speak under the influence of departed spirits, and these were thought still to retain the human form. At death the soul was believed to be drawn out of the head, whence it was borne away to be slowly and gradually united to the god from whom it had emanated. It had to pass through nine conditions in order to reach the tenth—everlasting rest. It is most interesting to know that the Tahitians had concluded that a substance, taking human form, issued from the head of the corpse, because among the privileged few who have the blessed gift of clairvoyance some affirm that, shortly after a human body ceases to breathe, a vapor arises from the head, hovering a little way above it but attached by a vapory cord. The substance, it is said, gradually increases in bulk and assumes the form of the inert body. When this has become quite cold, the connecting cord disappears and the disentangled soul-form floats away as if borne by invisible carriers. The writer has conversed with more than one person claiming to have observed this phenomenon.

Just as to-day some clairvoyants, when asked to use their peculiar faculty in behalf of some person, demand, in order to establish "rapport," something that has been touched by the individual, so the Tahitian wizard when invited to employ his powers insisted that those who desired his aid should provide him with something belonging to the party to be examined. Hair or nail-parings were preferred, and for this reason, it is said, the islanders generally burned such fragments of their personality, fearing the influence that might be brought to bear upon them through such means.

In matters of importance oracles were frequently consulted; that is, clairvoyants were appealed to, as in ancient Greece, Italy, Gaul, and other places. Haruspicy was another form of divination much in vogue, the pig being used more extensively than any other creature for that purpose. The movements of the animal's entrails, interpreted by the priest, decided important national affairs. It is said that occasionally a priest would remain in a state of trance for three or four days at a time, moving and speaking as if actuated by some power and intelligence quite foreign to himself; and while in that condition he was regarded as a god, the closest attention being paid to every word and action.

Seers were in the habit of utilizing a pool of water as a crystal, or "magic mirror." When called upon to trace stolen goods, the clear-seeing priest would go to the house whence the property had been taken. In the floor he would have a hole made and filled with water. Holding a young banana-tree, he would stand gazing into the water; then, invoking the gods, the seer would look fixedly until he saw in the water a face, which he would instantly declare to be that of the thief, the spirit (astral form ?) of the guilty party having been drawn to the spot by the will of the gods. The culprit was then described and named.

One prophecy of peculiar interest was made by a priest of Tahiti two or three centuries ago. He was a soothsayer of great renown, named Maui. He had foretold many events that time had verified, and the people had implicit trust in his predictions. But on one occasion even his most faithful adherents and ardent admirers absolutely refused to give credence to his words, declaring that there was no sense in them, although it was admitted that he was speaking under inspiration. Maui's prophecy was to the effect that after several years a "vaa-ama-ore," or outriggerless canoe, would arrive at the island from some foreign place. To their own canoes—and they had them in great variety and number—the islanders always attached outriggers, believing that no boat could re-

main upright without one. Thus they charged Maui with foretelling an impossibility. He persisted in his prediction, however, and, launching an oval wooden dish on the pool of water which served as a magic mirror, he declared that in the same manner would the vessel float when it should arrive.

The above prophecy was preserved among the people by oral tradition until the arrival of Wallace and Cook's vessels, when it was declared that Maui's prediction was fulfilled, especially when they watched the row-boats sailing between ship and shore. When they first saw the ships' boats lowered and pushed off, the spectators on shore shouted: "They will overturn! They have no outrigger!" Again and again, when looking at European vessels, the natives have exclaimed in the hearing of missionaries: "Oh, the canoe of Maui! Oh, the outriggerless canoe!"

The same prophet declared that, long after the arrival of a canoe with no outrigger, something yet more surprising would appear in their waters—a "vaa-taura-ore," or vessel without a rigging of ropes or cordage. This was declared to be ridiculous, Maui's hearers asserting that it was absolutely impossible for sails to be attached without ropes or cordage. Little did Fulton dream that, long before he was born, a soothsayer in an island of the Pacific Ocean had had a vision of his steamboat!

The testimony of various missionaries and other travellers makes it plain that the islanders regarded spirit control—communication by the disembodied through those yet in the flesh—as an established fact, although they so strongly objected to the sight of apparitions that during the funeral rites the freed soul was entreated not to show itself at any time to those among whom it had previously dwelt.

Those who could afford it had their dead carefully embalmed and sheltered in a building erected for their special use. The body was clothed and placed in a sitting posture. Before it stood a small altar, upon which viands and fruits were laid every day by relatives or the priest in charge. Odor

was regarded as the spiritual part of aliments, and it was supposed that the soul was not too far removed from matter to be able to feel a certain gratification in the offering thus presented. Insane persons were always treated with gentle consideration, because they were believed to be under the control of disembodied spirits. A recognition of the magnetic force emitted from the eye seems to be indicated in the fact that the islanders represented that feature as an organ or emblem of power.

Briefly, the Tahitians believed in a First Cause; in lesser powers, or gods, created by him to do his will; in the continuity of individual existence, and in the possibility of communicating with disembodied souls that were supposed to be susceptible of progress up to the point of re-absorption into the Eternal Source whence they had emanated. Twined about this belief, however, was a thick mesh of superstitions, fears, and fantastic forms of worship, with symbolic rites and ceremonies which included human sacrifices and other practices in which blundering humanity in its slow evolution has indulged, and even yet indulges in some parts of the world.

INDIVIDUALITY IN MASSES AND CLASSES.

BY BARNETTA BROWN.

“ Our birth is but a sleep and a forgetting:
The soul that rises with us, our life's star,
Hath elsewhere had its setting,
And cometh from afar.
Not in entire forgetfulness,
And not in utter nakedness,
But, trailing clouds of glory, we come
From God who is our home.”

This is all we can know of the “ before,” and it is delightfully vague enough to allow each one to fill up the supposed vacuum to suit himself—should he try, which he probably will not. The “ after,” of course, we leave to take care of itself; and the “ now,” of which we are only too apt to use a large part in pining for what is not, is that division of time or eternity to which we must give our careful attention.

Whether destined for the masses or the classes, the soul makes its entree, as later its exit, all alone. “ Trailing its clouds of glory,” i.e., its tendencies, it enters upon the scene of its endeavors in utter loneliness; but it is true indeed that “ no man liveth unto himself,” for immediately there begins the growth of society—a growth so wonderful in its regular branching, so exact in its continuance, so inevitable in its progress through phases (strongly suggestive of birth, growth, decay, and death), that it has been likened to a living organism, proceeding in its development according to law.

In the evolution of society, the family is the first banding together of separate souls; then the tribe or community,

and finally the nation. For convenience in the matter of living together, these combinations have been made. In endeavoring to follow out that seemingly innate propensity of the human, that "feeling after God" called religion, men have united under various forms—we call it "the Church;" and thus we see the actors in the drama of life entering upon the stage of the world, taking their places in groups, large and small, and seemingly becoming absorbed therein. As we constitute ourselves an audience and regard the play of forces thus inaugurated, we are led to ignore the individual and watch the groups. We see a continual interchange, a shuffling in and out. Sometimes there are violent commotions among them—this one fades and disappears, becoming part of another; that one is suddenly engulfed and lost to view. Occasionally, against the background of groups, individuals stand out in bold relief—some commanding, some exhorting, others leading or influencing. Indescribable confusion exists at times. Then comes a "reign of terror," and the stage is set "brutally to rights," when much stage property of no further use is cleared away.

We must admit, as we look deeper, that, despite passing appearances, the play proceeds in an orderly fashion. Nothing seems lost or useless; each group plays a necessary part. The groups resolve into nations and nations into civilizations, and we have a spectacle of the growing entity complete before us. It is at some of these living social organisms, composed of living human organisms, that we must hastily glance. Since we cannot follow the workings of the masses and the classes in each one, it is at least a comfort to know that a strong resemblance exists in the growth of all civilizations—always the same simple beginning, as in childhood; the same energy and rush of aspiration to accomplish all things, as in youth; about the same proportion of success, disappointment, and failure, as in maturity; and the gradual relaxation of effort and decay of force, as in old age. Then comes a ceasing, as a vital force among other organisms.

Amiel says that every civilization is a dream of a thousand years. The cradle of our race was probably rocked amidst the heats of India, where man thus began to dream. This is the dream of the earliest civilization of which we know. Some of the Aryans, a simple and honorable people, wandered down from the plains of Central Asia into the peninsula of India. There they gave up their propensity for travelling, probably because they could get no further, not having learned the art of walking upon the water; and here they commenced a dream, the vastness and the spirit of which have never since been equalled. Simply enough it began, with shepherds and songs and home; but eventually it grew into a veritable nightmare, though one part of it is so beautiful that we continue to love it; and it still helps us by its influence.

Somebody became powerful, and, gathering around him a few others, proceeded to apportion off to the many their lot in life—and “caste” came into being. This ranged masses and classes in line for conflict, and strife began. When fifty-six kings, with fifty-six groups of human beings arrayed behind them, contend eighteen days for mastery, we naturally conclude that this arbitrary attempt at the division of masses and classes was not without damaging results. Priests, slaves, kings, nobles, average mortals—all found common cause (position, wealth, power, salvation, as the case might be), and united to contend for what they desired; and the dream is a dreary stretch of surging masses until one individual appears, bright, earnest, and self-sacrificing, the seeker for truth—Siddartha, the Buddha. From his attitude of thought under the sacred tree, he starts up to rescue mankind from its woes; and he tries to teach men to be less brutal. But the beautiful things he says and does have but a limited influence, for man is not yet wise enough to recognize the value of good. And so the Brahmans war with the Buddhists, and after awhile the latter differ among themselves, the better religion being driven away. The highest point of this dream is finally reached, and a change “comes o’er its

spirit." It gradually lessens in strength and force, and later comes to an end.

Through this development passed the first of our race. Under these conditions, in this organism, the foremost men of the world were tried and tested. The "diseases of its growth" were many and terrible, and that it survived them so long is a cause for wonder. In a country near at hand, another dream was dreamed by the Aryans, who wandered down from the shores of the Caspian Sea to dwell and dream in Persia. This dream was similar to the other, for masses and classes formed as readily here as further south at an earlier date, and they clashed and fought and struggled just as fiercely. Although the Brahman idea of caste was not present to cause distinctions, yet distinctions are plainly evident, congenial individuals forming in many groups. There were kings and nobles, slaves and a middle class, and many came and went at the bidding of others. Zoroaster was oppressed with the sight of the evil, and he meditated and wished to help. He founded a guide of life based on justice; but men were not yet ready to perceive the good of justice, and injustice went on—the few oppressed the many, the many rebelled, and the former struggled to hold the power. Still, a high point of civilization was reached, and, with its many evils, this Persian organism led the world for two centuries; but, as time went on, this dream also began to fade, and soon was gone.

Then came a dream of great beauty, the dream of Greek civilization; and visions of beautiful forms, high ideals, and noble aspirations crowd to the fore. The dream is so much cleaner and clearer than the others that many then felt it to be the final dream—the climax of civilization; and many still look back with regret for the loss of some of its phases. But there was slavery; multitudes were in servitude to others, and this could never last. The height of intelligence reached deceived all. There was lacking a force, without which no dream can be complete—the force which works for universal

brotherhood, which seeks to give equal chances to all, and which recognizes the grandeur of each individual. In this dream, many noble men take part and many commanding figures come and go. The play of groups is much diversified by the standing out of individuals. Great generals lead to battle; great thinkers influence the masses; great philosophers undertake to formulate thought; great poets sing songs; great artists give their lives to working out beautiful conceptions in marble; and, though a strange religion pervades the whole, all goes successfully for awhile. But the element of beauty cannot save it from its fate. Its element of decay (servitude) foreshadows its downward course. Men do not yet understand. Its zenith reached amid a blaze of glory, it, like the others, degenerates; and, surprising all, it ends its career at last.

Next comes a brave and noble dream—Roman civilization marches proudly forward with martial step, the sound of trumpets, and the clash of instruments of war. Rome, conqueror of the world, takes her turn in the attempt to unfurl the flag of a lasting civilization, to bring all other nations under her influence, and to be the power which achieves perpetual glory. This greed for conquest is the seed of failure. Though free at first, and boastful of it, the Romans make numberless slaves of that much-abused class—conquered peoples; and it comes to pass that dividing lines between classes not only exist, but are cruel, decisive, and unjust. Patricians are few, plebeians many. The first cannot recognize the last, and the individual, here as elsewhere, is bound down by the accident of birth. Born a plebeian, always a plebeian. Yet brave men and noble women develop under these conditions and do great deeds in such a dream, and the names of many have become as household words. All, however, is saddened by the sight of the defrauded multitudes, living bereft of their rights, looked down upon with contempt by the few, and unable to work out the best within them because of the iron hand of the classes upon them. If ever an

organism contained within itself good reason for its discontinuance, this Roman one did; and, after reaching the highest point of fame and power, it also faded away and was no more. Men still could not perceive.

Thus are we brought down to more familiar times—to a point most interesting and vital to us—the breaking up of ancient civilizations and the birth of a new one in which we are directly concerned: one destined to be different from the others because, in it, man begins to realize. Slowly but surely, the scales fall from his eyes.

The play of groups during this upheaval at the beginning of the growth of our social organism is simply stupendous. Perhaps more injustice and cruelty played mad havoc during this time of stirring and settling than ever before at any one period. Like bunches of vari-colored thread, the masses and classes weave in and out through this fabric of a dream. The masses of pagans, the sprinkling of Christians, the nobles, the Mohammedan hordes, the armies of the various kings and emperors—all constitute a gigantic interchange and play. Numberless “heavy villains” stalk the stage, and endless seems the chain of trouble and wrong they forge. Indeed, it would be dark and dismal enough, even hopeless, were it not for a few noble actors and the detected sweetness (amidst all this ploughing up of ancient soil) of a little flower, which has often sought to raise its head but never before found a soil in which it might take certain root—the flower which, intelligently cultivated, will ever tend toward better results.

As the influence of an individual extends onward through the ages, so each civilization, although it may end, still has more or less effect upon other and later civilizations. Thus Greece was largely subject to Egyptian thought, and Rome to that of Greece. Our civilization must feel the force of all, and this is why the little slip of the ancient plant, which Christ with pain and suffering started once more to grow, became soon choked with weeds. Yet it was there; and, with this new, yet old, growth as the centre of the stage, masses and

classes continued to work onward from condition to condition, ever striving and struggling fiercely. Conflicts between popes and emperors, backed by the nobles and often unquestioningly followed by the masses, succeed one another rapidly. From disruption to feudalism, from feudalism to absolute monarchy, from absolute monarchy to some sort of representation of the individual, serfs, peasants, monks, knights, popes, kings, nobles—all grope their way onward to the time of the Reformation, so quaintly called the "Watershed of Modern Civilization." Here is one of the places where "much rubbish is cleared away," and a fresh start is given to all kinds of thought. Henceforward we find the friction mostly between the ruler with his classes and a leader of the people with his masses—or between creeds led by prophets of this one or that; but through it all can be discerned more clearly what has always been in India, in Persia, in Greece, in Rome, as well as now—an onward struggle toward individual freedom.

Each human being demands representation; and we can well believe that "our evolution is nearer its origin than its close," when we remember it is only within fifty years that this justice has ever been a realized object. The various conditions of the masses and classes in Europe, which led to the settlement of America; the struggle for mastery in the New World; the freeing of the slaves by England; the emancipation of the negro and of the Russian serfs; the attempt of woman to obtain the suffrage—these are phases indicative of the strong desire of the individual for acknowledgment.

The altruistic sentiment, the sentiment of humanitarianism, is indeed a plant of slow growth. It sheds a perfume through the atmosphere surrounding it, and much is sweeter and better because it is; but it has not always been intelligently cultivated, and even at its best it has only reduced servitude to higher terms. People are not doing to others as they would have others do unto them, frequently because they are not intelligent enough to perceive just what this means. In ignorant self-glory over what has been done,

many fail to see what remains to be done. For instance, in triumphing over the emancipation of the slaves, we are blind to the exploitation of the masses by the classes. Remember our laboring class; remember the "submerged tenth"; remember social differences; remember that practically our household servants are in a state of slavery. In the battle of life, many are prisoners for debt. They owe the world for a chance to live, and we take advantage of the situation and hold them captive. Remember the bondage of that mass of beings—children. They must do this and that at the bidding of those who have the power (but not always the sense) to guide or control. Cannot some of us recall the longing of our youth for a separate, unhampered life, and perhaps the sense of freedom as the time is reached when the individual is free to work out his own salvation and need no longer be led by a halter in the hand of parent or teacher? Remember the few opportunities offered to some by life, and the many chances which lie at the feet of a few, and ask, because progress has been made, is the time yet here when we may say, "It is finished"?

Looking back over history, we may see the formation of all sorts of groups—of all arrangements of individuals that one can imagine. Much of it seems unfair; some of the unfairness we can help, and some we cannot touch. Individuals have helped to develop the conditions, and the latter have in turn developed the individual. There have been continual action and reaction between the human being and the social organism. As we note, through it all, the growing regard for the individual, the inclination is to invest him with greater and greater importance. In the supreme moments of living the individual must work his way alone, unaided; no social organism lends a helping hand; no other unit, however kind and loving, can be or do vicariously. Further, as no two leaves upon a tree are ever found exactly alike, so no two individuals ever were, are, or will be precisely the same. "Physically, mentally, even morally, you are what no one has

ever been before you, and what no one can ever be again; and the possibilities of your existence are in some measure different from those of every other human being." This also leads to the apotheosis of the individual. Again, we find that within the masses are always classes. We speak of the "submerged tenth" as of one great mass; but enter in and you find distinctions existing there. The washerwoman is a degree or two better than the rag-picker, and Mrs. Finerty's clique looks down with scorn upon Mrs. O'Toole's. Here, too, the individual persists in seeking recognition.

Such considerations indicate that these social organisms, with their complicated play of masses and classes, are the workings of a vast machinery for the manufacture of individual character (there must be conditions, else there would be nothing); that individuals contain "the raw material of virtue," as Carlyle says; and that the conflicts tend to turn this "raw material" out in some sort of shape—to build character, or to raise it. To evolve a great and noble humanity, composed of "perfect souls," would seem the goal toward which we tend. Remembering this, must we not believe that no soul can be wasted?

Perhaps it may seem a contradiction to dwell so emphatically upon the individual when we remember that humanitarianism—the solidarity of mankind—is just what, in the social organism, represents a most vital quality. The truth lies just here. No man develops alone so well as with others. The stress of living with others, among others, and for others, is what gives the development. Human beings may be said, like the earth upon which they live, to have two motions—one as individuals and the other as parts of groups. Unless cast upon a desert island, the individual must be content largely to work in with his fellows. To adjust these two motions harmoniously is the problem of living. To be individual, yet humanitarian; to live to one's self, yet for others—this is the puzzle of life. It takes the best understanding of self and of outside forces that one can acquire; and with this knowledge,

the nicest balance—the finest correlation of the kinds of power thus gained.

As with the human, so with the social organism. Many of the latter, as of the former, have failed because of an excess of development of one quality—a lack of all-around development. Every side must have fair play. Rome fought itself to death; Grecian intellect died of inanition; Judea was all religion, without science. A nice, fine balance is necessary for the correct and successful running of the social organism. Intellect, with altruism; science, with good-will to man; knowledge, both mental and moral—all must play parts as needed. And it is because in Western civilization there is seen at least a tendency to a better balance than ever before, that we dare to hope for our own social organism.

Thinking of all this, we will accept our world as we find it, and with all its faults will love it still. It is the scene of many joys and many sorrows; of loves more dear than life itself; of troubles that shake the soul; of home and of friendly circles; of successes and failures; of intense earnestness and light-hearted gayety; of “a little work, a little play.” We calmly accept it all, striving ever to take each on-coming experience as part of a large whole of which good must be the ultimate result, for “that’s what all the blessed evil’s for.” We take our lives as they unroll to us, questioning only: “Are we living them out the best we may? Are we putting forth our energies in the most economical ways toward the most desirable ends? Are we fitting our one unique self to the special uses for which it alone in all eternity is fitted? Is the mass or the class to which we belong playing a creditable part in the great and wonderful evolutionary dream?”

FROM SUMMIT TO VALE.

BY M. STICHTER.

We are on the mountain tops of spiritual experience. The soul grows grand as the archway of heaven and pure as the light of its gleaming stars, in the unspeakable beauty of its simple earnestness and the loftiest communion possible this side of the closed and silent gates of paradise. What censers swing in that hour ! What incense burns ! What unseen hands ring sabbath chimes ! How like a glorious sabbath in which redemption walks with God—God in the presence of his own ! We are on the heights and by our side is a valiant spirit that dared come hither—from what blest abode ?—and journey with us, fight side by side with us, bend low in its stainless armor, and minister to us in the heat of the conflict as well as when 'tis done. And still run on the sabbath hours that have fallen with a holy, tranquil calm upon our hearts, when our hungry, inarticulate soul is being fed by the mystery of the unanswered question in everything that is.

* * * * *

We are in the valley of commonplaces. Our soul is in plebeian dress; our feet are in plebeian walks, whose air is too heavy to bear anthem or carol and whose echoes are most like the weary moans of a more weary heart. Life's purpose is dumb; there is tiresome waiting for a charm that would make it speak. We stand in its presence, watching its expectant, half-melancholy face looking across the years, as if it, too, were looking and waiting for the value in existence, feeling sure it might speak if it would.

* * * * *

Our being on the mount, "like a god stepping from peak to peak," typifies the way our soul would move. Would we could keep the high level, the cap and crown of exalted feeling, the pinnacle gilded and made splendid by glorious visions, without touching the valley of commonplaces that connect these high-raised summits! And yet, when reason for a moment takes the place of feeling, we can see how these valleys have their use in making the topping peaks possible. We perceive, too, how the wild, ungoverned, and exhilarating deliriums of those heights flow down in perfect music to the valley of commonplaces, where for the first time they become understood, methodical, sane. Though still retaining the deathless, thrilling splendor of their birth, they are refined and made exquisite by contrast with shadows grown almost mechanical in their unwearied round; with foliage that has for the sighing zephyrs but a single, simple song; and with streams that murmur ever a repeat, and mirror but the unflecked, constant sky.

Once down in the valley we can see how its homely, inert, task-insinuating depths are but a curtain stretched across the echo-caverns of the soul's completest and loveliest stories—stories told when its voice was most richly toned and tremulous with unspeakable joy. Behold how the reverberations are tossed back and forth—softened by distance, made so lovely and perfect by the mellowing influence of time, that the soul's eternities bend a listening ear to catch from its voice an assurance from their common home!

After these thoughts we feel more kindly toward the commonplace things of existence, being almost tempted to wonder if, after all, they are not the standing-place which Archimedes might have used to test the world-moving powers of his lever. Their rugged constancy and unyielding strength might make them such; and we would gladly turn them over to like uses were it not for the gracious threads running through them that contain a living something that woos and tempts the gaze and never tires. What is it? As for me,

I have written a name upon everything that has touched my life, using the characters of my love, the italics of my longing. This is enough to give these commonplaces meaning—to give them wings and make them glorious.

Possibly we look to often upon these common things—the “ musts ” of life—as sentries keeping us from what we wish to have or do. And perhaps they are; but we have the comfort of knowing that we make some very interesting and pretty pictures on the backs of these guards as they tread their solemn and decorous beat over the outstretched lands of our longings. And, too, there is the possibility that they sharpen our perceptions and appetites and stand content to be the ugly foil relieving the delicious beauty of the ideal. Perhaps we have so settled the account for the wounds they give—for their many gifts which the soul, not wanting, had to take.

So reasoning, life becomes very voluble—so sweetly voluble that we should become confused and helpless before the richness and variety of its discourse were it not for the steady, magnetic tone in every word, clear as duty and beautiful as blessedness. Then, indeed, we have an “ inner temple for refuge and rest,” which, like the “ tabernacle ” of old, moves on with the moments, keeps pace with the going and coming of our feet, and is forever a goal near and reachable. It is all sufficient in its security against the needs of every moment, and its doors are ever open to invite our coming.

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.]

DREAMS.

Dreams are not without significance, especially to those who have a high-set purpose in life. And as this subject is of interest to many, I will relate a series of dreams in my own experience to which possibly some one can give a clearer interpretation than I.

Having been taken very ill in winter, and as this was my second attack, all my friends and associate physicians said I was at death's door, and it was not possible for me to recover. It meant but a few hours, or days at the most—unconscious at times. But through it all the idea was firmly rooted in my mind that "there is more life for me, and I cannot, I will not go."

There followed four days of complete darkness, and when a little natural sleep came it was accompanied each night for three weeks by a dream of my encounter with some vicious animal—beginning with a bull, then a boar, and next a large mastiff. This

order never varied. When the bull came toward me I easily and quickly vaulted the fence as he pinned it below me. In my encounter with the boar I grabbed him by the throat and threw him on his back, thus getting safely away. (Next morning the biceps and supinators of my arm were so sore that they had to be rubbed.) Next the mastiff approached. I quickly grasped him by the larynx till I could get hold of his tongue. This grip seemed to affect the muscles of my wrist and hand alone, which were just as sore and stiff as formerly.

After the expiration of the three weeks I had no dreams whatever for a few nights. When they returned I became more and more worried, until, after the last one, something said to me: "This is good, not evil; you are surely a conqueror." However, not much physical improvement was visible.

In the next dream I saw a blue and white light growing into a crown, in which the word "Power" in bright letters was inclosed. This seemed to give me hope, also strength and courage, and I felt somewhat better.

Three nights later I dreamed of being on the Lake of Galilee, in the boat with Christ and his disciples; and such a picture as lay before me is hard to describe. The disciples seemed agitated, the sea was rough, and the boat frail; yet I was calm. The disciples looked at me and then at the sleeping Christ, but did not speak. I was half reclining, but why so calm I know not. Presently the spokesman of the group arose and whispered to the rest, and as they all got up he touched Christ and said: "Master, carest thou not that we perish?" Christ's face, as he arose and rebuked them, wore an expression of mingled gentleness, sternness, and pity. I was thrilled as he held out his hand, with a graceful movement, and said: "Peace, be still." Then came a remarkable calm—a beautiful sunset on a sea of glass.

I awoke feeling much better and with strong hope. My improvement was very noticeable from this time forward. Then came a lull, which was followed by dreams of a different character for another period of three weeks. I heard glorious music by a full-voiced choir, commencing regularly at sunset and continuing until I was soothed asleep. I felt more vigorous after this experience. Then for the next three weeks I saw only a beautiful blue and white light, just as I fell asleep.

As I went about, obliged to mingle in the affairs of daily life, I had no dreams for quite a while, being somewhat worried by business and other cares. Finally, my will again asserted itself. Then began, lasting for three weeks, a series of wonderful texts and sayings, which were given to me by a voice sufficiently audible to arouse me in the morning. They would frequently ring in my ears all day. This seemed to give me power over myself and others. Then I began to get messages and impressions from friends at a distance.

Lastly, approaching my office one morning after leaving the car, I seemed overwhelmed by a condition in which I was very happy and unconscious of my surroundings. When I reached the office I felt a desire to be alone for a few minutes. I sat down and my eyes closed, when I saw a beautiful large star, and while I was looking at it a voice said audibly, seven times: "Let the light of Life shine forth in you."

Next morning the same condition came, at precisely the same place, and lasted until the office was reached. This time I saw a beautiful moon and heard a voice speak the words seven times: "This light of Life, so free, is yours." The moon disappeared, as the star had done, after the seventh time. I felt very sleepy, and dozed for about three minutes.

It would seem that, in these occurrences, the regularity of the appearances and of the number of times in each case is worthy of note.

DR. W. D. H. BROWN.

* * *

GHOST STORIES IN THE PULPIT.

In a recent sermon by Dr. Joseph Parker, preached on the text, "They . . . supposed that they had seen a spirit" (Luke xxiv. 37), he told the following weird stories:

"There was an illustrious preacher in London called Henry Melville. He was popularly known as the 'golden lecturer'; he was known to some readers of ecclesiastical history as a modern Chrysostom, a man with a golden mouth. He was rhetorical, eloquent, graphic, pictorial in a very high degree. Men who did care for that kind of speech cared for it immensely. It was not the kind of speech that you and I are accustomed to, or value at any

high price. it was foaming, tumultuous, on-rushing, climacteric, sweltering, tremendous. It was not easy, conversational, domestic, instructive, colloquial without vulgarity; but of its own kind the Melville preaching stood alone for pomp of words, and for wonderful pictorial power of representing spiritual truth. There was a young Congregational minister, now gone from amongst us, who studied Melville night and day; he became imbued with the very spirit and genius of Melville; to Melville himself he had never spoken, he had never touched the hand of his idol; but he preached Melvilleism, out-Melvilled Melville in the style of his eloquence. He thought there never was such a preacher in the world. That young Congregational minister was in the far north of Scotland, and with his wife was walking through a little graveyard there, when suddenly the young minister said, 'I feel as if Melville were near me.' In less than five minutes Melville passed through that remote country churchyard. We know this to be a fact. How did it come about? 'I feel as if Melville were near'—a man to whom he had never spoken, whom he had never seen out of the pulpit, and yet somehow—ay, in that 'somehow' there is range enough for a new philosophy—he felt that his idol was close at hand, as proved to be the fact within a very few moments. I knew the young Congregational minister. This is not something we have read in an anonymous book; this is something that can be tested by what is fallaciously called a fact. Oh, what lies facts have told!

"I know a Wesleyan minister, as truthful a man as ever lived, who tells of two men looking out of a window of an inn. They both heard footsteps below; one saw a figure and said, 'You see the man there?' and the other said, 'No; I hear footsteps, but I do not see anybody.' 'Why!' exclaimed the first speaker, 'he is so high, has such and such a face, is dressed in such and such clothes; can you not see him there?' 'No, I cannot,' said the second speaker; 'but you have described my father, a man you have never seen.' By the next post he learned that his father had passed that way, passed into eternity.

"There are those who tell us that such things are optical illusions, or momentary hallucinations. If we like to commit ourselves to these polysyllables, so be it; but is there not a grander thing to commit one's self to, another possibility, a quite higher

range of thought? Who are the fools—they who commit themselves to the doctrine of continual hallucination, and thus make themselves little better than maniacs, or the men who say there are more things in heaven and earth than have been dreamed of in any philosophy? I prefer to number myself, if they will allow me, with the latter company. It is nobler in reason and finer in temper; it is more poetic and ideal in the whole cast of its being and thought.

“I have a friend in Scarborough who has written of the case of a German servant she had. The girl had not seen her father for eight years; he was in Germany, she was in England. She came one morning in great fright to the head of the house, and said: ‘I have had a dream in which an envelope was handed to me by my father, and on the envelope was written, “Oh, death, where is thy sting?”’ ‘I am sure,’ said the poor girl, ‘he is dead; I know it, I feel it,’ and in due time the intelligence was brought to her that when she saw that envelope her father had just thrown the last enemy in the mortal combat, and gone up a hero, crowned victor, through the power of Christ. Who are the fools now, the fanatics—the men who say such things cannot be accounted for except on stomachic action and hallucination and optical illusion and nightmare—or the men who say this universe is bigger than we thought it was, and there are avenues all through its spaces along which there pass messengers from heaven, visitors from eternity? It seems to me as if the Christian believers were the true rationalists.

“Why did that lady take such a certain prejudice against her medical man? He had been accustomed to come to the house, and had been on cordial terms with the family, yet suddenly the lady was conscious of an unaccountable revulsion. Asked why she felt so, she replied: ‘The moment he took hold of my hand this morning, I heard a pistol go off, and I felt as if he were a dangerous man.’ Of course, this was fanaticism, foolery, optical illusion, any kind of polysyllable that excluded God. For a long time the matter was kept secret; at length the doctor was told of the revulsion of his patient, and he said: ‘That is very remarkable; that morning I had been called in to attend a suicide; a young man had shot himself through the mouth. When I went into the room I took up the pistol, held it in my hand for some

time examining it, and I went immediately from that house to the house of my lady patient.' How do you account for this case? Who are the wise men—they who say, 'Think no more about such things,' or they who say, 'In such things there is an influence at work that ought to be studied, calculated, and brought into such use as may be possible'?"

—*The Christian Inquirer.*

* * *

A CASE OF TELEPATHY.

A gentleman took a house in Ireland for six months, and was accompanied thither by his wife and daughters. The house was furnished and had plenty of bedrooms; therefore, it was decided not to use a certain large, long room, with cupboards along one side (which had all been locked, and sealed up with tape), in which things belonging to the owners of the house had been put away. One evening one of the daughters, going up to her room, saw an old lady wrapped in a shawl walking along the passage in front of her. The old lady appeared to know her way, and hurried on without hesitation into the unused room. The girl called her sister, and they followed the dame into the room. But all was silent; no one was there; the dust lying about showed no signs of footprints.

Shortly after, the same young lady was reading on the hearth-rug by fire-light. Looking up, she beheld the old lady standing in the doorway watching her. Greatly frightened, she sprang up, and, rushing downstairs, was found fainting at the drawing-room door. At last the family returned to Dublin. One day, when a friend was calling, the curious incident which I have narrated was referred to. The young lady very unwillingly told her experiences. The visitor seemed much struck, and asked for an accurate description of the old lady. "For," said she, "that house belonged to two old ladies, sisters, and when they let their house they went to reside at Geneva. One of them, answering exactly to the description you have given, died at the time you saw her appear."

—*The Realm.*

THE PSYCHIC CLUB.

BY G. S. HOWARD, A.M., M.D.

(Eighth Paper: Gordon's Story Concluded.)

“A few days later I was in Washington,” continued Gordon, “and a friend invited me to accompany him to his club in the evening. I eagerly accepted the offer, and that night I was introduced to the world-famous ‘Cosmos Club.’ There, among the great doctors of law, medicine, philosophy, literature, and art, superintendents of departments and the wisdom of the nation, I again met the magician of the Harlem lecture. He was engaged in a learned discussion with an eminent professor of astronomy as to the effects of the Asteroids as a part of the solar system, and was evidently giving the professor some information, for he was listening with manifest astonishment at the deep knowledge of the subject which the other displayed. During the evening I noticed that his opinion was solicited on various questions, and appeared to be always valued when given. Among other subjects discussed was the physiology of the blood—whether fibrin existed in a free state in the vessels, or, as commonly accepted, was only formed after withdrawal from the veins. He asserted that, while the fibrin did not perhaps exhibit itself while the blood was in a normal state, yet it doubtless did exist in some diseases; and he rapidly gave their pathology, together with the physiological changes which took place under certain conditions. Again I was surprised at his perfect knowledge; in fact it was such as could only be gained by wide experience and careful observation.

“At eleven o’clock he excused himself, and as I wished to cultivate his acquaintance I also rose and joined the group who followed him to the door. Here I hesitated, although I was anxious for a personal interview; but I had never been introduced, and did not like to appear rude. He seemed to discern my wish, however, and turned toward me, remarking that, as we were staying at the same hotel, he would be glad to walk with me. Of course I was delighted at the prospect of a chat with him alone, and so expressed myself. In a few minutes he began speaking of the present condition of scientific knowledge; of the assumption

of superiority by its professed advocates, and how far they were behind the ancients in many particulars. He remarked that if we took away from nineteenth century progress the question of the power to destroy, and that which contributed to self-indulgence, we have been retrograding for the last three thousand years; and he adduced convincing evidence to prove his assertion. He said that, for the enjoyment of a few fleeting years, men were neglecting the necessary preparation for the unending future. He spoke as one moved with pity, and I believe he felt every word he uttered. He then sketched with rapid strokes the picture of what we might attain to under proper conditions.

“On reaching the hotel we separated for the night. Next morning, on making inquiry for him at the office, I was informed that he had been gone for hours, and was at that time being whirled along somewhere between Philadelphia and New York. I was grievously annoyed that I had not arranged for a correspondence with him, for I did not even have his address.

“On our return homeward we came by way of Montreal, where we stopped over for a few days. One warm Sunday evening I was standing at the entrance to the Windsor Hotel, on the side facing Dominion Square. The sun had long since gone down, and the electric lights were in full play. A brisk wind was blowing, and the limbs of the young trees were tossed and twirled about as by fairy hands in wanton play. The park was filled with rest and pleasure seekers, and they made a pretty picture— young girls in white and older ones in gowns of different colors. They moved slowly about among the winding paths, which ran in many directions, cutting the greensward into figures of crosses, stars, and other fancy patterns, while flower-beds—bordered at the base by rows of the great-leaved caladium, against which nestled an inner ring of variegated geraniums and an outer ring of the star-like blossom of the modest little ‘sweet alyssum’—were everywhere visible. In other places were collections of plants and blooms of lesser growth, made up in designs of ships, crowns, and mottoes to suit the tastes of all.

“After watching this panorama for a time, I was drawn into the stream myself. I walked around for a time and then took a seat on a bench. Presently two gentlemen approached, one of whom remarked to his companion: ‘I wish to speak with this young gentleman. Won’t you take a seat also?’

“The speaker was my stranger-friend of the magic scene. I spent the greater part of that night in his company, and he taught me more science, medicine, and mysticism than I had ever dreamed of before. His manner of imparting knowledge is peculiar. He begins at the origin of things and carries the treatment of the subject through to its culmination. Among other things he spoke of the development of thought, the growth of ideas, and the formation of purposes. He also alluded to the power of the mind to impress itself upon anything animate, and to effect changes in growing matter, whether plant or animal. He teaches that man is a threefold being, and that soul and spirit are entirely distinct factors—the word ‘soul’ meaning knowledge; therefore the soul grows: as we grow in wisdom we develop soul. The intellect is the true man. Instinct is a faculty common to all living creatures, from the zoö sperm to man, from the atomic cell to the perfected body of the highest species. He asserted that all animals possess an intellect capable of cultivation to a remarkable degree, and he demonstrated this upon a dog which belonged to one of the hotel porters; but I doubt if any one else could repeat his experiment. He laid his hand on the dog’s head for a few minutes, to ‘establish sympathetic union by contact,’ and thereafter the little animal seemed to know exactly his thoughts. That there might be no doubt about it, he wrote on a piece of paper what the dog would do, when the animal would approach him and look in his face for a minute or two, and then start off and do just what was previously written. Now, it seems to me that this demonstrates the power of a trained will to guide and control the action of a lower animal.

“If, then, a man can develop within himself such a degree of will-power, and knows how (unsuspected) to influence another mind and impress it with his own purposes, just think what a power for good or evil that man must be in the world! I happen to know that this correspondence, once established, is not easily broken, no matter what distance may lie between the persons so united; and now comes my part of a wonderful experience. Shortly after my return to the city I was called in consultation by another physician to visit a patient. It was a case of septic poisoning in a young mother, and there seemed little hope of her recovery. In a day or two my associate gave up the case as hopeless;

but I stuck to it, more out of pity perhaps than from any prospect of success. When the case was in its most critical stage I visited my patient and found her pulse to be 122, and the pyrexia uncontrollable. It was plain that she could not stand the strain very long, but I was utterly at a loss for anything more to relieve her; so I returned to my office. How I longed for the help of the one man on earth in whom I felt confident there was power to save that young life! I took book after book from the shelves, vainly hoping to find something I might use as a specific, finally sinking back in my chair completely beaten. How I wished I could see that man, if only for five minutes! But in less time I had lost all anxiety for the case. My mind seemed to have exhausted itself, for I soon dropped asleep. I dreamt that I was with the magician, telling him about my perplexity, and that he told me what to do and promised he would go along and help me. He told what remedies to substitute for the ones I was using, and said that I must put my hands upon the patient, one over the cardiac region and the other over the solar plexus. He said, 'Do you understand me?' I replied that I did. 'Then,' said he, 'arise and go at once. Do as I say, and you will save her.' I felt that I was being awakened, and opened my eyes to see a vision, similar to the one described in Harding's experience. I actually saw that man with my eyes wide open, and I observed him fade away just as Tom said he saw Bolton go.

"Without a moment's hesitation I obeyed his instructions. I hastened to my patient, made the changes in the treatment as directed, placed my hands as he had told me, and waited. To my surprise, in a few minutes the patient fell into a quiet slumber. I watched beside her until far into the night, and her pulse finally dropped to 100, and her temperature to 103. Much relieved, I prepared to go home; but in the hall I was so impressed to go back that I yielded to the impulse. At daylight the fever was broken, and the patient began to recover. To-day she is a well woman, and I would give five years of my life to know who or what cured her, and whether I actually saw or only imagined I saw that man on that eventful night. You will see by what I have told you why I called my experience 'unfinished business'; but at a later date, if permitted, I shall supplement it with a more complete story. I have given it to you for what it is worth, and hope you may

have found something in it to warrant my taking up so much of your time."

With this he closed his speech and resumed his seat. We waited for a few minutes, thinking over what had been said, each one wondering most who this man could be that had so completely cast a spell over the jolly, thoughtless Bob Gordon. Graham was first to break the silence:

"I say, Bob, when did you dream all this? You could not contrive such a fairy tale in twenty years with your eyes wide open. Now, honest Injun, you don't really expect a fellow to believe it, do you?"

"Well," replied Gordon, "I can't say that I have any expectation about it. I told you the truth, and you are quite at liberty to believe it or not, just as you like. It is a matter of no moment to me."

"Oh, pshaw! Bob, what is the use in getting up on your dignity like that? You know well enough I did not mean to offend you by my joke; but then I am not much of a fellow to apologize either—the fit doesn't take me often," said Graham, laughing lightly to hide the annoyance which the quick flush in his face too plainly revealed.

Thompson, ever the peacemaker, made haste to intervene, and quietly parried any retort that the over-sensitive Gordon might have made by saying: "Why, Graham, you know how different the same thing appears to the one who listens and the one who acts. Now, if you had passed through such an experience you would have gone clean daft over it; in fact we would have had you in a strait-jacket long ago." Then turning to Gordon he said, familiarly: "You know, Bob, this business is too strong for Graham's infantile digestion. It is away outside of his regular diet, and we must expect a few screams. It is only a little spasmodic colic, and he will soon get over it. We are very much interested in what you have been telling us—myself in particular, for I have had the pleasure of meeting the gentleman of whom you spoke. I have seen and talked with him, and he inquired about you. When I told him we were old friends he expressed himself as much pleased to hear it, and said he hoped to renew your acquaintance at no distant date."

(To be continued.)

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.]

AIDS TO HEALTH.

The three words, "health," "holy," and "whole," have each its root in the Anglo-Saxon word "hal." Soul (or thought) health is holiness, and physical health is soundness of body. True health is wholeness of both soul and body.

The object of this paper is to show that physical health is the outcome of wholesome thought. "As he thinketh in his heart so is he," said the wise man of old; and the wise are still saying it and realizing the truth of it more and more. Let one who desires health stop and say, "What am I thinking about, health or unhealth?" If there are pictures of sickness and worry (that most common mental disease) upon the walls of the mental chamber in which you dwell, is it strange that they should show through on the outer, physical walls? Have one happy, joyous thought, and you picture it in your face so that every one in your presence may see it; then is it not quite reasonable to think that

it affects the whole physical being as well as the face? "Laugh and grow fat" may be seen to be not only a common-place, but a literally true adage. Laughter shows joyous, happy thought back of it; and happy thoughts are the harbingers of sound, healthy flesh. Make a business, then, of thinking joy and love and all life-giving thoughts. Is it not wholesome, methodical thought which brings success in all things? Then why are not sound bodies, as well as a sound, firmly established business or profession, the outcome of sound, wholesome thought?

It has been found by many that the study of health is far more beneficial than the old study of disease or unhealthy conditions, and we, therefore, joyfully invite others to begin it. Every study begins with some statement that is taken for granted until proved. The statement, if well founded, is made by one who has proved its truth satisfactorily to himself; and the statement that pleasant, healthful thoughts have a healthful, physical effect is one of this kind. If thoughts of anger make "the blood to boil," as their immediate effect, and a heated physical irritation of some kind as later effect—while cool, calm thought makes the blood to flow calmly and steadily, producing healthy tissues—why not make it one of the business points in life to be calm and undisturbed in thought? It will pay well, as has been found by those who have turned their attention to this kind of work.

As a matter of course, one who has not been in the habit of controlling his thought must learn to do it. One who has acquired the habit of thinking unkind, disturbed, or angry thoughts must acquire the new habit of kind, calm, loving thinking, and thus be able to think that quality of thought under any and all circumstances. We are creatures of habit, and think easily what we are in the habit of thinking. One who is in the habit of thinking much on the subject of dress, or fashion, or society news, finds these things very easy to think about. Another, becoming interested in art, finds it the easiest of all things to think and talk about art; and so it is with any subject, whether scientific, metaphysical, or spiritual. It is not that one is really so much easier or harder to think upon than another, for it is just as difficult for one not interested in dress or fashion to hold his thought upon such subjects as for one not interested in art or philosophy to hold his thought on either. So, if one has acquired the habit of think-

ing a great deal about sin and sickness, it may seem difficult to hold the thought on the subjects of holiness and health; but it can be done, and little by little the new habit of thinking on these more wholesome and healthful subjects will be formed.

The picturing faculty of the mind which we call "the imagination" may be most potent for good. Cultivate it, for no advance step has ever been made in art, science, or religion without it. Be sure it is genuine, however, for everything of great value has its counterfeit. A mere fancy without any foundation is not imagination; imagination is rather the power of picturing that which we do not see or know based upon the knowledge of that which we do see or know. Just as the planet Neptune was pictured in the imagination of the great astronomers before human eye had ever seen it (because if the law of gravitation were true there must be some planet or attractive force just there), so may we use our imagination for good.

If joy pictured in mind does have an effect on the body, then think joy. One can do this under all circumstances, or sit down and say, "I can't be joyful, for I have nothing to be joyful about," and each will get the benefit of the thought held, one of health and the other its opposite. All can cultivate joy if they will. Right here some one will say, "Oh! but some of the most saintly and spiritual people I know have the least physical health." But what are they thinking? Are they rejoicing in the knowledge of spiritual being, and believing in the indwelling power of God for health? Or are they thinking: "I am a poor, sinful human being, and perhaps it is God's will that I should suffer"? Get at their dominant thought and see if they are not showing forth physically what they are thinking.

"Pleasant words are sweet to the soul and health to the bones" to-day as surely as in the time of Solomon; and the wise will speak the pleasant words which show living, pleasant, health-giving thought back of them. This is also the Christ teaching—always health of soul and health of body following as a natural sequence. First, the preaching of the blessing of thoughts of meekness, mercy, purity, and peace-making, followed by physical health to all who believe. When the twelve were sent out it was to preach and to heal, and again the same command was given to the seventy. If this was the Christ message to the world, why

is it not still the message of the living, indwelling Christ? Where is the authority for separating them?

Think, then, of justice and judgment, holiness and health, truth and life, joy and peace, and stop thinking and reading and talking of their opposites—injustice, unsound judgment, sin, sickness, untruth, death, unhappiness, and warfare—and find the great benefits which will follow. Add to this a belief in the power of the All Good (or God) to give health and all good, and be satisfied.

One can cultivate any thought he chooses (this is choice of will), and, if good, it will bring forth wholesome fruit. The Word is the Creator, the Light of life, and to as many as believe it, John says, is given the power to become the sons of God—to be no more subject to the will of the flesh, but only to the will of God, the All Good. As long as one imagines himself subject to disease he will doubtless continue to manifest this thought. Imagine or picture to yourself—in other words, believe yourself—subject only to God and the All Good, and you will manifest this thought. Heated or otherwise unwholesome thought undoubtedly produced the condition called disease. Cool, calm thought changes the condition because you make yourself subject to the good instead. This method of Christ-thought, or divine thought-healing, has proved satisfactory to many.

Be no more subject to nerves and draughts or anything in the material, but realize that you are, at the centre of your being, divine, health-giving power. Let that spark of Divinity be fanned into a flame which will be found to be a power far more potent than any drug or anything in the material, although in nowise antagonistic thereto. Seek first the kingdom of God and his righteousness (right thoughts), and all things shall be added (or follow) as a natural sequence. All lower things will thus become subject to the higher, and all will rejoice and give thanks for it as did the seventy who fulfilled the Christ command; and, as to them, be it said, “Nothing shall by any means hurt you.” Eat good, wholesome food; drink good, wholesome drink, trusting the indwelling power to digest it, and it will be done. Believe that you have divine power within to make good, pure blood and strong muscle and nerves; for it is only divine power which can do any of those things in any degree. “What things soever ye desire, . . . believe that ye receive them, and ye shall have

them." That which is believed already ours in thought shall be made manifest. "Whosoever will, let him take of the water of life freely."

My real being is spirit, and it is the essence and active power of my intelligence and physical being. It is perfect and whole, for it is the Divine dwelling in me; therefore I depend on it, and will to realize it as my true self, ever active and alive.

P. C. HAMMOND.

TRUTH IS DEMONSTRABLE.

It is true, we hold, that "man is made in the image and likeness of God." Expressing God-likeness, then, man is like God in his inmost (or divine) nature, and capable of expressing that nature on all planes of possible manifestation.

That man is indeed divine—God-like—in his nature and consequent powers is proved by daily demonstration. They who have consciously awakened to oneness of nature with the Divine, through reverent following of the laws or steps leading to that awakening, can testify, by positive demonstration and radiant lives of ministry, the truth of the inherent possibilities of man's nature. They can prove that man not only was, but is, made to exercise dominion over the forces of nature and the lower kingdoms. They can prove that man, in relation to the microcosm, or his small world, is capable of being practically omniscient and omnipotent, as is his Father in relation to the macrocosm, or his greater world.

Wherever man turns his attention and directs his trained powers he can divinely see, understand, and control. This divine power not only finds expression on the sense plane, but penetrates to greater depths and heights than can be investigated even by means of the most improved instruments of man's invention, or the highest training of intellectual powers. To know any science truly and fully, one must first become practically acquainted with that which underlies, overreaches, and includes all sciences—the science of the soul, or psychics. He who has awakened to his possibilities on the psychic plane, as the result of divinely illuminated or God-awakened powers—and no other form of awakening is legitimate or lasting—realizes all that the

Apostle Paul spoke of as the normal result of divine (or Christ-like) consciousness in man, naming it "spiritual gifts."

When, through communion with the Divine, the gifts of spirit are realized and exercised, then, and not until then, is man fully ready to turn his attention to any special science, art, or other branch of learning and thoroughly understand it. When so prepared, not only can man reach and comprehend heights, depths, and marvellous beauties otherwise undiscoverable, but he finds himself gaining knowledge with astonishing rapidity. The former partially satisfying work of months or years is now divinely comprehended and made practical in as many days or hours. Thought-action based upon such knowledge carries a mighty healing power.

"Prove all things, hold fast that which is good."

ISABEL F. JONES.

DELUSIONS ABOUT MAD DOGS.

The following article appeared in a recent issue of the "New York Tribune":

There is a popular delusion regarding the prevalence of madness among dogs, especially in the summer season. John P. Haines, president of the American Society for the Prevention of Cruelty to Animals, is authority for the statement that of the thousands of alleged mad dogs reported by the newspapers and police, few, if any, are really mad. The general opinion seems to be that when a dog acts at all strange, runs around, barks, or does anything to call attention to him, he is mad and must be shot at once. Otherwise he might bite some one, with dire results. In this hot spell, when man and beast alike are suffering from the effects of the sun's rays, the mad-dog story is revived. While men and women are being picked up in the streets and taken to hospitals, while horses are falling in their tracks and are being shot to put them out of misery, the poor dog, man's favorite companion, is again made the subject of unwarrantable slander. If reports could be relied upon, all dogdom has gone mad within the last few days.

Mr. Haines told a "Tribune" reporter that it was a great mistake that the public should have been kept so long in ignorance of the true features of mad dogs. Much of the terror and fear of hydrophobia which now existed might otherwise have been avoided. If people could be led to understand that a real mad

dog was of exceedingly rare occurrence, and that there was little danger from dogs which acted in the manner usually described as mad, a great load would be lifted from the minds of many an anxious parent and guardian.

The common notion of a mad dog was one that frothed at the mouth, ran wildly through the streets, snapping at every one that came in his way, and refused to drink or go near water. The true symptoms, it was said, are a desire on the part of the animal to get into the water and put his head in it. There is no frothing at the mouth. Instead, there is a dark, thick, sticky substance which exudes from it. Instead of running wildly about, the mad dog will go off by himself and sulk. His tendency is rather to leave his home and roam aimlessly about the country. He seldom exhibits a desire to bite or molest any one.

Mr. Haines says that hydrophobia is not a disease of dogs at all. If the dog were mad, the scientific term applied was "rabies caninis." A person bitten by a dog thus afflicted might have hydrophobia, or might not. Hydrophobia was not a certain result.

As an illustration of the general ignorance which prevails on the subject a case was cited. Only within the last few days a woman owning a small pet dog became frightened at its peculiar actions and called in a veterinary surgeon. He at once pronounced the dog mad, and said that he would have to be shot. As a last hope, the woman called in the family physician. Upon examining the dog he said the animal was not mad. The woman said she would like to have the dog taken to the society's office, and was thunderstruck when the physician offered to carry him there in his arms, which he did. The doctor was not bitten.

Mr. Haines deplored the fact that there was a company organized for the manufacture and sale of a cure for hydrophobia. In its effort to do business it was constantly agitating the delusive notions about mad dogs. He expressed a great desire to see the newspapers take up the subject and educate the people up to an understanding of it.

Aprupos of the above, the following despatch to the New York "World," from Sioux City, Iowa, under date of July 27, is of interest:

Walter Platt, the eleven-year-old son of B. J. Platt, a farmer of Woodbury County, is dying from what physicians pronounce a purely imaginary case of hydrophobia. While playing with a pet dog three weeks ago, the boy was bitten on the hand. The wound was not serious, and nothing was thought of it until a day

or two ago, when the child related his experience to an older companion. To frighten him the latter gave a graphic account of a case of hydrophobia of which he had been reading, and predicted that young Platt would soon be a victim of the same disease. The child, terrified, hurried home, and symptoms of the disease immediately began to manifest themselves. The physician found the dog to be perfectly healthy. The boy is attacked at short intervals with violent convulsions, during which he barks, froths at the mouth, and snaps at whoever approaches him. He is unable to touch water, or even to bear a breath of air upon his body. A consultation of physicians has been held, and all agree that no cause exists for the disease other than the imagination of the sufferer. It is impossible to convince him of the fact, however, and his life is despaired of.

Miss Alice Perry, a boarding-house keeper on State Street, Bridgeport, Conn., called a doctor one morning, stating that she was in terrible agony, having swallowed her false teeth, plate and all. She could feel the choking object in her throat and was in constant danger of strangling to death. On consultation it was decided to resort to tracheotomy, as the patient was liable to die. Dr. C. E. Sanford and Dr. C. N. Payne got their instruments ready and were about to administer ether to the woman when one of them stepped on some object under the edge of the bed. Picking it up, he found it to be the missing plate and teeth. It was shown to the woman, who was about to go into another convulsion, and as soon as she recognized it the pain left her and she at once recovered.—*Exchange.*

A very pathetic story is told by Darwin in the life of his grandfather, Dr. Darwin of Derby. One day a patient entered the consulting-room of a London physician and detailed the symptoms of his illness. It was an obscure and difficult case, of a kind that was only imperfectly understood, and the London doctor confessed himself fairly puzzled. He could only say that the patient was in a most perilous state. "There is only one man in England," said the London doctor, "who understands cases of this sort, and you should go and consult him. It is Dr. Darwin of Derby." "Alas!" was the answer, "I am Dr. Darwin of Derby."—*Murray's Magazine.*

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

SIGNS OF THE TIMES.

"Imitation is the sincerest flattery." The success of *The Metaphysical Magazine* has inspired a number of spiritual investigators and students of psychic science throughout the world to embark in literary ventures of their own. Almost every month the initial number of some new publication along these lines comes to hand. We are in receipt of the first two issues of "*Metaphysische Rundschau*," one of which contains a German translation of "A Vision of Being," copied verbatim and without credit from *The Metaphysical Magazine* for March, 1895. This new magazine is the successor of "*The Sphinx*," and is published in Berlin. Another new candidate for public favor, devoted chiefly to hypnotism and its alleged therapeutic uses, has made its appearance in Chicago.

We are pleased to note that the publishers of both these periodicals have taken *The Metaphysical Magazine* as their model. They are of the same size; the color of the cover paper is almost identical; the type used in the titles is of the same pattern, and our general literary and mechanical make-up has been admirably reproduced. As founders of the pioneer publication in the distinctively metaphysical field, we are glad to know that we have touched a popular chord and have won the approval of certain contemporaries to a degree that moves them to imitate our example in so many particulars. Their evident appreciation of our efforts to provide a metaphysical monthly first-class in every respect is gratefully acknowledged by us, and we cordially commend their excellent taste.

Evidences multiply on every hand that the present spiritual movement is extending with rapid strides along scientific lines. Its influence is permeating all classes of society and resulting in an obvious clearing of the moral and intellectual atmosphere. While the literature of the subject is

already voluminous and constantly growing, yet it will always be our chief endeavor to furnish the cream of the most advanced thought from month to month. Our aim is to provide information from authentic sources, for which arrangements are continually being made with the most competent authorities.

* * *

CHILDREN DYING OF OLD AGE.

A remarkable phenomenon in the person of a child eight months old, which died of senile debility, was discovered recently in St. Louis, Mo. The child, Herman Robert Burch, first came under the observation of Dr. Edward Randall, when it was brought to the North Side Dispensary for treatment by its mother. It was a monstrosity. Its body had ceased to grow after birth, but the head was fully developed, the face bearing all the marks of an old man. The head was covered with coarse hair, and on the face was a straggling beard. The child was born last December, and on the 19th of August it died of old age. It had passed through all the intellectual phases that are common to mankind, but so rapidly that it had not the time to gather the knowledge that comes of experience and precept, or the wisdom born of thought. "The baby was unusually bright," said the mother. "He began to notice almost as soon as he was born, and seemed to know as much as his older brother, who was a year old. He never did look like a child, or act like one."

There are cases on record of boys of nine and ten years old dying of extreme old age, but none, so far as known, in an infant of eight months.

In Mont Louis, in the Pyrenees, twenty-five years ago, a boy began at the age of seven to exhibit the mental and physical development of a man of fifty. At the age of eight years and seven months he died, apparently worn out with extreme old age.

Another case was reported in Germany in 1880. The victim was a boy of thirteen, who was remarkably precocious, and when he was fourteen had a long gray beard.

—*New York Herald.*

* * *

Whatever may be said in favor of the blessings of civilization, yet certainly in the life of a red Indian there is much for which he is fully justified in the daily thanksgiving he is in the habit of offering to "the Great Spirit." He breathes pure air, beholds splendid scenery, traverses unsullied water, and subsists on food which, generally speaking, forms not only his sustenance, but the manly amusement, as well as occupation, of his life.

—*Sir Francis Bond Head.*

ARE STONES ALIVE ?

Some time ago the results of some startling experiments by Mr. Mason Kinne, of California, in which that gentleman laid claim to having discovered sex in mineral atoms, were made public. From the following it will be seen that E. D. Walker, the scientist and writer, anticipated the Pacific slope philosopher by about two years. The extract given below is from an article by Mr. Walker written in 1887:

"We generally think of minerals as dead lumps of inactive matter. But they may truthfully be said to be alive, creatures of vital pulsations and separated into individuals as distinct as the pine in a forest or tigers in a jungle. The disposition of crystals are as diverse as those of animals. They grow in size as long as they have opportunity. They can be killed, too, though not as easily as an oak or a dog. A strong electric current discharged through a crystal will decompose it very rapidly if it be of soft structure, causing the particles gradually to disintegrate in the reverse order to its growth, until the poor thing lies a dead, shapeless ruin. It is true the crystal's life is unlike that of higher creatures. But the difference between vegetable and animal life is no greater than that between mineral and vegetable life."

Linnaeus, the great Swedish naturalist, defined the three great kingdoms by saying: "Stones grow, plants grow and feel, animals grow and feel and move." While Walker mentions nothing of sex in stones, it is plain that his ideas respecting them were identical with the wonderful truths Mr. Kinne thinks he has demonstrated in his researches.

* * *

A PHILOSOPHER'S PETITION.

An interesting reminiscence of Kant, the German philosopher, appears in an official journal of St. Petersburg in the form of an unpublished petition or letter to the Empress Elizabeth of Russia for a vacant professorship in the University of Konigsberg. The letter was written in 1758, at a time when Kant, in consequence of the conquest of East Prussia by Apraxin, had become a Russian subject. The text is as follows:

"Most lofty and most mighty Sovereign, Ruler of all the Russias, the greatest and most celebrated Sovereign! In consequence of the death of the late doctor and professor, Krucke, the 'professio ordinaria' of logic and metaphysics—which chair he occupied at the Academy of Konigsberg—has become vacant. These sciences were the principal subjects which I studied. During the three years which I have passed at this university I have lectured upon them each semester. I have also had these sciences as the subjects of two public dissertations, and tried to make known the results of my work by publishing an article on these subjects in a scientific review, 'Intelligenz-Werk,' which appears in Konigsberg. I have also

treated of them in three brochures and in three philosophical pamphlets. The hope to remain in the service of the academy, and, above all, the hope that Your Most Gracious Majesty will continue to give your mighty protection to the sciences, moved me most humbly to beg Your Imperial Majesty to give me the vacant 'professioneur ordinariam.' I dare to assure Your Majesty of my deep devotion."—*New York Tribune.*

* * *

OUR KINGDOM.

Knowest thou not

The subtle alchemy by which alloy
From life's pure gold may be unwrought,
And heavenly peace and joy
Become our mortal lot?
Ah, knowest thou not?

For close we linger on the perilous brink
Of sense—that treacherous abyss
Wherein, too deeply plunged, we miss
The light that shines more closely than we think.
We look afar for guidance that is near;
We follow blindly prophet, priest, and seer;
We wait for gods and angels to appear
And smite some sealed fountain ere we drink.
But all the future life is hid in this;
Th' eternal good is now and here,
And that which shall be is.

Think not we aim to speak in mysteries.
God's being thrills us to the finger-tips,
And God's breath touches our inspired lips.
When seeking him, we hush our doubting cries.
Seeing that truth hangs in the black eclipse
Of vapors that from sensual gulfs arise,
The unbeliever, sinking, dumbly grips
At ropes of mist which part when he denies
The serving grace that in his present lies,
And Life's best motive slips
His grasp who dreams he lives but when he dies.

Let him forestall
The life he thinks he later may begin,
But which now is, as it hath ever been,
A Silent Presence answering his call.
Behold, the kingdom of heaven is within!
Seek ye the kingdom first and All Things win!

ANNIE L. MUZZEY.

FLOWERS OF THE HEAVENS.

We have learned to love the flowers of the earth, to admire their delicate tints, and to cherish them as silent friends. How few learn to love and become intimately acquainted with the "flowers of the sky!" Far more beautiful and varied are they than the flowers of the earth; but only to the patient astronomer, who searches the nocturnal heavens with his telescope, are these wonders revealed. He knows exactly when and where to look for them, and by patient toil has added many newly discovered colored stars to those already known. Let us follow him in his ramble in starland, as he gazes at some of the well-known double stars, the twin flowers of the heavens. He will probably turn his telescope toward the constellation Scorpio, which forms a magnificent object in the south during the summer months. It is easy to recognize this constellation, with its long winding trail of stars, bearing a supposed resemblance to a huge scorpion with extended claws. Right in the heart of the Scorpion is the ruddy Antares, often called the Scorpion's heart. This star has a minute green companion, far too close to the red primary star to be seen alone by any arrangement of the telescope. On one occasion, however, an eminent observer took advantage of the passage of the moon over the red star, to discover whether the companion star was truly green in color. For a moment the red star was hidden by the moon, leaving the other shining alone, and then it was seen that the small star was unmistakably green. This experiment was made because it had long been supposed that the more strongly marked colors, in the case of small companion stars, were due merely to contrast. The colors of the double stars, then, are real, so that if we could pay a visit to one of these systems we should find colored suns—red, orange, and yellow ruling suns, and green, purple, or blue minor suns, or, as the case might be, lilac, mauve, russet, or olive suns of the smaller kind. Nor must we think of these smaller suns as really small in themselves. In reality, many of them are very much larger than all the planets of the solar system would be were they united into one vast planet.—*Exchange.*

* * *

"Now, here is a matter you had better think about pretty seriously. I refer specially to the women. The wearing of feathers on hats and bonnets isn't a nice thing at all. Last week I saw on a girl's hat a little group of four stuffed humming birds. Yes, they were pretty, but somebody had to kill four birds in order to give her pleasure. There is danger, you know, of exterminating some families of birds. The bird of Paradise, for instance, has the preference among dealers, and one firm during the last twelve months has sold sixty thousand dozen of them. Isn't that rather rough on the birds, and couldn't you find something else that would serve your purpose just as well? The thing is worth trying."—*New York Herald.*

BOOK REVIEWS.

DER HEILMAGNETISMUS. By Professor Willy Reichel. 216 pp. Paper, 75 cents. Published by Karl Siegismund, Mauerstrasse 68, Berlin, Germany.

The materialistic quality that seems to characterize most German scientific literature is agreeably absent from this standard work, which has reached its third edition. While metaphysical books in this language are by no means rare, yet there is a scarcity of distinctively psychical treatises based upon experimental knowledge. In the present volume, "the healing magnetism" is considered in its relation to hypnotism and somnambulism, the author being an expert hypnotist and a "magnetopath" of wide reputation. Some valuable classical quotations, an extensive bibliography of kindred publications, and testimonials from a number of the Professor's patients, occupy much of the space. While there is no doubt that many cures have been effected through this means, yet we are of the opinion that the restorative influence in most cases is due to the conveyance of healthful suggestions from the mind of the healer to that of the patient. "Magnetic healing," like the use of drugs, is ineffective without the aid of an assenting mind. In their final analysis, all cures are mental; why not, therefore, avail ourselves of this potent element, exclusive of bodily manipulation or material accessories of any sort?

A SPIRITUAL TOUR OF THE WORLD. By Otto A. de la Camp. 207 pp. Cloth, \$1.25; paper, 50 cents. The Arena Publishing Company, publishers, Boston, Mass.

This new work is "designed to appeal to those who are interested in studies concerning the spiritual motive of our Universe and the nature of our destiny." Such inquirers are constantly increasing; the book, therefore, seems timely. The author is evidently a firm believer in evolution; in fact, he carries this theory to an extreme which would amaze writers like Huxley and Darwin. Along spiritual lines, however, he shows a complete harmony, if not identity, existing between Oriental thought and that of the modern West. Many phases of psychic phenomena are discussed and quite lucidly explained. The logical necessity of reincarnation in any intelligent scheme of spiritual evolution is emphasized, and the doctrine clearly expounded. Compact, consistent, and intelligible, the work, on the whole, may be regarded as an important contribution to the metaphysical literature of the day.

LIBRA. An Astrological Romance. By Eleanor Kirk. 269 pp. Cloth, \$1.50. Published by the author, Brooklyn, N. Y.

The importance and popularity of any branch of science are generally conceded when it becomes successfully embodied in works of fiction. Indeed, many of the greatest scientific discoveries have been foreshadowed in the poetic fancy of the novelist. The academy of romance seems to furnish the only means by which many branches of learning can attain immortality, and as a method of popularizing any new thought it is unexcelled. The growing interest in astrology throughout the world is certain to enlist the attention of novel-writers in many lands, and this pioneer work by Mrs. Ames may be commended as suggesting a fruitful field for the display of such talents. Her work is also admirably adapted for beginners in this new-old science, who will find it a comprehensive study of the heavenly bodies in their relation to the individual.

WEE WISDOM'S WAY. By Myrtle Fillmore. 59 pp. Paper, 25 cents. Unity Book Company, publishers, Kansas City, Mo.

This also is a work of fiction, bearing at least one analogy to the world's greatest novels—it is founded on fact. If the literature of metaphysics needs enrichment along any special line, it is plainly in books for children. Mrs. Fillmore's little work goes a long way toward supplying this need, for it meets the fundamental requirement of the ideal "children's story" in being equally adapted to the perusal of adults. It illustrates the development and exercise of the intuitive faculty in the unfledged minds of the young, whereby great truths are often heard "out of the mouths of babes." This story of three youthful philosophers, and their psychic influence on older members of the family, is a most interesting fulfilment of the prophecy that "a little child shall lead them," and is commended to the attention of every parent.

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OTHER NEW PUBLICATIONS.

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

WHAT IT COSTS TO BE VACCINATED. By Joseph Collinson. 46 pp. Paper, 10 cents. W. Reeves, publisher, 185 Fleet street, E. C., London, England.

DISEASE; or, Psychology and Medicine. By Sydney Flower. Paper, 16 pp. The Psychic Publishing Company, Chicago, Ill.

SPARKS FROM THE INFINITE. By Uriel Buchanan. 19 pp. Paper, 10 cents. F. M. Harley Publishing Company, Chicago, Ill.

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UNITY OF MAN AND NATURE.

BY C. STANILAND WAKE.

The chief tendency of modern thought is undoubtedly monistic; that is, it aims to establish some one principle which shall furnish a key to the activities of Nature, and at the same time show that Man and Nature together form a Unity. It is true that this is merely a return to the spirit of the ancients, which led them to frame world-conceptions and gave rise to the systems of philosophy of ancient India and Greece. Philosophy itself is merely a phase of monism, or, rather, it is the application of the monistic principle, assuming different forms according to the special phase of human experience dealt with. Its methods have hitherto been very inadequate, however, and a true philosophy of human progress, as of that of Nature, has yet to be written. The ancient thinkers were more philosophic than the moderns in their methods, and it is not improbable that they will be found to be much nearer to the truth in their general conclusions than Western scientific writers are at present inclined to admit. Yet the latter are not to blame, as it has not been possible hitherto to submit those conclusions to scientific verification. But the time is rapidly approaching when such a test of truth can be applied, and then Eastern and Western (ancient and modern) thought will come in friendly contact, and a true philosophy of Man and Nature will result.

Notwithstanding the attempts of the German philosophers, and notably of Leibnitz, it cannot be said that the principle of organization, which forms the key to the understanding of the manifestations of Nature as well as to that of man, was properly applied until August Comte, the apostle of modern philosophy, formulated in his "Philosophie Positive" and "Politique Positive" the principles which have governed the development of the human mind and of the social organism. Those principles, so far as they are just, necessarily apply to Nature as well as to man; and the Great Being (*Grand Être*) of the French philosopher, although it emanated from man, as the noblest product of organic nature, really includes the earth itself and all its offspring—animals, with man at their head, being regarded as its voluntary agents and plants as its material instruments, inorganic activities being their blind auxiliaries. Valuable as was the work done by M. Comte it was necessarily tentative, as he precluded his followers from speculating as to the existence of a Supreme Being.

The limitation of the Great Being to our globe rendered it impossible for the positivist system to be accepted by any persons but those (comparatively few in number) whose minds are specially fitted for the reception of its ideas. Long ago, in criticising the philosophy of Comte, I pointed out that "the man who can see beyond this globe, and who has faculties by the exercise of which he can be reasonably satisfied that the earth with its various organic forms must stand in some definite relation to the other worlds which surround him, apparently in endless series, may safely assert that, although for some purposes 'Humanity' is to him a *Grand Être*, yet there must be a greater whole, which includes even humanity itself as only one of its parts—the Infinite Existence."

Although its limitations have prevented the systematic teachings of Comte being so widely received as otherwise they would have been, yet the organizing spirit of his philosophy, with the principles embodied in it, have profoundly

affected modern thought. No work has done more to aid its influence than the "Problems of Life and Mind" of George Henry Lewes, himself a Positivist. We can hardly doubt that indirectly Herbert Spencer's philosophy has been affected by the spirit of M. Comte's positivism. There is no question, however, of Mr. Spencer's originality, which is stamped on the "Synthetic Philosophy." This system treats all the phenomena of Nature as manifestations of an all-pervading Power, governed by the operation of certain laws which are uniform and universal in their action. The "Unknowable" Power of Mr. Spencer is strictly monistic, seeing that it represents the indefinite homogeneity which precedes the various changes which constitute evolution, through a transformation of the homogeneous into the heterogeneous and the simple into the complex. The great merit of this philosophy is that it applies the principle of organization to the data of science, and in that manner Darwin was able to reconstruct the science of organic development and thus to establish the unity of organic Nature.

Whether Nature ever exhibited the simple homogeneity which Mr. Spencer's theory would seem to assume is doubtful. Monism does not necessarily require all things to be reducible to a single term, be this material or spiritual. Matter cannot be resolved simply into motion, nor can motion alone be built up into matter. Matter must have a substantiality, which cannot exist without the activity to which we apply the term "motion." Agreeably to this view the synthetic philosophy of Mr. Spencer supposes the co-existence from the beginning of matter and motion, the constantly increasing redistribution of which forms its fundamental principle. Monism is thus consistent with diversity, not only of manifestation but of existence; and it has reference to the existence of a factor which gives co-ordination to the various activities of Nature, thus rendering effective, through organization, what would otherwise be wasted. Empirical science may not know of such a factor, but science will never cease to be empirical until it recognizes the necessity of a

co-ordinating principle. To its want of this principle, which is that of organization, is due the chaotic condition of modern science. Fortunately the tendency of modern thought is, as already stated, monistic, and sooner or later it will be generally recognized that the underlying activity which the mind of man seems constrained, says Mr. Lloyd Morgan, to consider as existing throughout Nature is an actual existence, and that, so far from being a product of evolution, although possibly modified by it, such activity is the ultimate cause of evolution, through its unifying and organizing action.

Those who believe the human organism to be the highest expression of the principles which have operated in the evolutionary process will hardly deny that if we perfectly understood Nature, under her varying aspects, we should thoroughly understand the nature of the human organism—just as the complete understanding of this organism would throw perfect light on Nature herself. It can be truly asserted of man that, although he is an organic unity, he is yet of a most complex organization, and exhibits, therefore, great diversity both of structure and function. This is true from whatever point of view we regard him—the physical, the psychical, or the spiritual. Moreover, man undergoes continual change in all these respects from the time of his birth to his final disappearance from the earthly scene; and yet, even in abnormal cases, there is an underlying unity which gives identity to each particular human organism. During embryonic life there is an analogous series of changes. The human embryo is constantly undergoing modification, in the course of which it takes on the appearance of the embryo of each of the classes of animals below man in the scale of being; although, as it is potentially man, it is never really identifiable with any of those animals. The principle of organic unity is operative throughout all pre-natal changes; hence the embryo always rises to the level of the organism from which it was derived. But the fact that it passes through lower embryonic forms shows that the same principle underlies the whole process of differentiation.

If we trace to their source physiological features differing from each other in structure and function so greatly as the muscular and the nervous systems, we find that they are developed from the same exoderm cells, the outer part of which, says Professor Ernst Haeckel, remains sensitive and acts as the nervous element, while "the inner, fibre-shaped part becomes contractile, and, incited to contraction by the former part, acts as the muscular element." The underlying unity thus exhibited connects all the "organ systems" of the body, which have been traced to two primary germ-layers—the exoderm, or skin layer, and the entoderm, or intestinal layer. These appear as a simple intestinal cavity in the "gastrula," which, according to Haeckel, is a transitory germ-stage in the ontogeny of the most various animals. Behind this simple form is the mass of cells, or multerry-germ, which arises by continuous division from a single cell. This cell, or egg, is always of one form, an undifferentiated mass of protoplasm, in all animals, even of the most dissimilar characters. All animal life is thus reducible to unity, which probably comprises all plant life as well. Goethe, as quoted by Haeckel, refers to this view when he writes: "This much, however, we may say: from a condition in which plant is hardly to be distinguished from animal, creatures have appeared, gradually perfecting themselves in two opposing directions—the plant is finally glorified into the tree, enduring and motionless, and the animal into the human being, of the highest mobility and freedom."

The human organism has its starting-point in a lump of protoplasm, which undergoes a series of modifications, by virtue of the laws impressed on it throughout a process of evolution extending over millions of years, until it reaches the structural stage at which the parental organism had already arrived. The final result is not surprising when we consider the nature of the primeval ancestral organism, which is now represented by the amoeboid moner. Dr. Michael Foster sums up his researches into the nature of the uniform protoplasmic mass, to which the name "amoeba" is given, in the

statement that it exhibits, in a rudimentary form, the attributes or powers which are "the fundamental characteristics of the muscular and nervous structure of the higher animals." Thus it has in a general way the powers of assimilation, of movement, or contractility, and of irritability or sensitiveness; but its functional analogy to the highest animal forms is put in a still stronger manner by Professor E. A. Shaefer, who says that an amoeba "is capable of finding, seizing, devouring, and assimilating food, has a special provision for collecting fluid and pumping it out of its body, respire by its whole surface, moves about apparently where it wills, exhibits a sensibility to tactile impressions, and reacts in all probability to smell, if not to sound and light; in short, it is capable of performing, although with the lowest amount of possible activity, almost every function which animals vastly higher in the scale of organization exhibit."

Nothing is more interesting than to study, by the aid of the microscope, the life history of these curious creatures. More extraordinary, however, than the fact that all existing terrestrial organisms were derived myriads of years ago from simple protoplasm, is it that minute masses of this substance, which as cells show no difference under the highest magnifying powers, are capable of development into such varying, complicated structures. The differences between the cells in which the numerous vertebrate animals, including man, originate being purely molecular, the final results of the uterine developmental process can be accounted for only by the existence of some unifying principle, which governs and coordinates the molecular activities of the elements constituting the fecundated ovum, and thus insures the final appearance of an organism of the same general form as its parents, in which their particular characteristics are usually more or less intermingled. But if the minute protoplasmic mass is so wonderfully organized that it can, on the one hand, be developed structurally (by means of an almost infinite series of modifications) into the human organism, and, on the other, be impressed with the potentiality of the marvellous changes

it undergoes from the ovum to the perfected individual—phenomena which are, however, intimately allied—surely that Nature which first gave rise to the organized substance must itself be subjected throughout its more general manifestations to some unifying principle.

Evolution is evidently the expression of this principle, for, notwithstanding the diversity of its products, they are all closely connected, directly or indirectly, like the leaves, twigs, and branches of a tree. The similarity of the relation between the animal world, with its genera, species, and varieties, to the trunk-like branches of a tree which throws off other branches, and these in their turn leaf-bearing twigs, has been noted by evolutionists. As the species has at one time been a variety, and a genus at one time a species, so the twig was once a leaf and the branch a twig. The trunk itself has gone through these various modifications, and the tree may thus be resolved into a sprouting cell or seed—as the whole mass of animal organisms which have appeared in the course of evolution may be reduced to the simple protoplasmic or amoeboid cell. Thus the great world-tree conception of the old Scandinavians, which, judging from the wide-spread influence of tree-worship, was probably common, in some form or other, to all peoples of the Aryan or Caucasian stock, possessed an element of truth.

According to the ancient Persian cosmogony, man was at first both male and female. This androgynous being was born from a tree which grew from the seed of the human prototype, Kaiomorts, who became a prey to the wiles of the agents of Ahriman, the Spirit of Evil. But the prototypes of all animated creatures proceeded from the celestial bull through the power of Ormuzd, the Spirit of Light. These Persian legends exhibit the activity of the opposing principles of light and darkness, the consideration of which had so powerful an influence over the religious notions of the ancient world. But the mind could not rest in this duality, and the Persian philosophers, like those of India, found a unifying principle in Nature, one which was neither light nor darkness

but included both, and appeared as both in the male and female powers which operate throughout the universe. Moreover they did not make the broad distinction between the organic and the inorganic upon which modern science appears to insist. The doctrine of metempsychosis, or transmigration of souls, recognized that the soul could pass into purely material bodies, such as stones, as well as into the organized bodies of plants and animals. According to Hindu philosophy, a person who loses human birth has, in the course of his innumerable rebirths, to exist in the forms, not only of animals and plants but even of shapeless minerals. The Jewish Kabbala fully recognized the doctrine of transmigration, teaching that by way of punishment the soul of a Jew is re-born in a heathen, a clean or unclean beast, or even in an inanimate object.

In Oriental philosophy the One Infinite Being is the source from which all finite existences emanate; therefore, He is the unifying principle of all Nature, whether animate or inanimate. It was almost intuitively recognized that there must be something behind matter to account for its phenomena—a mysterious Power akin to the Absolute of modern synthetic philosophy. Whether this Power is knowable or unknowable, its immanence throughout Nature requires us to regard the “inorganic world” as possessing the principle of co-ordination and therefore as forming an organized whole, as well as exhibiting the operation of that principle in all its parts. Undoubtedly the earth under all its changes, whether persistent or recurring, must be considered an organized existence; and although the ancients may have gone too far in believing it to be animated, in the ordinary sense of this term, yet the development on it of plant and animal forms shows that at one time at least it exhibited a phase of vitality, and so long as life continues on the earth it cannot be regarded as simply dead matter. Originally the earth must have been in a viscous condition, in which the elements were united into compounds of great instability, such as we see them now in organic combinations,

and without the limitations which give separate form to individual organic bodies. This separate existence would be possible only after condensation of portions of the viscous mass, attended with precipitation of some of the elements necessary to form a material basis for organic structure. Before such condensation and precipitation took place, the earth as a whole might justly be considered as having structurally and functionally, although on an almost infinitely larger scale, a relation to the simple protoplasmic mass of the amoeba similar to that which this creature bears to the complex human organism.

That our solar system is a co-ordinated whole is evident from the fact that the sun and all its planetary attendants are moving swiftly through space together, as though forming but one body. Their actual orbits are ever changing, giving them "spiral courses," as says Mrs. Frances Barbara Burton in her remarkable but almost forgotten work on "Elective Polarity." Our system maintains its orbital relations to other systems, however, and all alike would seem, therefore, to be revolving round a common centre of the universe. This would seem to require the existence of a Power which co-ordinates all the activities of the Kosmos, if it does not actually create the forms in and through which those activities are displayed. Thus the universe must be regarded as, in the words of Pope,

"One stupendous Whole,
Whose body Nature is, and God the Soul."

If we add the idea of the Demiurgus, then these lines will summarize well the philosophy of the *Timæus* of Plato, which is supposed to embody the views of the Pythagoreans. The Kosmos occupies in the scheme of Plato much the same position as the Great Being of Comte, but all-comprehensive instead of limited to our sphere. It is treated as a vast animal. "Just as in physiological description," says Grote, "its leading or central idea is that of the animal organism as a whole, to which each and all the parts are referred." The body of this world-animal was constructed by the Demiurgus,

i.e., Reason personified as the divine artificer, according to the model of the eternal "Self-Animal," out of the four elements, fire, air, water, and earth, which were bound together in unity through the aid of geometrical proportion. It formed the model for the human body, the making of which was intrusted by the Demiurgus to the gods whom he had created; but they differed in various particulars, for the reasons given by Plato. In Grote's summary of the *Timæus* we read:

"The Kosmos was constructed as a perfect sphere, rounded, because that figure both comprehends all other figures and is at the same time the most perfect and most like to itself. The Demiurgus made it perfectly smooth on the outside, for various reasons. First, it stood no need of either eyes or ears because there was nothing outside to be seen or heard. Next, it did not want organs of respiration, inasmuch as there was no outside air to be breathed—no nutritive and excrementory organs, because its own decay supplied it with nourishment, so that it was self-sufficing, being constructed as its own agent and its own patient. Moreover, the Demiurgus did not furnish it with hands, because there was nothing for it either to grasp or repel; nor with legs, feet, or means of standing, because he assigned to it only one of the seven possible varieties of movement. He gave it no movement but that of rotation in a circle in one and the same plane: which is the sort of movement that belongs most to reason and intelligence, while it is impracticable to all other figures except the spherical."

The Demiurgus next provided the Kosmos with a soul, which is rooted at the centre but permeates and incloses its entire visible body, so as to communicate throughout its whole range every impression it receives from all things, visible and invisible. The gods gave man three souls, but only one, the rational soul, was immortal, and it was placed in the head, which was made spherical like the Kosmos and given mastery over the other parts of the body. The rational soul is said to be suspended from the divine soul of the Kosmos, and keeps the whole soul in an erect attitude. The man who devotes himself to study and to meditation on the truth will, if he seizes the truth, "have his mind filled with immortal and divine judgments, and will become himself immortal,

as far as human nature admits of it." Of whom can this be said if not of Plato himself? With him, in the *Timæus* at least, "good" is equivalent to "rational," and his world-conception shows him to have been a true Demiurgus, in thought if not in deed. The primary and dominant idea in the mind of Plato, says Grote, is matter as animated (or embodied) soul. Hence, he was thoroughly imbued with the important truth that the universe as a whole is an organic existence. But Plato assumed further that the good or regularity, i.e., order, which governs the Kosmos can be produced only by some personal agent analogous to a reasonable and intelligent man, as otherwise it would be irregular, i.e., bad.

Modern science substitutes natural selection for the intelligent act of a personal agent required by Plato's philosophy, but it has not yet shown how that selection can operate without the exercise of intelligence. In reality natural selection is merely one of the means by which evolution is effected, and evolution is only the scientific substitute for the creative fiat of earlier thought. There is necessarily an effective activity behind evolution, as behind creation. This activity evolutionists regard as an Inscrutable Power, which they are learning to call God, the value of which term depends entirely on the meaning attached to it. The idea of God formed by man has always been a reflection from his own mind; therefore, man has ever taken his own nature as the standard by which to judge of the attributes of Deity. Nor is this mode of reasoning incorrect, as man's idea of God is more than a reflection of his own thought. It is an actual revelation of God himself as existing in man—an unveiling of the face of the Great Spirit of the cosmical Sphere, the circumference of which is nowhere and the centre everywhere. This centre is in each individual man, who thus through God is perfectly united with Nature.

THE TRANSMISSION OF QUALITIES.

BY WILLIAM T. JAMES

To the discerning occult student there is no lack of hints as to the inner working of Nature to produce objective effects: not a mystery but has a cipher key to its elucidation; not a phenomenon but presents a clew to the secret of its manifestation. Everything that is *is*, even though we may choose to remain in ignorance of a portion of it, and that the real, or deny the existence of elements which we cannot see. What we may know of anything—science, law, wisdom, or arcana on earth or in “heaven”—is limited only by our power of perception and ability to understand what we perceive. It is altogether a matter of mental, psychic, and spiritual unfoldment. There are no barriers, arbitrarily set up, to define the limitations of any plane; therefore, we may reasonably conclude that all knowledge is accessible under the right conditions, and that one may gain as much as he has the capacity to receive.

To follow a clew throughout its intricate ramifications requires (1) intuitive discernment; (2) concentration; (3) ability to perceive analogical correspondences; (4) the faculty of comparative analysis; (5) a talent for synthetical combination; (6) mathematical computation; and (7) the ability to deduce an harmonious, rational concept from correlative ideas. Recognizing these traits as the indispensable requisites of a metaphysician, I have endeavored to follow along these lines—as closely as my capabilities in these respects will permit—a clew to the transmission of mental and physical qualities.

Fundamentally, the human race is an organized unit, of which an individual man may be said to be a molecule.

Each individual has a consciousness of his own, and the entire consciousness of the human race exists as an entity upon the metaphysical plane. These two statements, while seemingly paradoxical, are not in reality contradictory. Only in a nominal sense has individual man an abstract consciousness: it is but a local differentiation of a part of the whole. Thoughts come and go, with or without his volition: they are the common property of all minds. He may appropriate to the degree of assimilation only those thoughts which he, for the time being, has the capacity to conceive and hold. These he modifies by the interaction of his own character, upon which the newly incorporated thoughts react. Character is the concrete expression of a transitory coalescence of these thoughts, which in their complexity of interaction produce all the mental and passional phenomena of a human being.

The human mind is a vortex into which is drawn all that comes within the current of its attraction; and only that which is susceptible of its influence comes within the power of such attraction. Once in the vortex, it sinks into the depths of being until carried off by the mental undertow. As the human race is composed of molecular units, so man himself is similarly constituted. In his lower aspect he is an aggregation of individual lives, each capable of an independent existence and possessing a consciousness of its own order. The sum total of the consciousness of all the molecules of his body represents, collectively and for the time being, the lower consciousness of the man. These are synthetized and held in subjection by Karma (the law of cause and effect), informed and controlled to a greater or less extent by the presiding ego, the real man, who is a spiritual entity seeking expression through a physical vehicle. These molecules, having evolved through the lower stages of matter up to the human plane, are prevented from retrogression by the law of progressive development. They are involved, therefore, in the development of man, and can be assimilated and raised or debased by

him alone to higher or lower modes of manifestation and function.

Forming, as they do, the lower, intellectual-physical man, his personality is in a constant state of transition. The waste of tissue represents the disintegration of the gross physical particles and the disincarnation of the metaphysical portion of the molecules, which, thus liberated, becomes attached to some other human organism for which it has an affinity—just as a man may leave one community or environment and attach himself to another, influencing and being influenced by every one with whom he comes in contact, but with this distinction: the man emigrates voluntarily, the molecule under stress of circumstantial necessity.

As a man thinks, so he becomes; for his thoughts are the basis of future development. Eating the same kind of food, in the same environment and apparently under the same conditions as other men, he may assimilate from his surroundings that which serves to afford outward expression to his mental and physical peculiarities. "As he thinketh in his heart, so is he." But why and how is this accomplished, if not by attracting to himself just those thoughts and precisely that material which he can assimilate? Everything in the universe is undergoing the process of perpetual differentiation, and this is caused by a ceaseless change in the relative conditions of its heterogeneous constituents. Stagnation there cannot be: all is becoming something else. Variety of manifestation presupposes a change of environment. If I am to become something different—and I must become different in order to progress—I must be modified by fresh constituents which have already been differentiated under conditions essential to the required change. Ideas are formulated and propagated by the interchange of thought. The whole scheme of the evolution of matter is sustained by the interchange of particles for the purpose of differentiation.

The rationale of therapeutics is based on the assumption that the administration of certain remedies will result in the

substitution of sound for diseased tissue. However this may be accomplished, the end is the same—something has been replaced by something else. The man was diseased; he is now healthy. “A good tree bringeth not forth corrupt fruit, neither doth a corrupt tree bring forth good fruit.” The inference is obvious. A man is healthy or diseased, moral or immoral, according to his capacity for absorbing healthy or diseased, moral or immoral, atoms or molecules. First the tendency, then the thought, and finally the materialized expression of the thought.

Men are intimately related to one another to the extent that they interchange their metaphysical and physical constituents. If the “microbes” of an infectious disease may pass from one organism to another and find lodgment in a susceptible part, why not the equally virulent and contagious emanations of a diseased mind? It is but a difference of states of substance, for thoughts are tangible realities on the mental plane. And if impure matter and thoughts, why not those of an antithetical nature? The destruction of microbes and bacilli, as the “vehicles” for the transmission of disease, is attempted because they are visible to science under the microscope and their effects are manifested objectively; yet we do not take the same practical measures for the eradication and extinction of mental microbes, although their effects are equally manifest on the plane of ethics.

All the great teachers of the world have exhorted to right thinking and purity of aspiration; all have recognized the danger of contamination by association with the wicked; most have taught, either esoterically or by parable, that the impurity does not always originate with the bestial-minded, who are most often merely the channels of pollution—for wickedness (or, rather, evil) is postulated as of the palpable objectivity of darkness. Good and bad, in their ethical signification, are not mere abstract ideas, but relative qualities of the products of mind and matter in a diffuse state—transmissible, under favorable conditions, as palpable sen-

sations, physical and psychic emanations, from one to another.

Electricity and heat exist in a diffuse state; they are absorbed by certain bodies and are communicable to others. A body does not of itself create either; it merely absorbs, differentiates, and radiates it. So it is with thoughts and atoms. We use what we can, and in using differentiate them. When they have subserved their purpose for us they are radiated into space, to be again absorbed by entities for whom they are suitable. We have had many object-lessons tending to teach and confirm this theory. The "la grippe" epidemic was a case in point. During its prevalence nearly everybody developed certain symptoms. The recent extraordinary series of suicides and murders, similar in details, might lead one to suppose that latent tendencies had been aroused by the absorption of some subtle emanation from one criminal by another. A person constitutionally predisposed to suicide or murder need only cultivate the mood, and he will assimilate enough mental molecules whose tendencies are in that direction to impart the necessary bias to his mind, which, if not checked, will, for adequate motive or provocation, result in the commission of the deed. He is morally and physically diseased, and, as a consequence, he continues to assimilate fresh accessions of affinitized molecules until they preponderate and the latent tendency asserts itself in the crime. The man himself is not irresponsible, any more than society is irresponsible for the crimes of its criminals. A man who meditates a felony is a felon, even though he does not commit the act, for he may sin by proxy; he may, by mental suggestion, wilfully or inadvertently induce a more reckless felon-at-heart to become the legal culprit, whose guilt he shares and whose punishment he also merits. We know what Christ said of the man who looks upon a woman with a lecherous eye.

A criminal is the embodiment of criminal thought; and thought persists as a force until it is spent in action, or is neutralized by an equal force of an opposite nature. So

long as people are criminal at heart we shall have the conditions which breed criminals. Moral surroundings super-induce morality; and a criminal isolated from criminal thoughts must in time be "starved" into a better man, for there would be nothing but good thoughts to assimilate. Beginning to develop a nascent morality, new centres of consciousness would be formed, which would attract only molecules of a corresponding quality. In fact, if the man were isolated from bad thoughts, he would have only good ones to draw upon, and he would, with the gradual disintegration of his former criminal nature, become in time re-created—a veritable "new creature."

An evil person becomes good by the substitution of good tendencies for bad ones. What are tendencies but the characteristics of countless centres of consciousness which concentrate in man, and of which he is the concrete expression? A drunkard or a glutton feels the craving for alcohol or food because his sensations are the outcry of the appetites normal to the molecules of his consciousness. When these sensations are no longer indulged, the authors of them must leave him or be raised to a higher moral level.

This is one phase of the mystery of "the redemption of the body." Every one may be a redeemer, as he may also be a malefactor, if he will. To think clean, wholesome, elevating thoughts is to assist in the redemption of the world; to practise the virtue of mental and physical purity is to purify all with which we come in contact; to live and labor for the salvation of others is to rise to the dignity of a god. To do these things acceptably is learned by devotion to the virtues of self-control, self-abnegation, and persistent aspiration.

KARMA AND SALVATION BY WORKS.

BY CHARLES JOHNSTON, M.R.A.S.

Just as the Greek word "Pneuma," the Spirit, is the exact etymological equivalent of the Sanskrit "Atma," the Self, both being originally the Divine Breath, and as the Greek "Kurios," the Master, or Lord, finds a complete parallel in the use of the Sanskrit "Ish" or "Ishvara," the Lord, or Master, so in the question of Karma, or Works, there is a very remarkable parallelism between the growth of the Indian and Christian conceptions. But, whereas in India these ideas were throughout subjected to a clear philosophic understanding, we find them in the early Church overgrown with theological misconceptions almost from the outset; so that we may say they had hardly appeared when they were obscured.

We saw the priestly development of the idea of Karma, as the fulfilment of "the works of the law," arising at the end of the Vedic age and continuing through the post-Buddhistic "Karma Mimansa," or Investigation of the Works of the Law, to the India of to-day, where it has taken the final form of the fulfilment of caste duties and caste observances; so that a Hindu of one caste, when asked to perform any act not strictly belonging to his hereditary scope of activity, will invariably reply: "It is not my work, not my Karma."

We have exactly the same use of the word "Erga," or works, in both Old and New Testaments. And the whole cycle of works, as depicted in the Hebrew Books of the Law, from the birth-rites, rites of sanctification, purification, sacrifice, marriage, and the rest, offer a hundred analogies to the same works of the law as developed by the Brahmans;

so that, if they were translated in the same style and tone, we should have the greatest difficulty in deciding off-hand whether we were reading a passage of Leviticus or Manu's Code. We may illustrate this Levitical use of "works": "Behold, thou art called a Jew, and retest in the law, . . . and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou, therefore, which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal?"* and so on, the whole passage leading up to what is called the doctrine of "justification by faith."

This sermon to the men of the law is strongly reminiscent of a like lecture by Buddha to the Brahmans, in the *Tevijja Sutta*; and not less strongly does it carry our minds back to the fierce denunciations of the "infirm rafts of sacrifice and pious gifts" in the *Mundaka Upanishad*. The idea in each case was precisely the same: the obtaining of success in life through obedience to a series of technical commandments, the germ of which was, doubtless, a series of simple moral precepts, though in the outcome these were entirely smothered under a vast growth of formalism and ceremonial. In the earliest age of India, as we have had occasion to note, there was remarkably little thought of any life beyond the grave, the benefits of which, in their turn, were to fall to the pious Brahmanical worshipper. This is equally true of the Levitical system, in which it is doubtful whether there is any clear belief in the soul's immortality.

In the later stages of Brahmanism, however, the life after death came to fill a larger place in the sacrificer's mind, till due attention to it became of such extent as to furnish the basis of the law of inheritance. In the same way the final form of the Levitical system, as held and expounded by the

* *Romans ii. 17-21.*

Pharisees, undoubtedly embraced the idea of the soul's immortality, and even of its pre-existence; while it is quite possible that what is called the "resurrection of the body" was really a form of reincarnation. The doctrine of transmigration was certainly among the teachings of the Kabbala, the antiquity of which, however, is not yet demonstrated. We may note that the Kabbala held that the same soul which had informed the body of Adam had appeared again in the person of David, and should appear again in the Messiah; and may we take Paul's expression, "the last Adam," referring also to the Messiah, to be an allusion to the idea of the Kabbala? If so, this would fix the age of the Kabbala, at least as regards the tenet of transmigration, or reincarnation, as at least as old as the Epistle to the Romans. Hence, we are probably justified in saying that the pre-Christian Pharisees held to some form of reincarnation, along with their ceremonial law of rites and forms, just as the later Brahmans did and do; while in the earliest stage of both Levitical and Brahmanical belief, this teaching was altogether absent, any clear foresight of life beyond the grave being extremely difficult to discover in the early epochs of both systems, which seem, in their inception, to have been nothing more than a series of rules for securing a successful earthly life.

To this earliest form of "salvation by works," extended only as a later development to trans-sepulchral salvation, followed an evangel of "salvation by faith," that is, a teaching of a far profounder conception of life, in which the main place was held by right spiritual and moral energies—a right attitude of the soul, in comparison with which the acts of the body, including formal and ceremonial acts, held only a second place. A comparison of the elements of that spiritual attitude in both teachings, the Upanishads and the Gospels, is extremely tempting; but it would be an injustice to the subject to introduce it as a mere digression in another study. It is enough to say that, if there is a profound though generally overlooked relation between the Gospels and the Upan-

ishads, there is a quite clear and remarkable consonance between a later stage of these two evangels, embodied in the teachers Shankara and Paul. Just as Paul holds absolutely to a spiritual ideal, which is seriously injured by the theological jargon of "justification by faith," with its pendants of "predestination" and "imputed righteousness," so Shankara adheres wholly to a spiritual ideal generally translated "knowledge," but more truly rendered "wisdom," and best of all, perhaps, "illumination." As Paul, the fervid orator—who is making a speech even when he writes, and who thus, very likely, fell into the habit of dictation—cries out: "As many as are of the works of the law are under the curse; . . . but that no man is justified by the law . . . is evident;"* so Shankara echoes, in his dry and almost humorous way: "The works of the law cannot remove unwisdom, since the two are not logical opposites; only wisdom can remove unwisdom;" or, to translate his thought more truly, "only illumination can remove inborn darkness;" or, in Paul's words: "By grace are ye saved through faith."

Then comes, in each case, a very natural reaction, based on a total misconception. Paul means by the word translated "faith" very much what Shankara means by "wisdom"—an illumination, the soul becoming conscious of its own spiritual being. But that is a conception quite unintelligible to those whose own lives have given them no experience of illumination—who have never felt the spiritual being of the soul, above and behind their habitual lives; so that, in the one case, they will misinterpret the "knowledge," "wisdom," or "illumination" of Shankara as the knowing or understanding of some particular teaching, while, in the other, they will take "faith," or the word thus translated, to mean a belief in something, or the intellectual acceptance of some doctrine. In India there were always sources of knowledge to correct this profound misapprehension, whereas it is to be feared that the Christian doctrine

* Galatians iii. 10-11.

has never got rid of it, but underlies it to an extreme degree; so that to say that "the Christian faith" and "the creed of Christians" are two wholly different things, as wide apart as the poles, will seem nothing but a senseless paradox to those who regard themselves as the upholders of both.

The natural fruit of this misapprehension was another: it was argued that the "knowing" and "believing"—of which, in the true doctrine, there was never any question—were incomplete, and only applied to half the nature. So that we have discussions like this, on a level a whole plane lower than Paul's teaching: "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?"* It is quite clear that we have here a wholly different conception of "works." We are no longer dealing with "the works of the law"—of rites and ceremonies such as those indoctrinated by Leviticus and practised by the Pharisees. We have a new idea—works understood in a moral sense; that is, moral motions embodied in acts; an approach, in some degree, though only partially, to the new meaning of Karma in the Upanishads. Salvation by works, taken at its highest level, now means the gaining of a right and healthy condition of soul, with a special eye to trans-sepulchral bliss, through good and charitable acts.

We have an exact parallel to this section version of salvation by works in the "Karma Way" of the Yoga philosophy, the object of which was to add a practical side to the too theoretical philosophy of the Sankhyas. In the Karma way, which is something quite different from the old way of Karma of Vedic times, the ideal is the gaining of a proper attitude of the soul, and, ultimately, illumination (or liberation) through moral practices of mind and body. These take rather the direction of self-purification than that of practical benevolence, such as is upheld in the moral of the Epistle of James. Nor is this fact one for which the thought of India should be specially blamed as uncharitable or lack-

* James ii. 14.

ing in practical good-will. The truth is that the social life of India, with its joint property and undivided families and communities, left very little room for those extremes of riches and poverty which are the fruit of our accentuated individualism; hence, in India, there was no large exhibition of that bitter poverty which is the dark lining of our life to-day.

The simple village life of India, with its spare diet and extremely limited expense in the matter of clothing, had none of those heights and depths which give coloring to our charitable enterprises. Then, again, competition (with its attendant suffering) and failure of employment were hardly possible in the conservative life of caste, which made it impossible for laborers to invade the province of workers in a different field. Caste worked in a different way—by setting up such barriers between the different ranks and employments as would make what we would call charity rather an interference, which the recipient would hesitate to receive. Hence, “good works” would naturally take the alternative direction of self-purification, with a view to the attainment of spiritual powers. Such a system of self-purification is the Karma way of the Yoga philosophy; and, as we have suggested, it is pitched altogether in a lower key than the spiritual teaching of the Upanishads, which seek, not psychical gifts, but the infinite Soul itself; not good works, but the heart of All Good, the Supreme Eternal.

This final meaning of Karma we have hardly touched, in speaking of the Indian idea and its development, because the Yoga philosophy really belongs to the line of the Sankhya, not the Vedanta; therefore, it does not properly fall into the series of the Upanishads, the Bhagavad Gita, and the Brahma Sutras—the triad forming the subject of Shankara’s system, which alone is what is generally meant when one speaks of the philosophy of India. We must here content ourselves with merely outlining the parallelism between the two systems of salvation by works, in India and in the Old and New Testaments—the first ideal of salvation through

the works of the law, and the second of salvation through good works, whether of self-purification or benevolence. While we cannot enter into detail, either in describing the works of the law (whether Levitical or Brahmanical) or the more attractive works of righteousness, yet the works of the law seem to us without doubt founded on pure materialism and opportunism, and the works of righteousness seem to take their rise from a misapprehension based on a low spiritual ideal and lack of illumination.

The fancy of "faith without works," against which the zealous ascetic inveighs, is the child of a delusion. True "faith" is at once intuition and will, or, more truly, the drawing near to that august and nameless Spirit which manifests will and intuition inseparably joined together. Those who, even in a slight degree, have gained knowledge of the approach to that nameless Being—the Self supreme—will forever check the irreverence of dictating to the Divine the mode of its manifestations by drawing up any code of righteous deeds. They know that, when that luminous power begins to gleam and glow within a man, he will not be found wanting in either purity or gentle charity, and they will not be guilty of the futility of trying to feign that presence by the form and semblance of these acts. When the real Self begins its work, that work will be something new and above all our powers of surmise and prediction—a fresh revelation for every enlightened soul.

HYGIENE IN DIET.

BY DOROTHY GUNN.

Many persons associate the word "hygiene" with "starvation;" again, others say: "We live very hygienically; we eat very little meat, and never any pork." Abstinence from meat does not necessarily mean that one is living hygienically; fruit and vegetables may be served in a most unwholesome manner. It is told of Philippe Hecquet, a French physician who lived in the seventeenth century, that when calling upon his wealthy patients he used often to go to the kitchen and pantry, embrace the cooks and butlers, and exhort them thus: "I owe you so much gratitude, my dear friends; you are so useful to us doctors, for if you did not keep on poisoning the people we should all go to the poor-house."

Of course, the first step in adopting a pure diet is total abstinence from meat. Man must free himself wholly from the lusts of the flesh-pots; he must be purified entirely from the taste of blood. Teach him that he was never intended to be the universal scavenger, and that his stomach was never constituted to be the common sepulchre for the carcasses of animals. Let him understand that, in his primal dignity and God-like attributes, he was made to be the lord, not the ravager, of creation; that the office assigned him is that of protector, not destroyer, of all that his Maker pronounced "very good"; and that he was ordained to rule over, not prey upon, the creatures below him. Then will his body and brain, his mind and soul—all the powers of his physical and spiritual nature—take the onward and upward, the higher and better, direction.

Many say they must have meat for strength—that vege-

table food is not sufficiently nutritious. But chemistry and physiology prove the contrary. So does my personal experience. Indeed, it has been demonstrated that many kinds of fruit are almost as nutritious as flesh. Many kinds of vegetables are quite as much so, and all kinds of grain several times as nutritious. It is alleged that human beings cannot have permanent strength without the use of animal food—in presence of the fact that the hardest work among human beings is now done (according to Dr. Trall) by those who use the least animal food, and the additional fact that no flesh-eating animal can endure prolonged or severe labor. I should like to have the experiment made of working a lion, tiger, or hyena, against an ox, camel, or mule. Examples exist all over the world of men of extraordinary powers of endurance who do not use animal food at all, and history is filled with similar cases. Again, the largest and strongest animals are those which eat no flesh food of any kind—the elephant and rhinoceros.

Animals are constantly throwing off effete matter, which is stopped the instant the life is taken and remains in the animal tissue. To this unexpelled effete matter is added that produced by the putrefactive processes which so quickly begin in flesh foods exposed to air and warmth. The little nourishment contained in flesh is derived from the vegetable kingdom; why, then, should man partake of second-hand nourishment?

The use of animal food has a tendency to develop the animal propensities.* Food supplies the elements of our tissues; we, i.e., our bodies, are literally made of what we eat. According to our diet will be the condition of "the house we live in"—this bodily tenement of the immortal

* "The thoughts and feelings which the food we partake of provokes are not remarked in common life, but they nevertheless have their significance. The man who daily sees cows and calves slaughtered (or who kills them himself), hogs 'stuck,' hens 'plucked,' etc., cannot possibly retain any true feeling for the sufferings of his own species. How very different are the thoughts and sentiments produced by the non-flesh diet!"

—*Gustav Von Streve.*

spirit, which we are commanded by its Author to keep pure, holy, and undefiled. Oliver Wendell Holmes says:

“ Most assuredly I do believe that body and mind are much influenced by the kind of food habitually depended upon. I can never stray among the village people of our windy capes without now and then coming upon a human being who looks as if he had been split, salted, and dried, like the salt fish that has built up his arid organism. If the body is modified by the food which nourishes it, the kind and character very certainly will be modified by it also. We know enough of their close connection with each other to be sure of that without any statistical observation to prove it.”

An American gentleman, travelling in the East, met a Brahman priest who refused to shake hands with him for fear of pollution. The reason he assigned was that Americans eat hogs. Said the priest: “ Why, I have heard that in America they put hogs’ flesh in barrels and eat it after it has been dead six months. Horrible!” Some seem to think that eating fish is permissible, but certainly fish is flesh. Mark Twain’s letter to a young author says: “ Yes, Agassiz does recommend authors to eat fish because the phosphorous in it makes brains. So far you are correct. But I cannot help you to a decision about the amount you need to eat—at least with certainty. If the specimen composition you send is about your usual average, I should judge that perhaps a couple of whales would be all you would want for the present—not the largest kind, but simply good, middle-sized whales!”

I believe all persons agree that the Bible affirms that, when man was created, God ordained the fruits of the earth for food. But it is said that after “ the flood ” man was permitted to eat flesh. Well, here is a commandment in one place and permission in another. Which should we prefer as a rule of action? A permission does not protect us from the consequences, and often suffering results from indulging in a permission. For instance, I “ may ” burn my hand, but I cannot escape the result. The permission to eat meat was certainly governed by circumstances. But I am of the opinion that if those philosophers and sceptics who find so

many discrepancies between Nature and the Bible, and so many contradictions in the Bible itself, would attend a little more carefully to first principles, and ascertain the correct rules of interpretation, they would see perfect concord in what now seems to them discordant.

If one stops to compare the age of man to-day with Adam's 930 years, he cannot but realize that there must be a reason for the striking difference. Adam must have known more about the laws of health, or it may be we have forgotten that "God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat; and it was so" (Gen. i. 29, 30). This was the first commandment concerning food; and it applies to us as well as to Adam, for God is the same yesterday, to-day, and forever.

In the Book of Daniel we find most satisfactory and convincing evidence that the prophet understood that knowledge and wisdom were more to be desired than meat; and God revealed unto him deep and secret things, and an understanding in all visions and dreams. We know that Daniel was a Jew, and his people were certainly permitted to eat meat; therefore, the natural conclusion is that Daniel knew by living correctly greater blessings were to be obtained—and that he obtained them we all know. In three or four scriptural passages we are told, "Thou shalt not kill;" and, when we remember that "to everything that liveth and creepeth on the earth God gave a soul," we wonder where man got the information that he might take the soul of some creatures and yet be guilty of a cardinal sin if he took the soul of other creatures.

A good lesson in hygiene can be found in the Mormon "Word of Wisdom." There we are taught to abstain from meat, except under certain circumstances, and even from

hot and strong drinks. Hygiene can be used in food, dress, and baths; indeed, it should be carried into everything. Especially should housewives apply a knowledge of hygiene in making bread, pastries, and desserts. The health journals and the doctors all agree that the best and most wholesome part of a doughnut is the hole: the larger the hole, the better the doughnut.

When people are awakened to the common-sense there is in hygienic living, then, and not until then, will be realized that millennial period on earth which has in all ages been the dream of the poet, the theme of the prophet, and the hope of the Christian: when the lion and the lamb shall lie down together, and a little child shall lead them; when men shall beat their swords of desolation into the ploughshares of productive industry, and shall transform their spears of blood and carnage into pruning-hooks for the new Garden of Eden.

THE SPIRITUAL PRINCIPLE.

BY A. C. ALMY, PD.D.

(*Part II.*)

In order to get a clear conception of our relations to the universal principle, we must know our real status as individuals in Being. A condensed statement of this relation is: God is Spirit—formless Principle; man is the idea of God. Ideas are formless centres in which are the potentialities in a concrete consciousness of all that is contained in the universal consciousness. Man, the concrete idea, brings, by appropriation to his individual consciousness, that which is contained in the universal consciousness. The name of the appropriation we call “thinking,” which involves action. Action gives rise to relation—time, space, and form. Thus man, in appropriating and bringing to his consciousness the potentialities of God through necessitous law, reflects his thoughts in forms.

God is not form; neither does he make forms, nor enter into them in any way. But man, in coming to a consciousness of his identity as a concrete expression of a universal principle, by his thought, paints the evanescent panorama which we call “the world;” yet neither does man enter into or become a part of the forms which thinking pictures. He endows the form called the “human” with the potentialities which flow to him from the Principle, and that form, by virtue of his conscious limitation, appropriates and builds up in the domain of things a realm of its own independent of the true Self. This is the carnal man, which, Paul says, is at enmity against God; yet this man and his world of forms are of a flimsy, perishable nature, and unless identified in

consciousness with the higher Self, being thus opened to Divine influx, soon come to naught.

Let us now consider the influence of heredity and environment. By the former is meant the law of reproduction, as it appears in the history of animal life, implying that each species transmits its essential characteristics and even acquired aptitudes to its offspring. There is also hereditary transmission of mental qualities; but here the law is more obscure, only a beginning having been made in an effort to gather scientific evidence.

By "environment" we mean surroundings—the whole circumstances affecting the activity of a living being, including outward position, relations, and all the influences which come upon the being "ab extra" and tend to produce change of experience and to modify nature in a manner which may be transmitted under the law of heredity. Spencer says, in his "Principles of Biology": "The changes or processes displayed by a living body are specially related to the changes and processes in its environment. The life of the organism will be short or long, low or high, according to the extent to which changes in the environment are met by corresponding changes in the organism."

The individual represents more than heredity plus environment. There is a "tertium quid," a third somewhat, which is the underlying principle of all things and all expression. It is the essence, or thing-in-itself, as distinguished from its appearance; the neumenon, as distinguished from the phenomenon. It is not thought, nor a thought, but life itself. It is never manifested, but always becoming. I am eternally one with it, though it is now but dimly manifested in my consciousness. This consciousness of what I am must grow. It is my true progress. It apparently has two sides, the internal and external. The latter is a process, and is illustrated on its historic side by the progress of the human race. The former is a process of becoming, and is the evolution of the soul from the human to the Divine. It is a sort of voyage of discovery, in which we find our real Self, or ego.

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This reality is eternal and perfect now, and our purpose is to bring it into our every-day consciousness.

As this principle of identity is the core of our being, what is the principle of our existence? How do I identify myself as being undoubtedly the same individual that I was five, fifteen, or fifty years ago? This principle of self-identity cannot lie in my intellect, for it would then be a process. It cannot lie in the memory, for that is liable to err; neither is it in the imagination or reason, for it obviously dwells in each individual. It cannot exist in space or time, but simply "is"—always self-identical: that eternal now, which is forever present and complete through its relations.

It is the principle of freedom. As freedom, consciousness distinguishes itself from impressions—from wants and impulses to satisfy them. A mere want is natural, but a motive involves the action of self-consciousness upon the want. Now, the motive is not natural unless the self-consciousness implied in it is natural, i.e., unless it is an event, or a series of events, or a relation between events. A motive is always an idea of personal good, and must not be confused with desire. Strictly speaking, I am only absolutely conscious that I "am." I distinguish myself from any or all of my states, thus finding my freedom.

Not so, however, with my states. They seem to grow out of one another as cause and effect, but this is only apparent. If my present depended on my past and my future on my present, then why should I strive to become better? If the act is a necessary result of the agent, the latter must be a necessary instrument of natural forces; but a free moral agent is a self-distinguishing and self-seeking consciousness, and his future depends on himself. The agent cannot be a mere result of heredity plus environment, though self-consciousness may be present therewith, because there can be no identity between such result and self-consciousness. This is the interpretation of Christ's doctrine of regeneration. Being "born again" means to come into higher states of consciousness, whereby we "overcome the world" and find

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our real Self. Only this spiritual Self is free; and I recognize that, as the real ego, my consciousness goes beyond the body and all its belongings and dwells with the divine and spiritual Self. "Where the spirit of the Lord is, there is liberty."

I am soul, not body. I do not have a soul. My body is no part of me, the real ego. I have physical possessions, but all potency resides in spirit. God is omnipotent, omniscient, and omnipresent. In modern education this truth is largely ignored. We are the product of infallible law, as exact as the science of mathematics. The color and tone of our mentality come out in every form and feature. Every mental picture will embody itself sooner or later, and what is now the inner will become the outer. Character is the quality of my thinking—my highest inner consciousness, the Christ. The resurrection is the lifting of consciousness from the physical to the spiritual.

Our real nature is perceived through intuition. When the mind posits itself there is an idea, or an object of our consciousness; when the idea fixates in an object, there is a "thing." The process of the first is in time, and the second in space. Each distinct consciousness comes forth from the individual and disappears in the universal before its successor appears. In every degree of consciousness it is intuition which receives the truth—to bring it forth in a higher degree, or body. To bring forth to intellect is to define truth in thought, and to express it in a form of words. "To know," says Browning, "rather consists in opening out a way whence the imprisoned splendor may escape, than in effecting entry for a light supposed to be without." Whatever intuition conceives a thing to be, the intellect names it. Its scope includes all immediate, as opposed to mediate, knowledge; all perception "a priori," as opposed to perceptions "a posteriori."

Our ideal is our greatest reality. "The Lord" is ideal Man. Your Lord is that which controls every desire and aspiration which you feel. It sees good and evil, light and

darkness, according to the degree of development of your real and true being—perfect, ideal Man. Every desire proceeds from your Lord, and desire always precedes accomplishment; hence, if you really desire a clean heart you will have to keep this idea clearly in mind for some time before you are conscious of having a clean heart. This desire ruling, your Lord will cause it to put down all lesser desires, until it has brought to pass that upon which your heart is set.

The truer your ideas and the purer your desires, the nearer you come to being ruled by the one supreme, perfect Ideal. If you continue to hold false ideas and carnal desires, the true Lord will say unto you: "Depart from me, for I never knew you." If you have true and pure aspirations to know the Truth and to do it, you will be gently led into a knowledge of the true Lord. When you worship a true idea, "light" is formed for you; but if your ideas are false, you create darkness for yourself. If you think truly, you are at peace; if you have erroneous thoughts you see evil, of course, "for as he thinketh in his heart so is he." If your supreme idea (your Lord) be to know the Truth, then the Lord, which is the Truth, will abide with you consciously, as he now does unconsciously, and you can say with David: "The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool."

Be thou meek, lowly of heart, and humble in spirit, that thy Lord may teach thee the things of the Spirit. If thou wilt listen to the true teaching and receive it into thy heart, thine enemies—all thy thoughts which savor of the carnal—will be under thy feet. Watch the desire of thy heart; all lesser things are included in this one supreme ruling thought of thy being, and can be brought into subjection to it.

THOUGHT AND ITS EMBODIMENT.

BY C. G. OYSTON.

Thought—that incomprehensible substance, that mighty power, the great factor of human progression—how miserably we fail to furnish a definite idea of its nature ! The most divinely illuminated being who may have flashed athwart the intellectual horizon and departed in the brightest blaze of glory; the most profound philosopher who may have fathomed the deepest problems; the most pure and spiritualized woman, with intuitions as sensitive “as harp strings to the passing breeze,” and with perceptive faculties attuned to the finest external impressions—all attempt in vain to define this subtle power, for we can comprehend thought only by its outward manifestation.

To-day we point with pride and admiration to the evidences of mechanical genius; we congratulate ourselves upon controlling the elements, and enlisting their co-operation in our progress on earth; we wax eloquent in describing man's supremacy over the external, his power to utilize the imponderable air, to harness with iron bands that mighty promoter of civilization called steam, and his audacity in making the lightning his errand-boy; but mightier by far than these vassals of man's will is that indefinable, creative substance termed Thought.

It is a wonderful essence, expressed from the human soul, ethereal and invisible, and yet all-potent to control the destinies of nations—a power possible of appropriation by the circumscribed mentality of the human mind, but when unfolded or discharged therefrom capable of overthrowing kingdoms and establishing empires, of subduing armies, perpetuating embodiments of beauty and controlling worlds; it is a silent mental visitor, who may shed radiance and glory

or cause death and destruction—an element that may seek association with all that is divine, or a wild beast that may turn and rend its unconscious parent ! Under the control of human will, thought may be harmless as the charmed serpent of the Indian fakir, but, indiscreetly treated, “fast to the doomed offender still it clings.”

The leaders of refined society form a charmed circle, which no one is permitted to enter except those presenting acceptable credentials. Should an unworthy person, by subterfuge, stratagem, or false representation, obtain admission, opprobrium is heaped not so much upon the intruder as upon the host or hostess whose prestige as a respectable citizen is thus invalidated. No excuse of ignorance can be entertained. The sensitive heart of society is outraged by the indignity, and severe condemnation is bestowed upon the offender. Friendly societies, with jealous care, guard the sanctuary of their deliberations. The person applying for admission must give bona-fide evidence of his integrity, or he cannot possibly enter. It is well that this should be.

The application of such a rule to the thoughts that continually plead for admission into the sacred temple of the soul will be instrumental in making the individual spiritually-minded and superior to all gross allurements and desires. The artist soars on the pinions of aspiration, and while his spiritual being inhales the invigorating atmosphere of a purer realm, his soul becomes inspired by a divine thought, which he exultantly entertains. In its ethereal and native loveliness, that thought broods over and eventually nestles in the sensorium of his refined brain, awaiting suitable conditions for its birth in material life. The glad recipient of this celestial favor collects the necessary implements in order that his visitor may be presented under the most favorable auspices. The palette is introduced, the brushes are prepared, the canvas is placed, and eventually, after much anxiety and mental labor, the lovely thought is materialized, an idea is embodied, and humanity is accorded a spiritual treasure.

Every individual, no matter what may be his particular phase of perception and refinement, is benefited by examining that crystallized creation of the soul. By its influence the attention is directed to things spiritual, an object-lesson is given, and spiritual education is promoted. But, on the other hand, all thought born in an atmosphere permeated with vice and immorality, solicited and encouraged by the grossest emotions, becomes an instrument of the most pernicious character. The individual who caused the embodiment of that thought may be an intellectual genius; consequently through manipulation it becomes more attractive, susceptible youth is allured by its suggestiveness, and "the last state of that man is worse than the first."

The author and the poet also influence humanity immeasurably for weal or woe. Their thoughts become embodied, and suggest others in sympathetic association. The human family is assisted or retarded in development by such mute instruction. The author, by his loving soul, draws closer and closer the sweet bonds of fraternity. The poet awakens a perception of the beautiful. The sculptor or architect with his crystallized music becomes either a benefactor or the reverse, according as his thought is directed in its activity. Could these mighty human factors in soul-unfoldment but realize their awful responsibility, surely they would sacredly guard the portals of thought! The creators in the world of letters too often pander to popular taste in order to secure a smile of approval from Mrs. Grundy, or the god Mammon. Such promoters of mental activity and reflection will fastidiously protect their own family circle from undesirable visitors; yet they introduce injurious thoughts into the family circle of the world, where spiritual poison is more universally diffused and where there is less power of resistance than in the narrow compass of the individual home.

Philanthropic efforts are continually made to eradicate the diseases that are corrupting the body of modern society; but these moral nostrums, applied by well-meaning people,

tend to aggravate rather than palliate the evil. The blotches on the skin may be healed by desperate efforts, but the disease breaks out in other portions of the organism, causing the moral physician to retire disconcerted. The temperance movement is instituted in order "to rescue the fallen, and to save others from falling;" but these efforts are comparatively futile. The social evil, as it is termed, is not modified by the influences of orthodox Christian teaching. City councillors may drive to and fro the unfortunate victims of man's duplicity; they may ostracize and cruelly treat those who barter their virtue for gold; but moral disease, like a hideous vampire, will still suck the life-blood from the community. Why is this? And what is the remedy? This deplorable condition of things obtains because man does not discriminate nor regulate his quality of thought. Shakespeare says: "There is nothing either good or bad, but thinking makes it so." Man opens the avenues of his mind to sensual thoughts. One thought attracts another of similar character, until the citadel of the soul, being besieged, is subdued and lost to error.

If man would determine to be master of his thinking faculties, he must say, when injurious suggestions arise: "Get thee behind me, Satan!" Thus, by diverting attention from sensual to higher considerations, he would naturally subdue carnal desires; and then the saloon, the gambling hell, and the brothel would become things of the past. Patronage being withheld, their occupation would be gone. The baser thoughts of early life accomplished their circuitous pilgrimage, and eventually in maturer years return with a crown of thorns for the guilty man who sent them forth. The law of compensation is merciless and exacting, for truly, "whatsoever a man soweth, that shall he also reap."

Material darkness is not a substance. It is simply a condition produced by the absence of light. When the dazzling rays of the morning sun disperse the midnight shades, what a commotion is instituted! The hideous forms of life that perpetuate their existence in darkness are unable to bear the

piercing gaze of the great orb of day. They are sensitive to that overwhelming power, and fly precipitately from its mighty influence. Man on earth is acutely sensitive to positive thought. When a pure-minded woman, with a single eye to spread light and sympathy, enters the slums of our large cities, she invariably commands respect and courteous treatment. The waifs of the world feel the inharmony of their condition, and remorse usually characterizes their personal experience. Therefore, if the majority in a certain community resolve to entertain nothing but the purest and best thoughts, the continued association with such conditions will make distasteful the depraving attractions which previously received their approval or toleration. Even as the creations of earthly darkness find no congenial association in the rays of sunlight, so those panderers to sensual appetites and desires, besieged and menaced by the fiery barbed arrows of the mind, will behold their moral deformity and awake to a realization of their true relationship to humankind. Then they will forsake the "flesh-pots of Egypt," and enter the promised land of purest thought and holiest desire.

The architect taxes every attribute of his nature to present to his fellows an embodiment of thought worthy of their approval. The art connoisseur gazes with rapture upon this materialized thought, and inwardly blesses the benefactor of mankind.

Man's home associations must harmonize with his conceptions of refinement. The orderly arrangement of every material object will be characterized by tasteful perspicuity and design, for his outward conditions are the reflection of his spiritual thoughts and ideas. Narrow, contracted, or meagre views of spiritual things will be indicated in the externalized thought sphere. His adornments will exactly harmonize with the quality of thought absorbed and entertained; his cramped aspirations and perceptions will modify considerably his comprehensive expansion of vision; and his little world, of course, will be an embodiment of his

highest ideal. The man with a soul full of divine love unfolds from the internal being refreshing showers of spiritual life. The pet animals that he may desire to exist in his thought sphere become more intelligent, happier, more intense in expressions of gratitude, and more refined in exterior; even the very plants and flowers smile with sweetness and delight, reciprocal and appreciative of the kindly attentions of their master—intelligent man. If he frowns, they pine and shrink, responsive to the moods of his soul; but when he thinks lovingly, they mutely rejoice and adorn themselves with additional beauty.

Nature is a grand external symbol of the characteristics of mankind. The outer world is but the crystallization of human thought. All moods of violence, distress, and inharmony are but indications that man is inharmonious in his development. While intense passion, excitement, and daily unrest characterize man's progress in life, external nature must necessarily reflect these conditions, because she is sympathetically related to all souls in being, and her great heart beats in unison with man's efforts to harmonize his environment. As long as men become a prey to uncontrollable emotions, and as long as the whirlwinds of rage and the storms of hatred and vindictive feeling are manifested by the dwellers on earth, so long shall we be periodically visited by cyclones, thunderstorms, earthquakes, and other intense disturbances in the domain of physical life.

The vegetable and animal worlds have ever been faithful indicators of man's advancement. The vegetation of to-day is more lovely and refined than that of earlier stages. The animal world keeps pace with man. Side by side they proceed up the hill of progress, the brute reflecting the intelligence of his human master and becoming more beautiful by virtue of association with intelligence and power. The domestic dog is superior in development to the wild wolf of the forest. The horse, the daily servant of civilized humanity, is superior to the wild denizens of the hills and prairies. And why? Because human thought, continually centred, exercises im-

provement and refinement, and renders the brute creation more reflective of that inner essence imparted to it by the human soul.

To the unphilosophical, Nature is a powerful giant, before whom the most mighty men of earth must succumb; whereas, in fact, she can be compelled to recognize in intellect and spiritual will the future dictators of her particular course of manifestation. When she is writhing in the throes of convulsion, she is not vindictive. She is swayed and lashed into fury by a power outside herself—a power which eventually will be so regulated as to produce beneficial results. The physical body of man is analogous to Nature. It is an epitome of the material universe, even as the spiritual nature is the concentration of all spiritual possibilities. By violent temper and excitable thoughts, we lash into fury the elements of the body. So pronounced becomes the disorganization in some instances that the atoms are displaced and almost dispersed by the action of the disturbed spirit within. As the body is composed of exactly the same elements as Nature herself, we have here a forcible exemplification of the cause of inharmonious manifestations in our surroundings.

Our thoughts are spiritual substance. If they are gross or unrefined, they settle near the earth and the atmosphere becomes charged therewith. The vegetable and animal kingdoms absorb the substance of which they are composed, and thus display a degree of development commensurate with the quality of food and progressive impulse imparted by human thought. Every phase of animal life is an exact representation of the spiritual qualities displayed by man. There are men who display the characteristics of the lion, the tiger, the wolf, the fox, the beaver, the cow, the pig, etc. Then may not these animals be but human thought embodied—life being infused into them by the higher spiritual powers in the thought world, to serve man's purpose in his onward march?

It has been demonstrated by material science that the earth and man have progressed side by side. There was a

time when man could not have existed on this planet; but, when conditions would allow, he appropriated a physical body, composed of the best materials at his disposal, and commenced his earthly pilgrimage in the crudest mode of expression. From that period he has struggled mightily to subdue antagonistic conditions; and how marvellous has been his success the nineteenth century abundantly testifies. Primitive man was rocked to sleep on Nature's bosom by violent storms and raging whirlwinds. Protection from wild beasts and reptiles demanded his daily attention. Nature was rugged and forbidding in aspect, in bold contrast with the refined conditions that prevail to-day.

Man has now made the surface of the earth a beautiful garden. He has taken the wild rose, and by careful thought and loving sympathy improved upon Nature, presenting a superior possibility of perfection than ever obtained before. He has changed the climatic conditions wherever his intelligence has found expression. He has compelled the laws operating in external life to minister to his comfort, happiness, and delight; and he prophesies that, on earth, man will reign supreme over everything in the outward world.

METAPHYSICS IN MODERN LITERATURE.

BY ELIZA CALVERT HALL.

Metaphysical writing forms a notable part of the literature of the day; but to appreciate the extent to which the New Thought has expressed itself in letters, one must look beyond the works of metaphysicians to those of the orthodox *littérateur*. In almost every recently published biography or autobiography, we find testimony to the healing power of thought given by people unaware of the full significance of their words, and who would perhaps scoff at the idea of there being a mental origin or a mental cure of disease; while in poem, essay, and novel the doctrines of the mental scientist are expressed with a power and beauty hardly equalled by the best writers in the New Thought movement.

John Fiske and Edward L. Youmans are about as far removed from the realm of metaphysics as it is possible for men to be; yet in Fiske's "Life and Letters of Youmans" we find the following remarkable testimony to the power of mind in the healing of the body:*

"When at last he did in a measure recover his sight, the medical treatment was just the same that it had been from the first. The exhilaration attendant upon the success of his literary work was the beginning of the amendment. He believed and the doctor was sure that the same might have happened years before if an evil fate had not waited upon his first efforts at self-support."

It is a singular fact that a man of Youmans's intellect and keen reasoning powers should never have passed the

* Youmans, as is well known, suffered in youth from total or partial blindness.

threshold of this great truth—the dominion of mind over matter. He recognized the power of the mind over the body in the case of his blindness; yet he suffered his magnificent physique to be wrecked and his splendid career shortened by lung disease, alleged to have been the result of his extreme sensitiveness to the cold of northern winters. Did it never occur to him or to his physicians that a proper mental attitude was as necessary in a case of bronchitis as in a case of blindness?

In Murat Halstead's recollections of distinguished men, he quotes President Garfield as saying: "My wife's illness cured me. In my anxiety about her I forgot all about the pit of my stomach and the base of my brain, and when she recovered I found myself well." This is a very good statement of the fact that the power of a disease lies in our recognition of it, and that non-recognition, whether voluntary or involuntary, always results in a cure.

For the past few months the newspapers have abounded in accounts of the marvellous cures performed by Father Kneipp. The good man has a considerable following in this country, and his expected visit this year or next has increased interest in the remarkable individual who cures lumbago by playing a garden-hose upon the "small" of the patient's back, and who makes short work of rheumatism, neuralgia, and kindred complaints by marching the sufferers barefoot over snow or wet grass at dawn. The orthodox schools of medicine may marvel at the cures performed by such methods, but the mental healer sees in them only a verification of his own doctrine.

We all have an inherited belief in the malevolent power of cold in certain diseases. This belief is strengthened and confirmed by education and training. From the cradle to the grave the dread of "taking cold" hovers over us like a bird of prey. The patient who has rheumatism or neuralgia or bronchitis diligently shuns cold air, cold water, and wet grass. One of these fear-enslaved invalids hears of Father Kneipp's wonderful cures, and a germ of hope arises in his

mind. Out of hope springs confidence; and, when this confidence reaches such a pitch that the sufferer is brave enough to try the Father's heroic methods, the conquest of fear is well-nigh complete. "Swift as a phantom in a ballad," the malady retreats and the man finds himself well—simply because he has placed himself in the mental position of the metaphysical student who daily declares to himself: "Heat and cold have no power to harm me; there is nothing in all the Universe to make me afraid." Fear is the stronghold of every disease, and when the former is destroyed the latter is in the condition of an enemy without breastworks and without weapons; and, of course, "absolute and unconditional surrender" must follow at once.

In some recently published letters of Louisa M. Alcott, we find that she was deeply interested in "the science which treats of the power of mind over body." She says in one of her letters:

"It is very interesting, and I have had some high moments, but they don't last long; and though my mind is cheered up, my body does not get over its ills. I still have my doubts about the truth of all which the good enthusiasts say. A very sweet doctrine, if one can only do it! I can't yet; but I try it out of interest in the new application of the old truth and religion which we all believe: that soul is greater than body, and, being so, should rule."

No one would think of calling Louisa M. Alcott a Theosophist; yet no Theosophist ever stated the doctrine of reincarnation more plainly than she did in another letter to the same friend:

"I think immortality is the passing of a soul through many lives or experiences; and such as are truly lived, used, and learned, help on to the next, each growing richer, happier, and higher, carrying with it only the real memories of what has gone before. . . . I seem to remember former states, and feel that in them I have learned some of the lessons that have never been mine here, and in my next step I hope to leave behind many of the trials I have struggled to bear here and begin to find lightened as I go on. This accounts for the genius and great virtue some show here. They have done well in many phases of this great school, and bring into our class the virtue or the gifts that make them

great or good. We don't remember the lesser things. They slip away as childish trifles, and we carry on only the real experiences."

The conquest of old age is a topic that no longer seems wholly visionary. One can scarcely take up a newspaper without seeing an account of some one who retains youth, vigor, and beauty in spite of advanced years. Sarah Bernhardt, now past fifty, looks not over twenty-five; and a New York paper, commenting on the eighty-fourth birthday of Mrs. Henry Ward Beecher, records the fact that "her face, though wrinkled, is almost beautiful; her features are perfect, and her complexion like ivory. She attributes the secret of her youthfulness to the fact that she has determined never to become an old woman."

In a recent number of the "Popular Science News" there is an interesting article on "The Sixth Sense in Animals," by Pokagon, an Indian chief. After giving instances of the existence of a sixth sense in the lower animals, the writer argues that the same intuition exists in man and is susceptible of cultivation. He concludes with these words: "From my own personal knowledge, I know there is some unknown force thrown off from the great centre-wheel of Divine Wisdom which stamps its impress on the soul, enabling the good man, at times, to hold sacred communion with the Great Spirit, the God of all."

Our possible divinity has never been more beautifully expressed than by the French writer, Richard Le Gallienne, in his essay on "The Greatness of Man." Alice Brown, the author of "Meadow Grass," in one of her charming stories of New England life, brings out the idea of the Universal Opulence as forcibly as Helen Wilmans or Lida Hood Talbot in "Poverty and Its Cure." These extracts show the tone of the story:

"'I'm tired to death fightin' ag'inst poverty, poverty! . . . I guess heaven will be a place where they don't give folks what they need, but what they don't need.'

"'There is something in your Bible,' began the schoolmaster, hesitatingly, 'about a box of precious ointment.'

“That’s it,” said Miss Susan, brightening. “That’s what I al’ays thought. Spill it all out, I say, an’ make the world smell as sweet as honey. . . . It does seem as if we made a pretty poor spec’ out o’ life. We don’t seem to have no color in it. Why, don’t you remember “Solomon in all his glory”? I guess ’twouldn’t ha’ been put in jest that way if there wa’n’t something in it. I s’pose he had crowns an’ rings an’ purple-velvet coats an’ brocade satin weskits an’ all manner of things. . . . Do you remember about the temple? Why, the nails was all gold! Jest think about the wood they had! Cedars o’ Lebanon and fir-trees! . . . An’ then there was the pomegranates an’ cherubim; an’ as for silver an’ gold, they were as common as dirt. My! ain’t it rich?”

“She had the air of one who, living by a larger law, had banished the foolishness of fear. It seemed to her that moment that the world was a very rich place, because you may take all you want and give all you choose, and nobody is the wiser.”

But the most striking instance of metaphysical writing, by one outside the metaphysical pale, is Conan Doyle’s recent book, “The Stark-Munro Letters.” It is said to be autobiographical in character, and, if this is true, it is doubly interesting as showing its author to be a thinker along the new lines. In the form of a series of letters it gives the mental history of a young doctor who, having rejected orthodoxy, turns to Nature as “the true revelation of Deity to man:”

“Wisdom and power and means directed to an end run all through the scheme of Nature. What proof do we want, then, from a book? If the man who observes the myriad stars and considers that they and their satellites move in serene dignity through the heavens, each swinging clear of the other’s orbit—if, I say, the man who sees this cannot realize the Creator’s attributes without the help of the Book of Job, then his view of things is beyond my understanding. . . . I say, again, that no faith is needed to attain the certainty of a most watchful Providence. . . . I can see with such certainty exactly what you will say: ‘If you deduce a good Providence from the good things in nature, what do you make of the evil?’ . . . Suffice it that I am inclined to deny the existence of evil.”

Again, in another letter, he takes up the same theme:

“I often have my doubts, Bertie, if there is such a thing as the existence of evil. If we could honestly convince ourselves that there was not, it would help us so much in formulating a rational religion. . . .

It seems to me that the study of life by the physician vindicates the moral principles of right and wrong. But when you look closely it is a question whether what is a wrong to the present community may not be a right to the interests of posterity. . . . Our own distinction of right and wrong is founded too much on the immediate convenience of the community, and does not inquire sufficiently deeply into the ultimate effect. . . . It seems to me that Nature, still working on the lines of evolution, strengthens the race in two different ways. The one is by strengthening those who are morally strong, which is done by increased knowledge and broadening religious views. The other, and hardly less important, is by the killing off and extinction of those who are morally weak. This is accomplished by drink and immorality. These are really two of the most important forces which work for the ultimate perfection of the race. I picture them as two great invisible hands hovering over the garden of life and plucking up the weeds. Looked at in one's own day, one can only see that they produce degradation and misery. But at the end of a third generation from then, what has happened? The line of the drunkard and of the debauchee, physically as well as morally weakened, is either extinct or on the way to it."

Moreover, he expresses the same ideas in the form of verse:

"God's own best will bide the test
And God's own worst will fall;
But best or worst, or last or first,
He ordereth it all.

"For all is good, if understood
(Ah, could we understand!),
And right and ill are tools of skill
Held in his either hand.

"He tests the body and the mind
He rings them o'er and o'er;
And if they crack, he throws them back
And fashions them once more.

"And still he trains the branch of good
Where the high blossoms be,
And wieldeth still the shears of ill
To prune and prune his tree."

We hear much of a "decadent literature," and no doubt there does exist such a thing; but, on the other hand, nothing is more evident than the refining and spiritualizing of modern letters by means of the New Thought. Even the

daily newspaper shows forth this fact, for many of the foremost women journalists are exponents of the science of mind, carrying its ideas and purposes into the best of their newspaper work.

I might multiply examples like the above, but the extracts given are sufficient to show that, consciously or unconsciously, whether they will or not, people of the highest order of mind are absorbing the vital influence of the New Thought. And inevitably this influence expresses itself in the imperishable forms of the best literature.

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.]

TESTIMONY FROM THE ORIENT.

12 Ramdhone Mitter's Lane, Shampuker, Calcutta, India, Aug. 10, 1896.

To the Editor of THE METAPHYSICAL MAGAZINE :

Dear Sir—A few days ago the editor of the "Light of the East" kindly placed in my hands a copy of The Metaphysical Magazine for June, 1896, with a request to read the paper on "The Psychic Club." Dr. G. S. Howard, the contributor of the paper, narrates the experiences of one of his patients (in the latter's own words) in regard to the power of the soul to leave the body at will and to see desired places and persons. It would no doubt be a matter of satisfaction to the author, as well as to readers interested in psychological subjects, to know that on this side of the globe also there are men who have had similar experiences under more favorable conditions, i.e., under full control of their nerves, and with results better calculated to lead to truth than what has been experienced by the patient referred to above.

As a rule, it is disagreeable to write or speak of one's self, and I would not have written the following facts were it not for the cause of truth and the share that Americans had in them.

It was on the 14th of June, 1894, that I had the pleasure of replying to a letter to my address from Mr. Merwin-Maria Snell, of Chicago, and of giving a description of a clairvoyant vision I had of Mr. Snell, his house, and its surroundings, with a view to ascertaining whether the vision was correct. On the 29th of July, 1894, Mr. Snell, writing from Indiana Avenue, Chicago, stated as follows: "The psychological experiment came out nicely. The vision was to all intents and purposes a true one. The 'canal' was probably the Chicago river, or the edge of Lake Michigan; the open space was the park before my house and the river, or that between the Lake Shore Drive and the lake itself. At the time you mention, the people would have been sleeping, as you suggest. The personal description is also quite correct, as Mrs. Snell assures me."

I am not always in agreement with Dr. Howard in thinking that the soul has to travel in order to see far-off scenes. Any scene, however distant, can easily be seen as soon as the mental telescope is properly adjusted; but with this peculiarity—in the case of the material telescope one has to direct his instrument toward the object of his vision, whereas in the case of the mental telescope (the mind being utterly ignorant of a scene in a foreign country), it is left to the omniscient soul to reflect the scene to the inner sight. It is in cases in which the soul has to manifest itself to a person that it is required to travel and "materialize" itself.

I do not mean to say that the soul does not travel to see a desired scene: what I mean is that it need not. In August, 1894, I received a letter from the secretary of the National Spiritualists' Association, Washington, D. C., informing me that the spiritualists of the United States would hold a convention at the capital on the 9th and 10th of October and requesting me to favor him with a report of the Calcutta Yoga Somaj, together with an account of my own experiences in occult matters. I submitted a report of our Somaj, in compliance with the secretary's request. Concerning my personal experiences, however, I did not send an account; but in my letter to the secretary I informed him that,

if on the date of their meeting I could clairvoyantly see them, I would on one of the two days mail a letter from here. On the 10th, according to my promise, I posted a letter in which I described the place and hour of the convention, the face of the president, and the Patent Office opposite to their place of meeting. The following extract from the letter addressed to me by the secretary will show how far my attempt was successful:

“The sensation of change you perceived was caused by moving our headquarters. A picture of our new office I now inclose. You see where the dome comes in that you pictured on the paper. You gave a good description of the second day’s meeting and the Patent Office opposite; also of Mr. Barrett, our president.”

I submit an extract from another letter to my address from the editor of “The World’s Advance Thought,” Portland, Oregon, under date of March 18th, for the perusal of your readers:

“You succeeded in communicating with me telepathically at the time you mentioned in your letter of February 4th, just received, and you have demonstrated the fact that time and space do not interfere with spirit communion. You describe my personal appearance and my surroundings correctly. I was standing near some boys and had my hat on and was dressed in white.* It was not the custom to dress in white at this season of the year in this country, but I seldom wear colored apparel. I am not conscious that it was yourself who told me that I would find your portrait on page 170 of ‘Borderland’ for April, 1895, but I had been trying to think who had told me. When your letter came I understood. I could not find a copy of that number in this city. I shall be delighted when I get your portrait.”

Dr. Howard’s patient, addressing the physician, states: “You and I stand upon the threshold of a great discovery; we are even now entering the door of the unknown, and we must co-operate intelligently lest we lose the crowning glory—the proof of the soul’s immortality and its individuality as distinct from the form.” To the Indians, the soul’s “individuality as distinct from the form” is as patent as the noonday sun. Yours for truth,

K. CHAKRAVARTI,

Secretary and Founder of the Calcutta Yoga Somaj.

*I had asked the editor why she was dressed in white in the month of February.

THE PSYCHIC CLUB.

BY G. S. HOWARD, A.M., M.D.

(Ninth Paper: Dr. Thompson's Report.)

As soon as Thompson ceased speaking, Gordon said, with much impressiveness: "Harry, I am much obliged to you for this. Please accept my thanks for the welcome information about my strange friend. May I ask how you came to meet him?"

"Certainly. I was present at a critical surgical operation which he performed for a medical friend, not long ago, upon the person of a girl of sixteen who lives with her parents on a farm about eight miles out of the city of S—. My friend, who practises in that city, had the case under his care. Knowing the gentleman to be an eminently skilful surgeon, he had asked his advice and assistance; and it so happened that I visited my friend on the day the consultation was held. I went with them to see the patient, who was suffering from an ovarian abscess in a very advanced stage. When we arrived at the house my friend introduced us as consulting physicians, and we were immediately ushered into the sick-room. I will not attempt to describe the situation in which we found the child, but her condition was terrible. Owing to malformation and imperfect development of some of the organs, the pus formed within the abdominal cavity could not pass out, and blood-poisoning was indicated—a condition which the quick and experienced eye of your friend detected at once. He made the necessary examination deftly, as only those of thorough skill know how to do. I saw at a glance that I was in the presence of a master, and as soon as the preliminary examination was made we retired to another room to talk the matter over. When the door was closed the surgeon turned to my friend and said:

"'Dr. Hartneau, this is a very serious case—how serious you may not have anticipated; and I strongly advise that you operate at once. You have no time to waste; a life may hang only upon moments now. Septic poisoning, I fear, has already begun; but it is for you to say what shall be done.'

"My friend replied that he could not think of attempting so critical an operation, and that, if the other were willing to undertake it, he would be extremely grateful.

“ ‘ Well, Doctor,’ said the surgeon, ‘ you know that I am not a registered practitioner in this province, and it is not proper for me to take the lead in such a case. Moreover, we should be especially careful under present circumstances, for the chances are ten to one against the patient’s recovery, and it might lead to serious complications in the event of failure. I should not wish you to be involved in any difficulty,’ he added.

“ ‘ I know all that,’ Hartneau replied; ‘ but I also know that it is my business to save life in any way I can; and if this operation is to be performed there is no one who will give that one chance for life such favorable opportunities as yourself, and I am prepared to take the consequences.’

“ ‘ Very well, then; we will do our best, and I tell you we have no time to lose. You must call the child’s parents and tell them the situation exactly. Then if they want us to perform the operation we will go ahead; but if not, you must give up the case immediately. Now act promptly.’

“ Hartneau called in the father—a big, burly, illiterate farmer who knew absolutely nothing about the nature of such cases—and the mother, an overworked, tired, pale, nervous creature, almost frightened to death at being shut up with strange men. He told them the situation as well as he could, but they did not seem to grasp it. Then the other man took it up, running rapidly over the case, and told them all the dangers of such an operation; but he said it offered the only chance possible to save their daughter’s life, and even that hope was a slim one. Then he added: ‘ It now rests with you to say yes or no.’

“ To my surprise, the father turned to Hartneau and said: ‘ Well, Doctor, if you will let this here gentleman do the cuttin’, I reckon he’d better go ahead. He’s a stranger, but I bank on his knowin’ the business better nor you—not meanin’ to cast any reflection on you, howsoever.’ Then he turned to the stranger and continued: ‘ Now, Doctor, if what you say be so, it’s a chance if the little gal ever comes through it alive. Don’t you think we’d better send for the priest ? ’

“ ‘ There is no time for that now. If you wait long enough to get a priest here you must get another doctor too, for in three hours from now I will not operate.’

“ ‘ We put her in your hands, Doctor; do the best you can for

her, please.' He hesitated, his face twitched, and his lips trembled; then he continued: 'Doctor, she's our only little gal.' He could say no more. Rising, he hurriedly left the room, and we all followed. Preparations were hastily made for what I felt sure would be a fatal case of surgical interference. Hartneau was dispatched to get the things from the carriage, for, knowing it was a dangerous case and an operation of considerable magnitude would no doubt have to be performed, we had come prepared. While he was getting the appliances the surgeon and myself got everything ready inside. Hartneau was detailed to give the chloroform. The surgeon refused to use ether, saying that it was much the more dangerous when the chloroform was rightly understood. I assisted the surgeon at the operation, and for one hour and fifty minutes the patient was under the influence of the anæsthetic. During that time the surgeon cut, dissected, cleaned, washed, and repaired with such skill and expedition as only the masters of the art ever acquire. I never saw anything like it before. He talked to us and pointed out many anatomical conditions which he said we would not be likely ever to see again, and he gave us a valuable lesson on the administration of anæsthetics. Hartneau was standing with one hand on the pulse, watching every symptom carefully, when the other said to him:

"'Doctor, I see you belong to the other school. You are watching the pulse for the alarm signal; but it is not the heart you should look to. Chloroform does not kill that way. Keep your eye on the respiratory movements. Chloroform kills by paralysis of the lungs through the pneumogastric nerve. Watch that like an eagle. Dr. Thompson, please keep those electrodes moist with that salt solution.'

"He had placed a powerful galvanic battery in position ready for instant use. The electrodes were in contact with the patient, and I kept them moist. The switch was within reach of his hand all the time. A bag of freshly made oxygen was also ready for any need. I have never seen anything like the preparation he had made to fight for this life if necessary; but the work went on without a break. He never hesitated, never stopped to consider what was best to be done. His mind was made up at the beginning, and he worked steadily without fuss or display. Swiftly the knife was plied; the cavity was exhausted, washed, and cleansed;

drainage tubes were in place, the artificial passage was packed with antiseptic gauze, and all was complete.

“ ‘ Now, Doctor, you can remove the cone,’ said the surgeon. They changed places; he stooped over his patient and caught her breath to get the odor as she came from under the influence of the chloroform. Applying a drop of liquid from a little vial in his pocket to her lips, he switched on the battery; and while we were looking on, wondering at this novel performance, he turned a gentle stream of the fresh oxygen into her face. The girl recovered consciousness as fresh as from a natural sleep. There was no jerking, nausea, or any other untoward effect; she had undergone one of the most wonderful surgical operations ever attempted, and she was saved.

“ The affair being concluded, and the patient as comfortable as possible, we proposed to return to the city; but this great surgeon said he preferred to remain at the house until all danger was past; ‘ because,’ said he, ‘ these people know absolutely nothing about such matters, and this poor girl might die a dozen times before any help would be obtainable. No, gentlemen, my place for the present is here. You may go to your other duties; this is mine;’ and wishing us good-day he walked away, leaving us to suit ourselves.

“ While returning to the city, Hartneau told me that he had first seen this man at the great hospital in Vienna, where he gave some illustrations of the technique in abdominal surgery, and that he knew him to be a surgeon of unrivalled skill. He had learned by accident that he was in the city at this time, and at once sought him out and interested him in this case. He had succeeded simply because of the nature of the trouble, and the fact that the family were too poor to obtain the skill necessary to meet the exigencies of the situation. The next day Hartneau and I drove out to see how our patient was getting along. We found her doing unusually well, the surgeon himself playing nurse with evident enjoyment. The following day our visit was repeated, and that night I remained at the farm to enjoy a closer acquaintance with this remarkable person: for any one must be remarkable to perform an actual dissection of a living subject without a hitch, and then sit down beside an ignorant country girl and watch her case with as much care as if she were a royal princess. The man

interested me; one who could do such a thing was the man whom I wished to know more about.

"I spent five days in his company; but to me he was always the surgeon—skilful, observant, and philosophic, evidently a great student and a past-master of his craft. At last I was compelled by want of time to bid my friends good-by, and for once in my life I felt jealous of another man's opportunity. I could readily see that this learned man had more than a passing interest in Hartneau's future, and was instructing him in the most perplexing part of our difficult art. Hartneau has since informed me by letter that the girl made a rapid and most satisfactory recovery, and that our friend had been hastily called to Paris to assist the famous Charcot in making some psychological experiments. Thus, you see, your mystical friend was neither a charlatan nor an adventurer; and I agree with Gordon—I would go a long way to be with him and learn more of his masterly skill."*

Dr. Harding now inquired if the surgeon had exercised any psychological control while treating the girl. Dr. Thompson replied that he was not taken so far into their confidence, and at the time he had not suspected it; but since hearing what Gordon had told them he was inclined to think that many of the patient's actions might be attributed to that cause. One suggestive fact was that she always spoke of herself as if telling about some one else, and was apparently not aware that her own was the mutilated body of which she spoke. She slept a great deal more than seemed natural under the circumstances, and, although the gentlest tone of the surgeon would elicit an immediate answer, any amount of noise made by others did not seem to disturb her. Now that the matter was brought to his mind he had no doubt the girl was kept under hypnotic control, and owed much of her rapid recovery to mental suggestion. "And why not," he asked, "seeing that the mind has such a remarkable influence over the body?"

"There exists no earthly reason, except perhaps the knowing how, that I can see," replied Harding.

* The above report, as given by Dr. Thompson, was in the technical language of the profession, which I have thought better to lay aside and render less intricate and more easily understood by my non-professional readers. The case, however, was reported at the time in the foreign medical journals.—G. S. H.

Then Dr. Reade rose and said: "Gentlemen, this subject is very interesting indeed, and I do not wish to lose any of it; but I have an engagement at midnight, and as it is now a quarter to twelve I must bid you good-night."

"Well, I declare!" Graham exclaimed. "I had no idea it was so late. The time has passed very quickly. I should have been on Jarvis Street, a mile from here, at 11.30. Good-night, boys, I'm off. But I certainly would like to hear more about that wonderful man when we meet next time. Good-night." And they left together.

Bradley proposed a vote of thanks to Dr. Gordon for his interesting narration and for his hospitality to the members of the club. Grant seconded the proposition, and moved that we adjourn, so that all might have a chance to be present, stating that he took much pleasure in offering his own rooms for our use at the next meeting if agreeable. Bradley seconded the motion, which was unanimously carried. Accordingly, the Psychic Club adjourned at 12 midnight, to meet again at 9.30 p. m., on October 31st, in the rooms of Dr. Grant, — Church Street.

(To be continued.)

* * *

SENSE DECEPTIONS.

There are innumerable saws, such as "seeing is believing," based on a belief in the accuracy of the senses; and these culminate in the statement, "I feel," or "I think, therefore I am," as a sufficient answer to the philosophic proposition that there is no positive proof of the reality of things, no absolute criterion of truth. Among the achievements of scientific methods of inquiry is an accumulation of evidence of the untrustworthiness of sensual impressions and the doubtfulness of all human testimony based on the senses. The new science of psychology, but recently divorced from physiology, is employed in reaching a better understanding of the conditions under which hallucinations are produced. That the senses deceive us from the beginning and that experience alone enables us to use our senses intelligently is easily understood. A man, born blind and receiving his sight suddenly,

would reach for the moon or any other remote object as readily as for anything within reach of his hands, until experience enabled him to know his limitations.

The most interesting of recent studies of hallucinations are those conducted by Professor Scripture at Yale. They deal largely with the principle of suggestion. The sleight-of-hand performer takes advantage of the untrustworthiness of the sense of sight and dallies with suggestion to the bewilderment of the spectator. For example, he throws a card in the air and catches it; then another, and another, and another; but the fourth time he merely goes through the movement and does not really throw the card. The spectator, having seen the card thrown three times, naturally assumes that it is thrown the fourth time when the same movement of the hand is made. As the operator does not catch the card the fourth time, and as it is not in the air, the bewildered spectator is at a loss to account for its disappearance. That he saw it distinctly he will make oath.

On the same principle, Professor Scripture associates a musical tone with the click of a telegraph instrument, and tells the spectators that when the instrument clicks they will hear this tone with increasing intensity. After that there is no such tone, but when the instrument clicks the spectators think they hear it and are ready to execute an affidavit to that effect. These and many similar instances of hallucinations are familiar to all men of experience, and nearly everybody has suffered from the tricks of an over-excited brain in sickness. Any irritation of a sense centre in the brain will produce such effects as would be produced by extraordinary impressions on the senses. The victim sees things that have no existence as distinctly as he has ever seen anything. There is hardly any limit to the tricks that may be played on the senses.

The Yale experiments are on the same lines, dealing with hearing, sight, smell, taste, and touch; and in the case of the most intelligent members of the professor's classes the hallucinations are complete. The purpose of these experiments is to determine how the accuracy of the mental operations based on sense impressions may be measured. It is the first effort to introduce order and scientific classification into the region of hypnotism, thought transference, and the like.—*New York Commercial Advertiser.*

MISS FREER AND HYPNOTISM.

[*From the Northern Chronicle, Inverness, Scotland.*]

June 8, 1896.

Sir: A copy of your issue of May 13th has just come into my hands. I have read with much interest the account of Miss Freer's lecture on second sight, in which she says, speaking of hypnotism, that "the value of hypnotism is not that it takes your will away from you, but that it enables you to strengthen it." I have just been reading a book, "The Philosophy of Mental Healing," by L. E. Whipple (Sampson Low, Marston & Co., London), in which the author seems to hold quite the opposite opinion. I venture to quote:

"During hypnotic influence the subject surrenders his will to that of the operator, who thereupon takes possession of the mental mechanism of the submissive victim, and does with it what he chooses, while the subject acts according to the will of the other, neither knowing what he does nor caring for results. This is the brutal control of one personality by another, without either moral element or agency. The action takes place entirely upon the lowest mental plane, that of the animal will—the brute plane of human life—where animal tendencies prevail. Its resultant action is a downward moral tendency for both subject and operator; neither can tell where the tendency will cease. . . . The moral side of this question will not be discussed here further than to suggest that there is moral degradation in the unconditional surrender of one personality to the wilful control of another at any time, in any manner, or under any circumstances. . . . In metaphysical treatment, however, an influence of an entirely different character is brought to bear upon the subject. No wilful control of the patient occurs at any time or under any circumstances. If personal control or self-will power is exerted the act is unmetaphysical and the operator not a true metaphysician. The patient is left at all times in the utmost freedom of possession and of all his mental faculties; indeed, this freedom is always cultivated as the most desirable condition for effective mental treatment. . . . No good result can be produced through hypnotic control, even under the most favorable circumstances, which cannot be produced with greater benefit through an adequate knowledge of metaphysics, and without the dangerous features, both moral and physical, that invariably attend the surrender of will and conscious intelligence. . . . Metaphysics encourages, while hypnotism suppresses, intelligence on the part of its subject. Because of this fact metaphysical healing in every branch invariably meets its greatest success with the most intelligent people, in the most intellectual and spiritual families; while business and professional people of marked mental ability, strengthened by the power of intelligent comprehension of principles, are the most susceptible to its healing and restoring influence. The greater the degree of intelligence the more prompt and effective the response to treatment, and restoration to health. On the other hand,

it is notorious that hypnotism and all external mesmeric influences find their most submissive subjects among the uncultured and mentally inactive. The subservient invariably prove the best subjects for hypnotic experiment."

Now, it appears to me that no one can "unconditionally surrender his personality to the dictates of another" without weakening the will, and no human being is so perfect that he can, without danger, assume irresponsible control of another person's will. There are not wanting instances where vicious and ill-disposed persons have used the hypnotic power gained over a weaker nature disastrously; so I would much like to see the subject of "Mental Healing versus Hypnotism" intelligently discussed by able persons upon both sides. Personally, I am only in the position of an outsider at present, but am coming to the conclusion that hypnotism is a "two-edged tool." With apologies for the length of these extracts, I am yours faithfully, A. R. C.

* * *

Five-year-old Elsie Kuhn crept into her mother's bedroom late one night and climbed on the bed. "I can't sleep, mamma," she whispered. "I dream of nothing but robbers and burglars." Mrs. Kuhn made room beside her, and soon the little one was sleeping soundly. In the morning Mr. Kuhn got up and looked about for his trousers. They were not on the chair beside the bed where he had placed them. His coat and vest, too, were not at hand, and he asked his wife about them. She remembered little Elsie's fears of the night before and got up. Elsie's dream of burglars had come true. Her husband's clothes, with pockets turned inside out, lay on the floor of the kitchen and the rooms were in confusion. Drawers and trunks were open and much that was valuable was gone. Mr. Kuhn's pocketbook, containing \$16, was missing.—*New York World.*

* * *

Miss Margaret E. O'Connor, of St. Louis, was recently drowned in Eagle Lake, near Racine, Wis. After her death her family discovered among her effects a diary containing an entry made two weeks previous, in which she told of a dream wherein she saw herself drowned in a lake which she described. Her description fitted exactly the real circumstances of her death.

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.]

SUGGESTION AS A THERAPEUTIC AGENT.

The word "suggestion" is now very commonly employed, but not always clearly defined. Bernheim's exhaustive treatise, entitled "Suggestive Therapeutics," contains many valuable directions concerning the path to pursue if one is seeking to practise mental healing in a strictly scientific manner. Although much instruction may be gained from certain books on this theme, yet practice alone can prove the efficacy of any theory.

Practical experience in the field of metaphysical healing may be obtained by any one who seriously desires to take up the work, though it may be conceded that some temperaments are better qualified than others to make this a special occupation. From two distinct points of view the subject of healing may be fairly regarded: (1) from the stand-point of the practitioner who gives the treatment, and (2) from that of the patient who receives it.

The Gospel words, "if two of you shall agree on earth as touching anything they shall ask, it shall be done for them," are

peculiarly applicable to this topic. Concerted action is a prime requisite. Two wills blended into one is a beautiful conception, while the thought of their warring against each other, and the weaker being compelled to succumb to the stronger, is distasteful in the extreme. We take it for granted that everybody desires to be healthy and happy; therefore, we encounter no one whose essential will is opposed to his own welfare. Our desire being to do good, we meet with no opposition from the sub-self (subjective mind, or seat of subliminal consciousness) to which we appeal when we direct our mental statements. These are properly affirmations or declarations of truth, rather than arguments.

Thought-transference is fundamental to mental healing, but the effect invariably depends upon the nature of the thought conveyed. Many persons are now experimenting with telepathy who have not yet risen to a comprehension of mental healing.

Two young men in San Francisco recently made the following successful experiment: Wednesday, September 9th, being Admission Day, was a public holiday in California. Holidays and Sundays usually afford for young students of mental science the best opportunities to test their abilities, by reason of the absence of business strain common to ordinary working-days. One of the young men is a clerk in a wholesale mercantile establishment, while the other is a law student. Both had previously agreed that at 1.30 p.m. on the 9th of September they would communicate with each other, no matter where they might be at the time. Mr. A. was at luncheon with a party of friends in a restaurant when he suddenly heard his name called in the precise manner in which Mr. B. was accustomed to address him, and immediately in connection with this psychic experience he saw his friend reclining on an easy-chair in a room which looked like a private library and boudoir combined. Presently Mr. A. heard the following words as distinctly as if some one at the table had spoken them: "I am in my sister's study at home; she has gone with our parents to San Rafael, and I am keeping house alone and meditating upon the possibilities of mental intercourse in the twentieth century." The voice ceased for a minute or more, and then resumed: "I say, Jack, I'm feeling rather blue to-day and am suffering from a head-ache; give me a mental treatment." Mr. A. immediately undertook to comply with his friend's telepathic request, and said,

silently, but with emphasis: "My good fellow, you are feeling as happy as I am, and I am having a splendid time and a first-rate dinner." After repeating the sentence twice, and then adding, "Now, be sure and do as I tell you—cheer up, and pull yourself together," Mr. A. joined his friends in conversation. About fifteen minutes later he again heard the voice of Mr. B.: "Thanks; I've done as you advised, and feel a great deal better." The following Sunday the friends met at a public assembly, and while walking home in company each related to the other his experience of the previous Wednesday. Mr. B. informed Mr. A. that he had uttered the exact words above quoted, and had enjoyed precisely the experience related.

Here is a simple attempt to demonstrate the fact of thought-transference resulting in a case of actual healing. It proves that the nature of the thought transmitted may easily raise the act of transmission far above the plane of merely demonstrating the possibility to communicate at a distance without the aid of a telephone or other material agency. The distance between Mr. B.'s home and the restaurant where Mr. A. was at luncheon is fully two miles.

The word "suggestion" is pleasing, while "dictation," or "command," or any term expressing the thought of coercive mental action would naturally be distasteful to all lovers of individual liberty. I have a good right to make a suggestion to you for your benefit, and you have an equal right to do the same for me; but our rights do not extend to any endeavor to compel our friends and neighbors to do our bidding as if we were their masters. People who imagine that mental suggestion tends to deprive patients of their individual mental freedom entirely misconstrue the nature of friendly suggestion. Adverse suggestion has no power in normal instances.

All diseased states are conditions of bondage. One invalid complains that he cannot walk, another that he cannot see, a third that he cannot breathe, and so on through an almost endless category of negatives. But friendly suggestions of healing import are all to the effect that one can do the thing one wills to do, and exercise the function one wishes to employ. Such suggestions, therefore, are made in strict accord with one's own desires. How, then, can it be said that the tendency of accepted suggestions is to

enslave and not to deliver? The sub-self of every individual can be appealed to, and the treatment is efficacious to the extent that the appeal is successful. "Loose him, and let him go" (John xi. 44) conveys very clearly the correct attitude to assume when considering how best to help our neighbors who are in mental bonds to obtain their liberty.

As for the conditions of success on the part of one who desires to officiate as sender of a mental despatch, it is necessary to call attention, not alone or even chiefly to the formulas silently employed, but to the mental attitude assumed while using any form of words intended to benefit another. Faith here is all-important; for, no matter how brave or beautiful the silent language may be, unless one has confidence in the rectitude and reasonableness of the course he is pursuing, and firm expectancy of a beneficial result, the utterance is comparatively lifeless and conveys no strength of conviction. How can an effect be so unlike its cause that doubt and uncertainty on the part of the sender of a mental telegram can be productive of confidence in the receiver?

In former years many persons contented themselves with merely taking a dozen or more lessons from some popular teacher, and, having learned what were supposed to be necessary and all-powerful formulas, set to work to practise magically by the use of incantations. In some instances healers were so thoroughly convinced that these formulas were omnipotent that they employed them in accomplishing wonders; but in many cases the practitioners were too uncertain in their own mental state to do more than make doubtful experiments, and of course with dubious results. Whatever formula is employed, he who uses it must be convinced of its efficacy and regard it as an address to the interior understanding of the patient. Great freedom of choice, therefore, lies in the use of language, as sentences full of meaning to some persons seem void of significance to others. "Let every man be fully persuaded in his own mind," and then, as Paul says with regard to all outward observances of a religious character, the broadest possible latitude may be reasonably allowed.

Mere printed words have a suggestive nature of their own, as also have spoken words when addressed to the outward ear; but in all phases of silent treatment the mental attitude of the speaker toward his own utterance has much to do with its potency. The

patient, to be a fit receptacle for healing thought, must be at least somewhat receptive. Nothing good can reasonably be hoped for where stubborn resistance is manifested or even secretly entertained. What, then, has a healer the right to expect from a patient? Certainly not blind credulity, or assumed unquestioning belief in a strange and uncomprehended system of philosophy; but rather an intelligent disposition to co-operate mentally with the assistance which he has invoked. We regard mental healing in a scientific light; therefore, we do not look for miracles, though marvellous results do indeed follow a close conformity with the requirements of universal law.

There are no doubt cases of insanity, violence, grave injustice, etc., where it is permissible to take upon one's self the responsibility of giving mental treatment unasked; but usually the mental scientist must stand with the regular physician who gives his services only on demand. What is most essential in all cases is to take a correct view of the nature and object of the suggestive treatment, and particularly to approach the patient understandingly—not as if he were an adversary to be worsted in argument, but as a friend who stands ready to welcome any kindly suggestion. One of the greatest drawbacks to success in mental healing is the persistently erroneous attitude in which some would-be healers hold their patients. If the healer thinks of the patient as in opposition to him or his treatment, he is suggesting opposition every time he treats. Patients are also much to blame if they allow themselves to encourage anything so idiotic as a feeling of opposition to something they have invoked for their own welfare.

Healers should never demand or expect unreasoning credulity, but they have a right to insist that whoever applies for treatment shall take the dispassionate attitude of honest inquiry. "I don't believe in your system, though I am willing to try it," and all such inane remarks, should be mildly though firmly rebuked, as no such patronizing air is conducive to benefit. Let suggestive therapeutics be upheld (by all who undertake to practise mentally) with becoming dignity, and you may rest assured that any healer who takes a noble, self-respecting stand, and shows his esteem of the work in which he is engaged, will produce far better results than those who adopt a fawning attitude and cringe to ignorance and self-conceit.

The scientific aspects of mental suggestion with intent to heal need to be kept well to the fore. Patients are informed that they need instruction, and that all silent treatment is an appeal to their interior centre of understanding; hence, much greater good will be accomplished as empirical features vanish and reasonable philosophy mounts and holds the throne.

W. J. COLVILLE.

ENERGY IN OLD AGE.

Dr. Roose must have had Mr. Gladstone and M. Chevreul in mind when he recommended mental activity as a means of promoting longevity. There is a popular illusion that systematic intellectual effort must be avoided by men who have passed the climacteric or middle age and are desirous of prolonging life to advanced years. Dr. Roose, in his interesting article in "The Fortnightly Review," contends that it is a great mistake to suppose that mental inactivity is conducive to longevity. He finds abundant evidence for concluding that the more the intellectual faculties are used in old age the greater is the probability of their lasting; that mental powers will rust out through idleness long before they will wear out in persistent use, and that even memory can be preserved unimpaired to the close of an octogenarian's life. The phenomenal activity of Mr. Gladstone in his eightieth year and M. Chevreul's retention of mental vigor almost to the close of his 103d year are remarkable illustrations of the accuracy of these assertions. Their intellectual energies, so far from impairing vital force, have seemed to stimulate it.

Mr. Gladstone's mental robustness at an advanced age proves also that the exhausting strain of English Parliamentary life can readily be borne if a public man have a decided bent for literary pursuits and be able to impart freshness and variety to his intellectual life. The veteran statesman has had the responsibilities of political leadership, late hours at Westminster, and the drudgery of public business; but he has been for sixty years a laborious and systematic student of literature, finance, history, theology, and science, and has constantly been at work in his library. Instead of spending a green old age at the whist-table, as Talleyrand advised aged statesmen to do, he employs his leisure in translating

Italian poetry, in reviewing agnostic novels, in analyzing Homeric mythology, and in contributing his best thought to the controversies of the day. Literary activity instead of fatiguing refreshes and invigorates him. Instead of wearing him out it seems to keep him alive.—*New York Tribune.*

IEWS OF BISMARCK'S PHYSICIAN.

There is a good deal of commotion in medical circles at present in consequence of a lecture recently delivered by Dr. Schweningen in Berlin. Dr. Schweningen has been for years Prince Bismarck's physician, and, like the ex-Chancellor, is extremely blunt and outspoken. He has strong convictions and never takes the trouble to conceal them. When he prescribes his favorite course of treatment, in which the use of water plays a leading part, he sees that his instructions are obeyed, and not even Prince Bismarck ventures to disregard them. In a word, the Doctor is a man of striking individuality; hence his opinion on any subject is interesting. Especially worthy of notice are his views on medicine, as this is the subject to which he has devoted the best years of his life. In his lecture the Doctor spoke of medicine and doctors of medicine in a manner that will astonish all conservative physicians. We have no more physicians, he said, but in their place we have a host of specialists. Medical men of the old school have passed away, making room for men of a younger generation, each of whom, instead of laboring to acquire a thorough knowledge of medicine in all its branches, is satisfied if he can acquire a sufficient knowledge of one branch to enable him to style himself a specialist. Equally radical are his views in regard to the new therapeutic methods of treating various diseases. Serotherapy, in his opinion, will have outlived its usefulness within the next half century, and the practice of vaccination should only be tolerated and should under no circumstances be made compulsory. . . .

As regards the benefits of medicine he is decidedly sceptical. "Know yourself" is his advice, and then, if you take proper care of yourself, you will not need any medicine. Should some disease unexpectedly attack you, the best thing you can do is to wait patiently until it leaves you. As a rule, he claims that drugs and

doctors prove of little service. The Doctor, as will be seen, is in many respects a true disciple of Hippocrates. The latter believed firmly in the healing power of nature—the words “*natura mediatrica*” were ever on his lips—and the former Chancellor’s physician is also a firm believer in the same power. He reminds us somewhat, too, of Galen and Paracelsus, and there is no doubt that he has learned much from these ancient worthies. . . . He says no harsh words about physicians, and it is evident that he would give his best support to those brethren of his own profession who would be willing to take Hippocrates and nature as their guides and to abandon many of our vaunted modern drugs and so-called panaceas. In conclusion, it may be said that Dr. Schweninger’s reputation as a physician was made years ago, and his views, therefore, on this vital subject are entitled to every consideration.—*New York Herald.*

NATURAL BONE-SETTERS.

The Connecticut Legislature rejected a proposition to prevent the practice of the art of healing except by those who held diplomas from regularly established medical colleges. The proposed measure was framed along the same lines as that passed by the New York Legislature restricting the practice of chiropody.

The Nutmeg State bill was aimed directly at the Sweet family, in some respects the most remarkable in this country, and its defeat was due entirely to the faith placed by rural legislators in the inherited surgical skill of the members of the family. For nearly one hundred years all its members, boys and girls alike, have been natural bone-setters. The founder of it, who died some years ago, was born in the hilly Windham county town of Lebanon, and before he was fifteen years old had become famous on account of his heaven-born ability to set bones. When still a boy he used to amuse neighbors by dislocating the bones of domestic farm animals—hens, geese, cats, dogs, and calves—and then putting them in place again. He did the trick with wonderful dexterity. A few years later he was the most famous practitioner in New England. At one time he travelled in the West and South, and in Dixie the persons were so awed by his feats that they be-

lieved him to be a magician. The ignorant and superstitious invested him with diabolical powers. He had a compact with Satan, they said, and the doctor, whose humor was as grim as his manner was brusque, not only enjoyed, but played on their credulity. Often, on being introduced to a man, in shaking hands with him he gave the stranger's hand an odd, quick twist, and the member was disabled. Although a small man, he had great physical strength, and as the fame of his singular doings spread persons became so afraid of him that they hesitated to take his hand. He used to love to dwell upon his professional visit to New York, soon after the Revolutionary War, to set a broken ankle for Governor De Witt Clinton, who had been badly treated by famous surgeons. Dr. Sweet restored the ankle.

Persons imagined that the doctor's peculiar natural gift would pass away with the death of its possessor, but it was manifested in an equal degree by every one of his great family of children, and in turn by his grandchildren. Both generations also inherited his powerful physique and giant strength. Each one of his children at an early age imitated his practice of dislocating the bones of farm animals and then setting them, and nearly all the male descendants followed the calling of bone-setters. The women were equally proficient in the art of unjointing the human frame and rejointing it, and in half a dozen Connecticut country towns they practise now, incidental to their occupation of farming, seldom accepting fees for their services.

In rural districts the Sweets are credited with being much more skilful than surgeons whose art is merely acquired, and it is true that in scores of instances they have been called in to undo the work of bungling practitioners and correct their mistakes. The regular physicians profess to deride the popular belief that the Sweets possess marvellous natural and secret aptitude for bone-setting. It is said that not one of them ever studied a book on anatomy.—*Exchange.*

Cyclones have their good side. There is an old lady in Brooklyn, N. Y., who hadn't walked without crutches for ten years. She forgot them when she heard the cyclone coming and has been able to walk as well as anybody ever since.

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

A PROPOSED INTERNATIONAL ORGANIZATION.

Dr. Edouard Blitz, American representative of the "Groupe Indépendant d'Études Esoteriques de Paris," has appointed a provisional Committee of Fifteen to agitate the subject of establishing an alliance or confederation of the numerous American societies devoted to various lines of occult study. It is proposed to affiliate in some manner with the French association, which has already a local membership of over two thousand and many branches throughout Europe, Asia, and Africa.

Although the presence of this organization in Paris has given a marked impetus to the spiritual movement abroad, yet it is thought by many that the United States offers a better field for the location of international headquarters. The growth of interest in psychic matters in this country, during recent years, has been phenomenal. A large number of minor societies have been formed, each following a particular line of research; but there are in addition many thousands of independent students to whom a central organization similar to the Paris "Groupe"—a point from which information could be disseminated, literature distributed, and reports of kindred societies obtained—would be an inestimable boon. Such a centre is indispensable to the growing movement itself. Offers of adhesion have already been received from many established esoteric orders and fraternities in various parts of Europe and the Orient, and it is hoped that reciprocal relations and mutual efforts for the development of spiritual science may result in wider individual knowledge.

Union of the East and the West in the possession of a common official centre, for the conduct of their respective researches and the promulgation of results, could not but inure to the benefit of each—therefore to the world at large.

THE VASTNESS OF INDIA.

For at least eighty years writers have endeavored to bring home to Englishmen the vastness of India, but, so far as can be perceived, have failed. The Briton reads what they say, learns their figures, tries to understand their descriptions, but fails, for all his labor, to realize what India is—a continent as large as Europe west of the Vistula, and with 30,000,000 more people, fuller of ancient nations, of great cities, of varieties of civilization, of armies, nobilities, priesthoods, organizations for every conceivable purpose from the spreading of great religions down to systematic murder. There are twice as many Bengalese as there are Frenchmen; the Hindostanees, properly so called, outnumber the whites in the United States; the Mahrattas would fill Spain, the people of the Punjab with Scinde are double the population of Turkey, and I have named but four of the more salient divisions.

Everything is on the same bewildering scale. The fighting peoples of India, whose males are as big as ourselves, as brave as ourselves, and more regardless of death than ourselves, number at least 120,000,000, equal to Gibbon's calculation of the population of the Roman empire. There are 400,000 trained brown soldiers in native service, of whom we hear perhaps once in ten years, and at least 2,000,000 men who think their proper profession is arms, who would live by arms if they could, and of whom we in England never hear a word. If the Prussian conscription were applied in India, we should, without counting reserves or landwehr or any force not summoned in time of peace, have 2,500,000 soldiers actually in barracks, with 800,000 recruits coming up every year—a force with which not only Asia, but the world, might be subdued. There are tens of millions of prosperous peasants whose hoardings make of India the grand absorbent of the precious metals, tens of millions of peasants beside whose poverty fellahs or Sicilians or Connaught men are rich; millions of artisans, ranging from the men who build palaces to the men who, nearly naked and almost without tools, do the humblest work of the potter.

Every occupation which exists in Europe exists also in India. The industry of the vast continent never ceases, for India, with all her teeming multitudes, with a population in places packed beyond European precedent, imports nothing either to eat or drink, and, but for the Europeans, would import nothing whatever. She is sufficient to herself for everything save silver. Amid these varied masses, these 250,000,000, whose mere descriptions would fill volumes, the tide of life flows as vigorously as in Europe. There is as much labor, as much contention, as much ambition, as much crime, as much variety of careers, hopes, fears, and hatreds. It is still possible to a moneyless Indian to become vizier of a dynasty older than history, or finance minister of a new prince whose personal fortune

in hard cash is double that of the late Emperor William, or abbot of a monastery richer than Glastonbury ever was, owner of an estate that covers a county, head of a firm whose transactions may vie with those of the Barings or Bleichroders. One man, Jute Pershad by name, fed and transported the army which conquered the Punjab.—*Meredith Townsend, in The Fortnightly Review.*

* * *

WHY SIXTY SECONDS MAKE A MINUTE.

Why is our hour divided into 60 minutes, each minute into 60 seconds, etc.? Simply and solely because in Babylonia there existed, by the side of the decimal system of notation, another system, the sexagesimal, which counted by sixties. Why that number should have been chosen is clear enough, and it speaks well for the practical sense of those ancient Babylonian merchants. There is no number which has so many divisors as 60. The Babylonians divided the sun's daily journey into 24 parasangs, or 720 stadia. Each parasang or hour was subdivided into 60 minutes. A parasang is about a German mile, and Babylonian astronomers compared the progress made by the sun during one hour at the time of the equinox to the progress made by a good walker during the same time, both accomplishing one parasang. The whole course of the sun during the 24 equinoctial hours was fixed at 24 parasangs, or 720 stadia, or 360 degrees. This system was handed on to the Greeks, and Hipparchus, the great Greek philosopher, who lived about 150 B.C., introduced the Babylonian hour into Europe. Ptolemy, who wrote about 150 A.D., and whose name still lives in that of the Ptolemaic system of astronomy, gave still wider currency to the Babylonian way of reckoning time. It was carried along on the quiet stream of traditional knowledge through the Middle Ages, and, strange to say, it sailed down safely over the Niagara of the French Revolution. For the French, when revolutionizing weights, measures, coins, and dates, and subjecting all to the decimal system of reckoning, were induced by some unexplained motive to respect our clocks and watches, and allowed our dials to remain sexagesimal, that is, Babylonian, each hour consisting of 60 minutes. Here you see again the wonderful coherence of the world, and how what we call knowledge is the result of an unbroken tradition of a teaching descending from father to son. Not more than about a hundred arms would reach from us to the builders of the palaces of Babylon, and enable us to shake hands with the founders of the oldest pyramids and to thank them for what they have done for us.—*Max Müller.*

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Calvinism is a slander on the Divine nature. It is like a chestnut: there is in it admirable eating, if you don't touch the shell.—*Henry Ward Beecher.*

TO ABOLISH CAPITAL PUNISHMENT.

We would advocate the abolition of capital punishment, and, as a substitute, make use of brick walls and strong cells, and in these the convict would spend the greater part if not the whole of his time, engaged in profitable occupation. Verdicts of murder might be classified under two heads, as first and second degrees of guilt. For the former the sentence would be an unconditional detention for life; for the latter, detention for twenty or thirty years, the present system of marks being abolished and ticket-of-leave done away with. A special prison would be required, built upon the lines of the most improved American system, and into this would be received all those, male and female, who had been convicted of wilful murder. In case of protracted misconduct, the prisoner would be removed for a period of three years to an ordinary convict prison, there to undergo the usual rigorous discipline now in force. Or, during the first three years of the sentence, all convicts might be sent primarily to penal servitude, and then the removal to a special establishment would follow, always providing that the conduct has been good during the three years of probation. This proviso would insure satisfactory discipline in the special prison, without being unduly harsh, bearing in mind the indefinite duration of the sentence. A spirit of eclecticism could do much in the choice of prison system, and a committee of visitors to the American gaols would be a step in the right direction, by which the actual selection might be made.—*G. Rayleigh Vicars, in The Westminster Review.*

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PHOTOGRAPHING A SOUND.

Professor Graham Bell, of telephone fame, and his cousin, Chichester Bell, have discovered that a gas-flame or a jet of falling water reproduces by vibrations every sound heard and every word spoken near it. The two gentlemen named have devised an invention for collecting these tiny sounds. A jet of water plays near the sound as it issues, perhaps a musical air, perhaps a political speech, perhaps a private conversation between two great financial magnates which they would not have got out for the world. A little water from the jet falls upon a plate of glass and spreads over it in a thin film. The vibrations are repeated upon the glass in delicate waves. These are caught upon a sensitized tablet behind the glass plate, and reproduced by instantaneous photography. The water is slightly colored, and the sunlight must fall upon the glass plate. By means of Professor Bell's apparatus the waves are re-translated into sound, and thus an exact copy of what has been said or sung is made. Properly utilized, this invention will do away with the toilsome process of learning shorthand.—*Exchange.*

THE VOICE OF THE UNIVERSAL.

Hear my message for me; it is of myself I sing—
I who am one with you, I who am one with all.
I am all that exists; without me nothing is or can be.
I am the external universe; I am the soul of man.
From no point of space can I be excluded; nor is the least atom apart
from me.
I blaze with unquenchable fire in the raging heart of the sun.
I quiver in the pale, reflected gleam of the moon, and dance in the light
of the twinkling stars.
I whisper in spring's lightest breeze, and ride enthroned in the resistless
hurricane.
I drop lightly to earth in the dewfall, and rush down in the drenching
rain.
I rustle among the trees of the forest. Mine are the hues of the myriad-
colored flowers.
I graze among the cattle, and roar with the beasts of the forest;
Yea, I embrace them all.
It is I who throb in the pulse of the stalwar' man, and beat in the bosom
of the tender maid.
All witness me every hour; but my veil no man hath lifted.
In love I am deepliest felt.
Evil there is none; Good there is none; all is Myself.
I am Joy and Woe, Courage and Fear, Love and Hate, Restraint and
Passion; what am I not?
Be silent, O scoffer!
Thou who knowest me not, all thy other knowledge is empty wind.
Fool, I am thyself.
He who knows me is wise indeed, for his knowledge knows no bound.
There is no God greater than I.
I am Brahm, Yahweh, Zeus, Jupiter, Odin, Allah, and Ormuzd.
I am heaven, earth, hell, and infinite space;
Yet am I contained in the smallest seed.
I am the Creator, the Preserver, and the Destroyer.
All see my works; yet none hath called me by name.
I am the great Unnamed.

JAMES F. MORTON, JR.

* * *

The growing good of the world is partly dependent on unhistoric acts; and that things are not so ill with you and me as they might have been is half owing to the number who lived faithfully a hidden life and rest in unvisited tombs.—*George Eliot.*

THE JUDGMENT DAY.

We have no occasion for apprehension or perplexity in regard to a judgment of the last day. The form of speech is Asiatic and highly metaphorical. The event may be regarded by those whose mental purview is bounded by Time as relating to some physical crisis like the consummation of terrestrial existence, or perhaps the end of life; but in the world of mind there are no such limitations. The day of the Lord is from everlasting to everlasting, always at high noon; it has always been, it now is, and it will never cease to be. It is a "last day" to those alone whose life and thought are still involved in corporeal nature; it is a day of judgment to those only who love darkness rather than light, and are wrong-doing. But they who have attained the pure life and the true resurrection are living all the while in the divine, eternal day. They are in the heavenly places, in beatific communion with spirits and angels, and are endowed with the perceptions, faculties, and energies which pertain to the life of the eternal world. To us is vouchsafed the assurance that as we live in family, neighborhood, and society upon the earth, we may likewise sustain analogous relations with those who dwell in the celestial region. The basis of this assurance exists in our own being, and we confirm it by living in charity and doing the right. "In all moral feeling," says Jacobi, "there is a presentiment of eternity."—*Alexander Wilder, M.D.*

* * *

WHAT CAUSES PROGRESS ?

What am I and what is my destiny ?—not what I am now, still less where did I come from; but what are the possibilities within me, and what the light that beckons me on to an illimitable life ? What will be evolved out of me when the work of growth is over ? That is the real question. If the Christian Church had spent half the time in studying the problem how it could get on which it has spent in debating the question whether it came from Adam or not, it would have made much further progress than it has. Evolution is the development of any object toward the fulfilment of the end of its being; and by a force resident in the object itself. What I may become depends in the last analysis upon what is the power within me—the power which by my free acceptance I take, and so cause to be within me.—*Rev. Lyman Abbott.*

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Air is composed of 20.96 parts of oxygen, 79 parts of nitrogen, and 4-100 of a part of carbon di-oxide, mingled, but not chemically mixed. The relative quantity of these gases is the same in the free air all over the world, whether on top of the highest mountains or in the middle of the sea.

A TREAT ODE.

"'Scurious-like!" said the tree toad.
"I've twittered for rain all day,
And I got up soon
And I hollered till noon,
But the sun just blazed away
Till I just climbed in a crawfish hole,
Weary at heart and sick at soul!

"Dozed away for an hour,
And I tackled the thing agin;
And I sung, and sung,
Till I knowed my lung
Was jest about give in;
And then, thinks I, if it don't rain now
There's nothin' in singin' anyhow.

"Once in a while some farmer
Would come a-drivin' past,
And he'd hear my cry
And stop an' sigh,
Till I jest laid back at last,
And hollered rain till I thought my throat
Would bust right open at every note!

"But I fetched her! Oh, I fetched her!
'Case a little while ago,
As I kind o' set
With one eye shet,
And a singin' soft and low,
A voice dropped down on my fevered brain,
Sayin', 'If you'll just hush, I'll rain!'"

—James Whitcomb Riley.

* * *

Mrs. Watts Hughes, according to "Cassell's Family Magazine," has made some delicate investigations into the nature of sound, with remarkable results—the making of pictures by notes of music. An elastic membrane covered with a semifluid paste is stretched over the mouth of a hollow receiver. The musical note of the singer mirrors itself in the paste in the most unexpected forms, of flowers, ferns, and shells, the form and size of the picture varying with the tone and timbre of the note. What application can be made of this wonderful discovery remains to be seen.

THE COMMANDMENTS.

Theologians of prominence are discussing the original form of the Ten Commandments, and the Bishop of Carlisle suggests that they were given to Moses in the following condensed form:

1. Thou shalt have none other God before Me.
2. Thou shalt not make thee any graven image.
3. Thou shalt not take the name of Jehovah, thy God, in vain.
4. Thou shalt remember the Sabbath day to keep it holy.
5. Thou shalt honor thy father and thy mother.
6. Thou shalt not kill.
7. Thou shalt not commit adultery.
8. Thou shalt not steal.
9. Thou shalt not bear false witness.
10. Thou shalt not covet.

Apropos of this are the following five commandments of the Buddhists, recently published in the Brooklyn "Eagle," in a series of articles on Buddhism, which is the only religion that condemns intoxication as a crime. The five commandments of Buddhism are all of a negative character. Their violation must be not only a complete act, but also intention. They are:

1. Thou shalt abstain from destroying or causing the destruction of any living thing.
2. Thou shalt abstain from acquiring or keeping by fraud or violence the property of another.
3. Thou shalt abstain from those who are not proper objects of thy lust.
4. Thou shalt abstain from deceiving others either by word or deed.
5. Thou shalt abstain from intoxication.

* * *

A young student once asked Emerson for directions for getting the most good out of books and was told: "Do not attempt to be a great reader, and read for facts and not by the bookful. What another sees and tells you is not yours but his. Keep your eyes open and see all you can; and when you get the right man question him close. So learn to divine books, to feel those that you want without wasting much time over them. Often a chapter is enough. The glance reveals when the gaze obscures. Learn to tell from the beginning of the chapters and from glimpses of the sentences whether you need to read them entirely through. So read page after page, keeping the writer's thought before you, but not tarrying with him until he has brought you to the thing you are in search of, then dwell with him if so it be that he has the thing you want."

BOOK REVIEWS.

OUTLINES OF LOGIC AND METAPHYSICS. By Johann Eduard Erdmann. Translated by B. C. Burt, Ph.D. 253 pp. Cloth, \$1.60. Macmillan & Co., publishers, New York.

To be classed among the publishers' series of "Introductory Science Text-books," this seems a rather advanced and profound treatise; yet it is now in its fourth edition, which has been revised and contains a lucid prefatory essay by the translator. Dr. Burt compares the author's teachings with those of Kant, Michelet, Hegel, Rosenkrantz, etc., and extols the synthetical value of Erdmann's principles. While for many years it was the fashion among most writers to repudiate the idea that any connection existed between logic and metaphysics, the present author demonstrates that one involves the other, though he seems to regard the idea as somewhat "new." The work is divided into three parts of three chapters each, and is to be commended for its conciseness, simplicity of exposition, and systematic form. The author formerly occupied the chair of Philosophy in the University of Halle, and has been eminent for half a century as a philosophic author, editor, and teacher.

WOMAN, CHURCH, AND STATE. By Matilda Joslyn Gage. 545 pp. Cloth, \$2.00. Published by the author, Chicago.

"An historical account of the status of woman through the Christian ages, with reminiscences of the matriarchate," suggests a study for which trustworthy data are not over-abundant. The evolution of woman, as a distinct entity, is a most interesting field of research, though beset with difficulties and even dangers to an investigator who values his peace of mind. The immense array of facts presented in the present volume are known, more or less vaguely, to great numbers of people—even to those whom the author accuses of ignorance; but considerable courage is required to send them broadcast over one's own signature. Mrs. Gage seems to possess this quality to a marked degree, though the use of extremely plain terms seems to come natural to feminine writers who are touched with the fire of enthusiasm. Her strictures on the Roman Catholic Church and its priesthood are severe; indeed, she handles the question of "canon law" without gloves, and sees a wide difference between chastity and celibacy. Though written from the stand-point of an ardent woman suffragist, this work contains much food for thought.

THE PERFECT WHOLE. By Horatio W. Dresser. 254 pp. Cloth, \$1.50. George H. Ellis, publisher, Boston.

This new work is modestly styled "an essay on the conduct and meaning of life," but it evinces a perception of spiritual truth and an analytical power in the discussion of fate, intuition, mysticism, and kindred topics which place it undoubtedly in the front rank of books of its class. The author's purpose is defined as threefold—psychological, metaphysical, and practical; and in his exposition of man's higher nature and possibilities, as contrasted with the stagnation of materialism and agnosticism, he certainly stands on firm ground. Mr. Dresser's conclusions being drawn largely from experience, his book possesses all the charm of a personal narrative. His "Study of Self-consciousness" is admirable, and his obligation to writers who have preceded him in discussing abstract questions of spirit is generously admitted, truth being universal. The book will doubtless meet with a large sale.

RAJA YOGA. By the Swami Vivekananda. 234 pp. Cloth, \$1.00. Longmans, Green & Co., publishers, London and New York.

The lectures delivered by this noted Hindu in New York last winter on the Yoga philosophy have been collected and printed in attractive book form. The title of the volume means, literally, "conquering the internal nature," and most of the author's ideas are of undoubted practical value. The work may be regarded as a fair outline of Indian doctrines, many of which have been profitably assimilated by Western philosophers of the present era. A number of pages are devoted to the great Patanjali's aphorisms on Yoga and kindred subjects, and the book ends with a valuable glossary of Sanskrit terms. The Swami's American admirers will welcome this volume as a memento of a unique personality.

LECTURES ON HINDU RELIGION, PHILOSOPHY, AND YOGA. By K. Chakravarti. 158 pp. Paper, 2 shillings. Published by the author, Calcutta, India.

The author has our thanks for a copy of this valuable series of discourses, together with his "Sarala and Hingana; or, Tales Descriptive of Indian Life" (paper, one shilling). No one interested in the study of Oriental culture and the true Eastern philosophy of life can afford to be without either book. These works constitute more than a mere outline: they give the essence of this ancient teaching, in terse and vigorous English, and furnish a practical, comprehensive knowledge of pure metaphysics which Western students will find invaluable. The author is secretary of the Calcutta Yoga Somaj and the Bengal Academy of Literature, being also noted for his development of clairvoyance and other psychic gifts. An interesting communication from Mr. Chakravarti will be found on another page of this issue of *The Metaphysical Magazine*.

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INSPIRATION.

BY CHARLES JOHNSTON, M.R.A.S.

“*Ἄλλὰ πνεῦμά ἐστιν ἐν βροτοῖς. πνοή δὲ παντοκράτορος ἐστὶν ἡ διδάσκουσα.*”—
Job xxxii. 8, in LXX.

It will hardly be disputed that no writer on the subjects which fall within the province of theology has yet been able to gain a wide acceptance among the best minds in widely different fields of thought. What has appealed to one class of thinkers as a masterpiece of critical insight has been regarded by others as a purely destructive polemic; a triumphant apology, for its admirers, seems a mere tissue of reactionary dogmatics for its opponents. The result is what is called “the war between science and religion,” in which each side believes all the faults to lie with the other.

It is probable that the reason for this very regrettable (though not less real) condition of things is that the majority of writers on subjects of this character offend our sense of reality in one of two ways. They either do violence to the religious sense in us—the real power of which we know by full experience—or they impress us as having a narrow and quite inadequate knowledge of life, of ascertained facts of natural law, and even of the facts of other religions, which it is clearly their special duty to master and understand. We feel the deficiencies either of a too superficial naturalism, or, equally fatal, of a too scholastic dogmatism.

One may easily become convinced of this by reading much of what is written on the question of Inspiration. It is almost impossible to quote anything on the subject which is marked by a large, urbane, and luminous insight, equally convincing to minds of opposite types, to reflection and feeling, to reason and intuition. Used in a religious sense, the word "inspiration" suggests especially one idea: the doctrine of the verbal inspiration of the Bible; and it is typical of the narrowness and intellectual provinciality to which we have alluded that, as soon as the question of inspiration is raised, we are called upon to take a definite side on this single point: whether or not the Old and New Testaments are verbally inspired.

Speaking broadly, the theological position undoubtedly is that the books of the Bible represent the work of a divine Dictator, working much as Paul did when he used the services of Tertius to convey his message to the first Christians in Rome, and, possibly, of Sosthenes and Timothy, when writing to Corinth, Philippi, or Colossi; or, to take a more modern example, as Milton dictated "Paradise Lost."

It is quite needless to urge that this doctrine is in perpetual conflict with facts, and that it contains numberless discrepancies and inconsistencies, alike in spirit and in letter. It is far more important to note that there is no warrant whatever for the idea of consistent verbal dictation in the books of the Bible themselves. The text, which has been rather the pretext than source of this doctrine, is, of course, the declaration in II. Timothy, translated in the Authorized Version: "All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness." It might easily be suggested that the authenticity of this letter has been seriously questioned; that, if authentic, it was probably written before many books of the New Testament, and could not, therefore, be made to cover them; and that the word here translated "scripture" is almost invariably applied to the Old Testament alone—the single exception being in II. Peter, where

it is used, by implication, of Paul's Epistles, though the writer of that much contested letter clearly does not hold to the idea of their verbal inspiration. But it is much more important to note that the rendering of the edition of 1611 seems to be a simple mistranslation, the true meaning, and that accepted by the Revisers, being: "Every scripture inspired of God is also profitable for teaching:" a sentence of quite different import, and one which cannot possibly be used to defend the verbal inspiration of all the books bound together under the single title of "The Bible."

It is even more difficult to find, in the books of the Old Testament, any explicit declaration of their plenary, verbal inspiration; indeed, one can become convinced by even a cursory examination that no such doctrine was in the minds of the writers. The word "inspiration," in the Authorized Version, is, in fact, found only once in the Old Testament—in Elihu's speech in the book of Job; and there it points rather to the idea of an intuition or spiritual insight common to all mankind, or at any rate possible for all men. It has no direct application whatever either to the inspiration of the book of Job or of the other books which make up the Old Testament.

The truth would seem to be that the idea of verbal inspiration, in connection with the Old Testament, grew up gradually and imperceptibly as a national tradition. It came to be held by religious Jews as a dogma a considerable time after the last book of the Old Testament was written, and was shared by the writers of the books of the New Testament, who, at the same time, claimed no verbal inspiration for themselves—this idea being only transferred to the New Testament writings by the gradual growth of a tradition analogous to that which had already ingrafted it on the Old Testament. The doctrine of verbal inspiration is, therefore, the result of a natural growth of tradition—a process by no means peculiar to the Hebrew Scriptures, but is, on the contrary, almost universal.

We may find a very close and complete analogy in the Sacred Books of India. The "Rig Veda" contains no explicit statement of its own plenary inspiration; yet the Upanishads quote texts from it with the very same reverence for the letter and ignoring of the context which are often charged to the New Testament writers, as well as to all the religious Jews of their time. Again, the Upanishads nowhere claim to be verbally inspired; yet texts from them are used, by the orthodox philosophic schools of India, as so many revealed oracles—just as too many of our theologians use texts of the New Testament, without any large and luminous sense of their real value. Here also we can see the gradual growth of the tradition of inspiration, and its successive application to different works, without a proper warrant in the works themselves.

But we have thus far touched only on the negative side of the question. If it be indisputably true that the writers of the books contained in the Bible nowhere claim verbal inspiration for the entire work, and for the most part clearly do not hold the belief of their own individual verbal inspiration, it is none the less true that the teachers whose words are recorded do lay claim to inspiration.

To pass over the many declarations of the prophets, as opening up critical questions too large to be treated fairly in the limited space at my disposal, we may come to the two teachers who fill the largest place in the New Testament—Jesus and Paul. We need only quote the saying of Jesus: "The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works;" or of Paul: "I certify you, brethren, that the gospel which was preached of me is not after man, . . . but by the revelation of Jesus Christ." These specific utterances are enough; it is needless to multiply instances. But if we were to quote every such declaration they would only confirm our view that the doctrine of the biblical writings as to themselves is, not that they are verbally inspired records, but rather

the natural records—whether letters or memoirs, or more methodical histories—of the sayings and doings of inspired teachers. Inspired teachers; not inspired books—this would seem to be the original teaching. And a moment's thought will show that its recognition makes unnecessary and futile the multitudinous writings of the apologetics who have striven, with an ingenuity strained to the utmost, to hold a quite untenable position—to the great damage of their sense of literary and historic truth, and with the result that their works are permeated with that sense of unreality, narrowness, and deficient critical insight adverted to at the outset.

Following up this clew—inspired teachers rather than inspired books—we come to a remarkable fact. In the very same discourse in which Jesus so unequivocally claims inspiration for himself, he promises an equal inspiration for his followers: “If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.” Even more clearly is this perfect equality of inspiration declared at a later hour on the same occasion: “That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us. . . . And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one.” We should probably be translating more truly if we used some word like “enlightenment,” or “illumination,” instead of “glory”; and the true sense of the last words we have quoted is rather “perfected into one,” as brought out in the Revised Version.

Even more noteworthy are the thoughts which, on another occasion, accompany this same teaching of unity. Jesus, accused of blasphemy, for the words “I and my Father are one,” retorts: “Is it not written in your law, ‘I said, Ye are gods?’”—thus defending his own claim by showing that a precisely similar claim had been made for others. That this claim of inspiration for others was made without reserva-

tion or limitation, may be seen from a remarkable saying in another record: "Be ye therefore perfect, even as your Father which is in heaven is perfect." It is a sound critical position to say that, having regard to the prejudices and limitations of the minds through whom these teachings have come to us, the fact that a saying of this universal purport was recorded once or twice vastly outweighs the fact that sayings of more limited import, and, therefore, more in harmony with the preconceptions of the auditors, should be recorded many times.

To turn now to Paul, we saw that, in writing to his followers in Galatia, he spoke of a revealing (or, to translate more truly, an unveiling) of the Christ as the source of his message, and again: "It pleased God, who separated me from my mother's womb, and called me by his grace—to reveal [unveil] his Son in me." In the same letter, we find him using these remarkable words: "My little children, of whom I travail in birth again until Christ be formed in you." This is quite clear and precise; so that we are fully justified in saying that, when Paul wrote: "nevertheless I live; yet not I, but Christ liveth in me;" he held precisely the same ideal of illumination and spiritual rebirth for his Galatian followers.

We have designedly taken our quotations, in the case of one teacher, chiefly from a single discourse; and in that of the other, from a single letter, in order to be sure that the most important words and ideas are being used in the same sense, and with the same force, when the teachers speak of themselves and when they speak of their followers. Once this clew is grasped it will be seen that they speak throughout very largely in the same sense; that both held the illumination already realized in themselves to be potentially possible, even essentially needful, for their followers. We believe, therefore, that, without wresting the teachings from their original purpose, but rather viewing them in a large and luminous spirit, we are legitimately led to these two results: first, inspired teachers rather than inspired records; secondly,

the promise, by the teachers, of an equal measure of inspiration for their followers.

Up to this point I have adhered as far as possible to the traditional language of theology; and I am conscious that, in doing so, I run the risk to some degree of giving that impression of unreality which, for a strongly marked class of minds, clings to all theological writing. This defect, it has been well said, arises from the theological habit of using, as intellectual symbols of precisely ascertained value, words and phrases which really spring from the heart, not from the intellect, and which, therefore, can only find their true interpretation by a return to the mood which originally called them forth. The truth is, the symbols of religion are far more closely connected with the will than with the intellect, and must be interpreted through the former. Neither of the two teachers who stand out most clearly in the New Testament speaks to the intellect apart from the will. They do not seek to give a reasoned, philosophic account of the realities which they put on record. They speak in symbols, or imagery, the character of which is largely determined by the culture of the nation to which they belonged. Their expression is quite perfect of its kind; but it is in no sense an intellectual or philosophic expression.

In order to arrive at a philosophic expression of the realities which these teachers recorded, their interpreters ought to have realized the same realities in themselves—in their wills; they ought, in short, to have gained that full inspiration which Jesus and Paul promised to others, at the same time that they claimed it for themselves; and then they ought to have given this reality of inspiration a purely intellectual and philosophic expression, such as we are accustomed to expect for any record of direct experience. But their interpreters failed to do this; they took, as the basis of their explanations and theories, not a direct experience, but the symbols and images by which the teachers had sought to record an experience of their own; and, taking these sym-

bols and images, they used them as intellectual definitions, when they were really expressions of the will, moulded by the imagination and culture of the nation to which the teachers belonged. Thus they arrived at a result which inevitably bears the impress of unreality to minds trained to find a philosophic and intellectual expression for matters of direct experience; and here, probably, we have the cause which makes even our best theology so impossible of acceptance—so unconvincing for the scientific and philosophic spirit. The theologians have used symbols as if they were the realities symbolized, instead of dealing with facts of direct experience. It is in spite of the theologians that these teachings have done their best work; and they have been able to do it simply because they are capable of being realized by the will, altogether apart from a philosophic understanding.

But if we wish to arrive at a philosophic and intellectual expression of the realities which inspired these teachings—and such an expression is a necessity for an age like ours—we must come to the question from a fresh point of view, and in some way other than that which theology has trodden so fruitlessly for generations. We must begin by seeing more clearly what the records really say about themselves. I have already stated two results which seem to flow inevitably from such an examination. We must, then, realize that the symbols and images used in these records are not so peculiar and singular as we have been accustomed to think; but rather that they are the universal expression of the same realities, and common to all religions. The symbol of the Father, for the divine reality underlying inspiration, was not used first by Jesus. The symbols of the Spirit, or the Breath, and the Lord, which are so constantly on the lips of Paul, had been used ages before his memorable journey to Damascus. The Sun of Righteousness was a familiar image in antiquity; the Light of lights is the simile that suggested the ritual of the Fire-worshippers.

We find every one of these expressions used in a divine

sense in the books that contain the highest religious inspirations of ancient India—books which later ages held in honor as most sacred records. By the happiest destiny, these sacred books of India came into the hands of a people supremely fitted, by natural endowment, to find a philosophic and intellectual expression for the divine realities recorded in them. It is in this expression of India that we shall look with the largest hopes of success for a reasoned account of a theory of inspiration which will fully accord with the facts as we have found them in our own sacred books; and at the same time, by fully satisfying our sense of reality and verifiable experience, appeal in a peculiarly convincing manner to minds trained in scientific and philosophic thought, who find so little that is congenial in our theology.

The philosophic theory, which I shall describe, has not been used in India to solve the problem of inspiration; and when we find that it does indirectly offer a reasonable theory, this fact will lend it much greater weight. Briefly, the theory is this: Our habitual selves, as we know them in ordinary life, are not our real selves. We can only become our real selves by rising above our habitual selves—by seeing through the unreality on which the existence of our habitual selves is based. This unreality is the false idea of our separate, isolated existence; or, to speak in the language of morals, the instinct of selfishness. We believe our separate selves to have interests antagonistic to the selves of others, and this belief is the germ of the lust of possession and of hatred and strife. The root of this false idea is destroyed when it is understood that the real Self is one and indivisible; that the most real Self of one is the most real Self of all. Thus the discovery of the real Self, behind and above the habitual self, brings with it not only a knowledge of our own divinity and immortality, but also a knowledge of our real and essential unity with all others; so that the end of being, for this philosophy, is the realization, in will and understanding, that each one of us is, in the last reality, not other than

the real Self of all beings, and, therefore, at one with all beings.

It is further held that the practical realization of identity with the supreme Self is reached by the individual self through a series of degrees, or steps. We have, first, the physical self, working through the senses and appetites of the animal body. Behind and above this is the psychical (mental) self, which works through the discursive reason and imagination; and this second stage is the habitual self of humanity, which is habitually associated with the idea of selfhood by man, as soon as he has ceased to be merely animal. As this mental self stands above the physical, so above the mental stands the spiritual self, whose instruments are intuition and will—as discursive reason and imagination were the instruments of the mental self. Above the spiritual self stands pure Divinity, Spirit, the Self of all beings, from which the spiritual self is separated only by the last thin veil of illusion—that of isolated being.

For man to become man, the idea of the animal self, of identity with the body, must cease. And in fact it has ceased for all of us, since we no longer live wholly for our bodies, but for ourselves conceived as social beings with numberless interests and ambitions not purely physical; in a word, we live for our mental selves. Therefore, the attainment of humanity has involved the renunciation and sacrifice of the animal self—of the self conceived as the body only.

The philosophy of which we speak holds that the next step must be taken in precisely the same way; that we can only realize the spiritual self through sacrifice and renunciation of the habitual self, and the instinct of selfishness on which it is built. And even when this is done, there lies before the spiritual self a last and final sacrifice of its own isolated being, through which it is destined to become one with infinite Being and to realize its unity with all that lives. It is evident, of course, that the sacrifice in each case is only a giving up of the less to attain the greater; as the heir

sacrifices his minority to enter his inheritance. Such a sacrifice, instead of being a loss, is an infinite gain. It is a promise broken to the ear but kept to the heart, and in fulfilment transcending the heart's utmost hopes.

As the animal self does not in any sense make the man, but rather opens up the possibility of manhood by itself ceasing to be, so the man in no sense makes the higher Self, but rather stands aside in self-effacement and self-sacrifice to allow the higher Self to become manifest. And this higher Self is in its own nature eternal, the natural inhabitant of a world "above the ocean of birth and death." The lower, habitual self is drawn aside like a veil, from behind which comes forth the higher Self, the immortal.

This is, as we have said, a theory of purely philosophic and intellectual character, and its form has everything to recommend it to the scientific and philosophic spirit. We shall now see how it can be applied to our facts, in order to arrive at a reasonable theory of inspiration. A personality which had achieved the supreme act of self-effacement, of self-sacrifice—which had been drawn aside (as a veil is drawn aside) for the unveiling of the higher Self—would necessarily speak thenceforth as the higher Self, an immortal being. And that higher Self, feeling, behind and above its own spiritual being, the still higher reality of the purely Divine, would speak as one with divine Reality, being in truth none other than that Reality. Such a personality would, therefore, necessarily speak as a divine, immortal, and infinite being, as the total life of the Eternal, the supreme Self.

We can see at once how perfectly this philosophic theory accords with the words of Jesus and Paul. Jesus speaks of the supreme Self as the Father, and says, in splendid imagery, yet with the most perfect justice of intellectual thought, "I and the Father are one;" following this immediately with a promise of the same realized oneness for his followers, but on the same terms: "Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it;"

and again: "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." This is in perfect harmony with the teaching that the lower, habitual self must be renounced and transcended, in order that the higher, immortal Self may be revealed. In the same way, Paul speaks of the higher Self as the Lord, the Spirit, the Christ, already revealed in himself, and to be revealed in his followers. His words, which we have already quoted: "I live; yet not I, but Christ liveth in me," lend themselves pre-eminently to this interpretation—a personal self which had voluntarily and consciously accepted the sacrifice and self-effacement which are the necessary conditions of the unveiling, or revelation, of the higher Self.

Though Paul does not, in general, use the language of intellect, yet there are in his letters a number of passages couched in precisely the same language as that of the philosophy which we have illustrated. Thus we find him, in a passage which his translators have considerably obscured, describing the birth of the spiritual self through the sacrifice of the psychical self, in language of the utmost philosophic precision: "So also is the resurrection of the dead; it is sown in corruption: it is raised in incorruption; it is sown in dishonor: it is raised in glory; it is sown in weakness: it is raised in power; it is sown a psychic body: it is raised a spiritual body. There is a psychic body, and there is a spiritual body. Not first the spiritual, but the psychic; then the spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven." That Paul here speaks of the resurrection in this spiritual sense, and means, by the dead, the habitual self of the "unregenerate," is evident from numberless passages, such as the following: "To be carnally minded is death," "And you who were dead in trespasses and sins," "And you being dead in your sins;" so it is evident that, in the passage quoted, Paul uses "the resurrection of the dead" in the sense of that very supersession of the habitual self by the spiritual self, of which we have spoken. The

suggestion has been made that Paul may have adopted the idea of the psychic and spiritual bodies from some older system. It would be far sounder criticism to say that both Paul and the older systems contain this idea because it is true.

We are, therefore, led to state the theory of inspiration, as applied to the inspired teachers of the New Testament, somewhat as follows: In Jesus the higher Self was completely unveiled; there is no longer any trace of the lower, habitual self. And the higher Self, though clearly feeling within itself the highest divinity, has yet not reached the last and fullest identity therewith, for Jesus, while saying "I and the Father are one," yet says also, "the Father is greater than I." In Paul we see the whole struggle between the lower self and the higher Self, and then the unveiling and final triumph of the higher Self, when Paul says: "I live; yet not I, but Christ liveth in me."

This is the philosophic theory; how it is to be realized in practice, by the will, it is the whole message of Jesus and Paul to teach. Let their words be studied in this light, and much that was obscure becomes most luminous. It is their message to teach the spiritual rebirth through the regeneration of the will. How it is realized through the understanding may well be illustrated by a passage like the following: "Just as there is the firm belief that 'I am the body,' 'I am a man,' 'I am a priest,' 'I am a serf,' so he who possesses the firm conviction that 'I am neither priest nor serf nor man, but stainless Being, Consciousness, Bliss, Light, the inner Lord, shining Wisdom,' and knows this by direct perception, has reached perfect freedom, even in life."

MYSTERY IN MAN.

BY SHELBY MUMAUGH, M.D.

Man—the wonder of creation's wonderland; the highest attainable perfection spread before the view by old earth's rare displays; the crowning zenith of the wide world; the finishing marvel of God's supreme work—fittingly opens to notice, in both an objective and a subjective way, the mighty things and peerless endowments crystallized in his own great sea of enchanting mysteries. After all the researches of science within the circle of reason, in every land and clime since the dawn of time, eagle-eyed philosophy has never been able to penetrate the vast number of profound and far-reaching mysteries which lie buried in human nature. Now, as in other days, conjecture and speculation search the mystic lore and gather the involved theories of important human questions within our reach—yet beyond our grasp. How very little we really know of ourselves! It was a swing of the poet's thought which said:

“ I tremble at myself,
And in myself am lost. How reason reels!
Oh, what a miracle to man is man! ”

The curious corporeal make-up of our animal economy, the amazing complexity of all the parts of the majestic structure formed into one harmonious body (never wrought by odd chance or novel art), and the delicate interweaving of tissues' threads with exact unity of design and complete triumph of simplicity in operation, have not eluded the ken of organized knowledge and the skill of human understand-

ing. Anatomy is a finished book; but to search into the finer histological construction which gives energy and power to the springs of action in our being (an organism reflecting the incarnation of a life beyond our comprehension), calls for acute intellectual vision—because here the key to old and new mysteries, displaying more and more the surpassingly wonderful powers lodged within us, is to be found.

What is man? In this golden period of scientific discovery, it were a doubtful undertaking to attempt the unfolding of this question in its entirety—a thing which many great critics and wise philosophers from the age of Ptolemy I., when an anatomical school was founded at Alexandria and the Egyptians maintained their radical doctrines on the three principles of Osiris, Isis, and Typhon in their mythology, down to the present day have failed to accomplish. Examples from every-day life, however, illustrate the nature of man and inductively lead to the solution of the problem of existence from birth to death.

After hiding in the clouds of natural thought—after being turned in the mind and viewed in its different relations—inductive science has at last brought psychology from the fog of mere speculation into the clear atmosphere of scientific exactness. Metaphysics of old is to modern psychology what astrology is to astronomy—what alchemy is to chemistry. The up-to-date laboratories at Clark, Cornell, Johns Hopkins, Indiana, Iowa, Illinois, and Chicago Universities, and at Harvard, Yale, and other great institutions of learning, make ingeniously devised experimental methods and well planned tests as successful and trustworthy in this science as in many others. Psychological laboratories are equipped with apparatus for experiments upon the senses, for time measurement of mental processes, and for the investigation of attention, memory, time perception, etc. The thousandth part of a second can be measured with absolute accuracy in mental processes. What more magnificent field for science?

It is by noting the effects produced upon molecular

structure, and deducing conclusions as to the nature of the forces bringing them about, that this intelligent energy can be properly dealt with. The experimenter here follows the methods of Faraday and Tyndall. Magnetism, electricity, gravitation, heat, light, etc., are only known by the effects they produce upon molecular substances which our senses are adapted to perceive. From deductions more or less probable and conjectural, physicists have constructed sciences out of each of these, although they are not actually known and are probably unknowable. It is in an analogous way that mind has entered the realm of science. It is a self-evident principle that every being who attains intellectual excellence must, knowingly or unknowingly, take up and follow certain acknowledged truths under the guidance of the laws of mind. That man should look within himself and learn something of psychology in order to give his powers full play is such an obvious truth, at the very threshold of mental philosophy, that it is only a waste of words to tell it here. Mental development calls for a working of the faculties and attention thereto.

A prompting of aspiration and a strengthening of will place man's destiny in his own hands and bring more distant aims in touch with Nature's finer forces. It is by fixing attention that the mind's force can be concentrated upon a single idea. The power by which man is enabled to perform any intellectual feat lies in concentration. This is gathered by attention, which in turn comes by continued mental practice. Man grows with his power of applied attention. When great men become burning lights by converging the mental rays to a focus, many curious freaks of memory are likely to follow. Consciousness of everything may disappear except that which lies within the narrow channel limited by the field of exertion and filled with the love of study. Memory has played embarrassing tricks on most great men. The great philologist, Budæus, on the morning of his bridal day, plunged deep into his work and forgot the occasion. It was

a revelation to Walter Scott that he had dictated a certain novel. Linné read his own works with pleasure as the writings of another. The poet Rogers was frequently unable to tell whether or not he knew people whom he met. An eminent divine told me that he once forgot his own name when called upon to add his signature, and asked a friend to tell him who he was. An attorney of my acquaintance had a similar experience.

It is a fact of paramount utility to know that we, as a people, are not deficient in certain faculties. On the other hand, the ordinary mind can master almost anything through continued attention and protracted patience. When the force of circumstances gathers the mental powers upon a given object, what exaggeration of ordinary sensation takes place! With what increased force the sound of a ticking watch strikes the tympanum in the silence of midnight! With what vividness a person's cast of features appears in the light of a camp-fire on a dark night! In the dim distance of the sensible horizon, the mariner beholds a ship which is beyond the landsman's sight. The microscopist and the astronomer learn to what extent one organ of sight will by practice surpass its fellow. The North American Indian, by placing his ear to mother earth, marks the location of a moving herd of buffaloes or the tread of a troop of cavalry. The accomplished musician has a perception of harmonies and discords, with a capacity for receiving sounds and discriminating limits of pitch, not found in the inexperienced artist and beyond the reach of the unskilled ear. The blacksmith forms no conception of the nicety of touch acquired by the watchmaker. A difference of savor is discovered by the water-drinking Hindu in the waters of different springs, which are alike insipid to one whose sense of taste is not thus educated.

It is a demonstrated fact that acuteness and accuracy of sensation can be increased by moderate use and continued attention; yet it is in cases wherein a certain one has been destroyed, or never existed, that we learn to how great a

degree the others may be so cultivated and improved as to make good the deficiency. An individual lacking a special sense is not the object of commiseration that he is generally held to be. Julia Brace, blind and deaf, developed an acuteness and accuracy of the sense of smell which seemed marvellous and almost inexplicable. The deaf, by giving careful attention to the movements of the lips and by observing minor motions unnoticed by others, generally obtain an adequate knowledge of what the speaker is saying. Unaccountable feelings tell the blind a multitude of marvellous things which ordinarily are known only to sight. This quickening of certain senses which brings forth intellectual effects of such a surprising nature is not a special gift bestowed upon the deaf and the blind. We all have like powers, which by cultivation could be developed to like standards.

All the finer and higher mental powers are almost entirely unused by the masses of humanity. It is by development of the brain that we can take advantage of the facts and forces of mind. Thought, study, and effort unfold fine prospects in the field of metaphysics. The unity of cause and effect has opened human nature to man, allowing the heart and the mind to be philosophically studied with accuracy. If nature is consistent with herself, then the results of a thought are as certain as the thought itself. From the coming of man and the beginning of speculation down to the present moment, philosophers have vainly attempted to untie the hidden knot which binds the superstructure of mind with mind itself; to discover the link which unites the moral and physical natures, and to span the gulf between the abutments of the material and the immaterial.

The material world, through the end-organs of sense, is one source of ideas for the mind; internal somatic stimulation, through the afferent nerves, is another; and there is a third source, finer and higher than these. We know that impressions are made upon the nervous system; but how do they affect the mind? What more profound mystery in

all the universe? Of course, the vibrations of thought are intangible; yet this is no proof that such vibrations do not exist. The fineness of the ear is limited in auditory perception between sixteen vibrations per second (the lowest audible tone) and 40,960 (the highest). A smaller number of vibrations per second do occur, but they are not perceived as a sensation of tone—as a higher number are likewise beyond the limits of auditory perception. Many persons cannot hear the chirp of a cricket on the hearth, nor the cry of a bat in the woodbine; yet the tones are produced by about 37,500 vibrations per second. No one can catch the sound-waves of the hues of the rainbow, nor the song-waves of the rose, nor the musical ringing of the buttercup.

The vibrations of light ether are perceived by the retina only within distinct limits. Dark heat rays do not act upon the expansion of the optic nerve, and are therefore invisible. The sensation of color depends on the number of vibrations of the light ether, just as the pitch of a note depends on the number of vibrations of the sounding body. Oscillations of light ether with 481 billion vibrations per second excite the retina and give the sensation of red; 532 produce orange, 563 yellow, 607 green, 653 blue, 676 indigo, and 764 violet. This is the limit of sight perception. It does not embrace a single octave. The range of accommodation of ear perception is seventeen times as great as that of eye perception. Above the highest perception of sight is found the color painted by the singing of the birds in the aster, bluebell, or phlox. We dare not limit these vibrations to the ability of the ears to hear or the eyes to see. Their power is not ended in the circle of hearing. Their nature does not cease to act beyond the limit of sight.

So it is with mind. All the more delicate and exalted powers of the inner or true man are outside of the realm of sense cognition. Organized knowledge concerns itself with material things inside the sense plane, and has but little to do with that higher power of consciousness (or faculty of

knowing) which reaches beyond the scope of material existence and allows personality to soar above the nervous system of the corporeal man. The true science of being is metaphysical, not physical. Individuality is not composed of material tissues on the physical plane. Intelligence has a source beyond the quivering of the nerves in sense perception. There is a mind (or soul) thrilling in us which makes the commerce of knowledge actual in other ways than by the ordinary human media of exchange. The soil of this delicate field has not been properly cultivated to reveal the most glorious vista of human possibilities. All the higher forms of art are æsthetic, not sensuous. In their simplest and most fundamental aspects they are a quivering of the nerves, but above and beyond this they are impulses natural to the soul. Milton was blind when he composed that poem of visual imagery, "Paradise Lost." Beethoven was deaf when he produced his most exquisite symphonies. Huber mastered a branch of natural science which calls for the most careful observation after he had lost his sight.

The mind is aware of much more than comes to it through the end-organs of sense. Both an external and an internal source of knowledge is furnished by nature's methods—the former through the afferent nerves, the latter by means of thought-vibration. Psychic science has proved that every personality is enwrapped by a psychic law of attraction and repulsion known as odic force, which is just as real and palpable as the physical odor of game to the sensitive olfactory terminations of a bloodhound. An individual's cast of countenance is the personality revealing itself through the system, not the system itself. How psychic states come from physical things so widely different from them is quite as incomprehensible as any other mystery in nature. Sensations are not the property of corporeal systems: they are the responses of nervous action, and belong to psychology. The end-organs of sense are only instruments—for the eyes do not see, the ears do not hear, and the fingers do not feel. This is the work

of mind. The organs of sense are merely its tools. The organs of sight perform the same function in seeing as the telescope and microscope. The organs of hearing do the same kind of work that is done by the ear-trumpet. So it is with all the sense organs. It is where their work ends that the mind begins to operate.

The business of the messenger at the central station of the nervous system is to apprehend messages conveyed by this delicate human machinery. Sometimes the operator at this point—the mind—is inattentive to the work of a sense organ, and the message becomes lost. An intellectual friend of mine has frequently been severely criticised for failing to speak to his friends when he met them on the streets. His mind is so abstracted by deep thought, or taken up by some difficult or perplexing question, that no sensation occurs, though the end instruments of sight have been swept by nature's elements from without. The end-organs of sense may be unimpaired and the incoming, central, and outgoing parts of the nervous system sound and their functions complete, yet voluntary inactivity of the external senses to the impressions of surrounding objects may cause sensation to be absent. When one is engaged in mental work, how often the tympanum must be played upon by the vibrations of speech before the attention can be arrested! In this way we catch gleams of details of the inner man which escape us on a glance at the whole.

The ends of the threads of mind are being tied by the laws of psychology, and the mysteries of the human enigma are becoming decipherable factors. Personality reposes on general fixed laws with which we as yet are not entirely familiar, just as certainly as bodily acts harmonize with physiological states. Mind is a part of nature which reaches up with more or less accuracy into the ethical, the æsthetic, and the religious self-determination of humanity. Physical movements act in time and space, but the inner man is a real substance outside of both. Psychic acts go without friction;

they call not for time nor space, and will live a whole lifetime in the fractional part of a second. For the mind, a period of human history may be but a single thought of seconds and half seconds.

There is an interaction between personality and personality, bringing about an influence of being upon being. This mysterious mutual influence is a common experience, which cannot be explained by a mere hypothesis. Some of our acts are not our own, and effects cannot result without antecedent causes. Mind is a mysterious principle, related to the forces of nature and bounded by the horizon of philosophy. It touches the origin of all that is characteristic in man, and has been crossed by progressive science in her daring march from ancient metaphysics to modern psychology. This mysterious principle is at last obtaining the consideration it deserves by the thinking world, and exact knowledge concerning it is fast accumulating. The time has come when psychology is approaching the goal she has long been anticipating. May organized knowledge speed her progress! This science is united with our highest hopes and our noblest aspirations. It discovers and proclaims all sciences, itself included. It is the basis of philosophy and the crown of science. Since it began to approach itself in the new way and to investigate itself by the new methods, every department of thought has been enlarged upon and illuminated with knowledge. In the mystic dawn and curious workings of natural human forces, strange things exist and are carried about with every being. The philosophy of psychology is an inductive science which allows us by deductions from observed phenomena to disclose many hidden resources of the core of our existence. In this way we are discovering our finer nature and our higher faculties. It is a fact beyond peradventure that man has never entirely found himself out nor comprehended his own possibilities. Nowhere in all the world of the wonderful can man find anything more marvelous than himself.

HYPNOTIC SUGGESTION.

BY ARTHUR VAUGHAN ABBOTT, C.E.

Though the nineteenth century has appropriately been styled "the age of mechanics," and Americans "a race of mechanicians," investigation is by no means limited to a study of the purely physical; neither is discovery confined to new mechanical combinations. Based upon a secure foundation of experimental evidence, the scientific imaginations of Joule and Tyndall, piercing the unseen, deduced the doctrine of the correlation of forces. Darwin formulated the theory of evolution, which, in the hands of Spencer and Drummond, expands 'till it includes development both intellectual and moral; while Maxwell and Hertz, dealing with that most marvellous and subtle of force manifestation, electricity, have shown that it too falls into line with other forms of energy as "a mode of motion." It is not strange, therefore, that in the labyrinth of research some have been attracted to those mystic paths that lead toward the long recognized (though as yet but feebly understood) psychic phenomena in which the mind of man appears to be endowed with qualities that fall but little short of the so-called supernatural.

From the remotest historic periods the literature of all lands has teemed with instances, more or less veracious, indicative of individuals who, under special circumstances, are capable of assuming certain states that in many respects entirely transcend ordinary mental conditions. The Egyptian magicians copy the wonders of Moses and Aaron. By the aid of the Witch of En-dor, Saul seeks to rend the veil that hangs between the present and the future. Upon Socrates a familiar spirit was in constant attendance. Witness the Delphic oracles and the Grecian Pythoness. Cæsar was warned of the Ides of March, and across the peaceful slumbers of Pilate's wife fell the awful shadow of the crucifixion.

During the Middle Ages the Catholic Church, as guardian of the conduct of mankind, sternly condemned as unlawful the so-called magic of the ancients—only to cause the same phenomena to reappear in the miraculous cures effected by the exhibition of holy relics or the visitation of those of supposedly peculiar sanctity, as, for example, the marvels of Lourdes. Occasionally, however, both superstition and religion failed to repress minds particularly gifted; and to Joan of Arc, Paracelsus, Cagliostro, and the prophets of the French Revolution, coming events did cast shadows before that were luminous to those of sufficiently acute perception. Nor was European civilization alone thus gifted; for in the Hindu adepts, the long line of the Rosicrucians, the Arab crystal-gazers, and the Japanese Jiu-jut-su, may be seen examples of perceptivity that incomparably transcend any instances offered by the Latin or Celtic races.

About the middle of the latter half of the last century, attention to psychic phenomena received a marked impetus from the theories advanced by Mesmer; indeed, so great was this impulse that it not only attracted the notice of the medical and scientific world of that day, but, in the appellation of “mesmerism,” the name of the notorious Frenchman is still in the minds of the masses indissolubly attached to these peculiar mental conditions. That such states of consciousness exist and can be produced in a more or less voluntary manner cannot be denied, though it appears quite certain that Mesmer, in endeavoring to explain their existence upon the hypothesis of a material fluid emanation passing from the operator to the subject, fell into the same error of assigning a physical explanation to imponderable phenomena—as did Newton in propounding the corpuscular theory of light. With better methods of investigation, keener valuation of evidence, and clearer insight, that which was “supernatural” and mysterious has been stripped away; and by the researches of Baird, Bernheim, and Noll, and the experiments of the schools of Nancy and the Salpêtrière, “hypnotism” (as this

mental attitude is aptly denominated), emerging from the domain of the fantastic and the control of charlatans and impostors, is taking its place among phenomena which possibly may never be fully comprehended, but, properly utilized, may yet be of inestimable value in the service of mankind.

The hypnotic condition is manifested by symptoms that vary so greatly, both quantitatively and qualitatively, in different individuals, and even from time to time in the same person, due to changing physical and mental environment, that a concise definition is impossible. The Greek derivation of the modern appellation is eminently descriptive, or possibly the phrase, "artificial sleep," conveys as good an idea as may be confined within a couple of words; yet in many instances, though the subject is locked in apparently profound slumber and the body is inert, the most marvellous mental activity is evident, for the exhibition of which the name gives no hint; neither can it be predicted a priori whether a given individual will be susceptible or not, nor to what extent.

The experience of Charcot indicates that eighty per cent. of average individuals would exhibit hypnotic symptoms in some degree, but that in only about seven per cent. the complete condition is attained. Opinions are, however, not wanting to the effect that, with proper surroundings and sufficient practice, hypnosis would be as universal as sleep; for, like any other mental or physical condition, it is susceptible of cultivation. As yet the mechanism by which this condition is induced is almost as little understood as is the actual cerebral state of the subject. Some are so susceptible that artificial somnambulism is provoked by the least cause, such as a slight blow, a sudden flash of light, a clap of thunder, or a peal of artillery. Others appear to enter and leave the state at will, falling asleep and awakening seemingly independent of external influences and controlled only by their own volition; while a great majority, even those who are markedly sensitive, require some special cause to concentrate the entire attention of the subject. Herein lies the explanation of the trance of

the crystal-gazers, the early use of so-called magic mirrors, and the pools of ink in which the pretended magicians of the Middle Ages caused their subjects fixedly to stare, and in which future events were expected to unroll themselves. The steadfast gaze, in addition to the desired mental concentration, produced a certain degree of cerebral and ocular fatigue that appears to accelerate the advent of the desired trance; and upon a scientific explanation of this principle is based the revolving mirror of Charcot, the most successful of hypnoscopes. The early mesmeric practice of causing a subject to look steadily into the eyes of the operator, while the latter made the alleged magnetic passes, is merely another method of securing the same result.

While the existence of a material emanation, transfused from the operator and affecting the subject, under the last century name of "mesmeric fluid," or the present appellation of "personal magnetism," is utterly untenable, it does not follow that the trance produced solely by mechanical means is of the same nature as that provoked by a successful operator. On the contrary, there is much trustworthy evidence that the latter is on quite a different psychic plane from the former; and, if the emanation theory be dismissed as unfounded, how may the difference be explained? The tendency of modern scientific investigation is to refer the cause of all phenomena to the mutual action and reaction of the two great factors underlying the Universe: Matter and Energy. While psychic manifestations may be exhibited through organized nervous matter, they themselves are certainly not material, but are in reality some of the more subtle forms of energy. Hence, scientifically considered, man is but an exquisite piece of mechanism, by means of which lower forms of force may be exalted into thought energy, in much the same fashion as the boiler and steam-engine change the coal-pile into the electricity that glows in street-lamps, or as the battery supplies the currents that pulsate in articulate syllables over half a continent.

In the form of food, each individual daily absorbs a certain amount of carbon. Through the chemical processes of the stomach and lungs, this element becomes oxidized, a portion of the energy therefrom appearing as heat and being expended in maintaining the bodily temperature, while the remainder is mysteriously exhibited as thought-power and volition. The brain, therefore, may be as truly regarded as a centre of radiating thought-waves as the tallow-candle and incandescent lamp are centres of radiating light-waves. Thought-waves have never yet been isolated; but a few months ago the now famous "X rays" were unknown, and analogically there is far more reason to infer the existence of thought-waves than there was to expect the discovery of the cathode emanations.

Postulating thought-waves, hypnotic control and telepathy are of easy explanation. The experiment of the sympathetic tuning-forks—where one of two reeds in perfect accord is able to excite the other into sound, even when at a distance, simply through the accumulated action of the mobile air-particles—and the story of the fiddler who destroyed the suspension bridge with his violin bow, are simply illustrations of the power of one vibrating body to excite wave action in another that is synchronous with it; hence, it is easy to understand how the thought-waves of one mind can excite similar ideas and feelings in another to which it is properly attuned. However undemonstrated this theory may be, it seems to afford a more rational explanation of hypnotic phenomena than any other yet offered. At least it forms a convenient working hypothesis.

Placed in the hypnotic condition, subjects generally manifest three peculiarities which, if conscientiously directed, are of inestimable value, but which, like every other human attribute, can be abused by the vicious or unscrupulous: (1) As the brain of the hypnotic subject is synchronized with that of the operator, it is only susceptible to impressions reaching it through the path of that brain; and whatever

ideas are suggested through this channel, no matter how absurd, it will accept. (2) The mind of the hypnotic subject is incapable of inductive reasoning. (3) The hypnotic subject is capable of deductive reasoning of surpassing force and brilliancy.

By means of the first proposition, the seemingly absolute control exercised by the operator and the utter insensibility of the subject to impressions arriving from any source save that of the dominating mind are easily comprehended, for, returning to the experiment of the sympathetic tuning-fork, there could be a thousand other forks sounding in the same room, and yet, if its mate were silent, the companion fork would be completely irresponsive to an entire gamut of notes to which it was not attuned. When one mind is synchronized with another it will not respond to impressions originating in other sources. Here also is found an explanation of the ready acceptance and appropriation by the subject of the most absurd ideas, as well as of the utter oblivion to causes that usually excite the most vivid emotion. Thus, if an operator inspires a subject in a warm and cosey drawing-room with the idea of a slushy snowstorm, the imaginary umbrella, overcoat, and goloshes are donned, and with a shiver the " storm " is breasted; while, on the other hand, the strongest ammonia will be inhaled with indifference when presented by some spectator with whom the subject is not " en rapport." The radiation of the controlling mind so completely environs that of the subject that all other avenues are barricaded. While synchronism obtains, the mind of the recipient is forced to act in harmony with that of the operator; and here it appears that the second proposition is really a corollary of the first.

As the rhythmic action of the controlling mind sets up waves in the second that are similar in every respect to those of the first, it follows that the thoughts of the second are a reflection of those of the first. It is impossible for the subject to examine the validity of the premises of any idea suggested to it; consequently it is equally unable to reason inductively,

for the same cause that compels the sympathetic tuning-fork to respond only to the particular note of its mate. However light the air-particles, their harmonic action, when of the proper amplitude and period, compels the fork to respond; so with two synchronous minds, the waves of the first originate thoughts in the second that coerce it to vibrate in precisely the same manner. Therefore, the ideas of the second mind are identical with those of the first, and no volition on the part of the second can test the reasonableness of premises thus implanted. The mind of the operator is the only one capable of voluntary action, and that of the subject must follow it in every particular. As a train must follow the locomotive, so the mind of the operator pulls that of the subject along the same thought-lines; and it is as impracticable for the subject to examine inductively the suggestions imparted to it as it is for a car to leave the rails and engine and run across country at its own sweet will.

This synchronization of two minds affords a ready explanation of the third proposition (or the reason of the subject's readiness to accept any suggestion propounded by the operator) and an adequate cause of his inability to examine into the probable truth or falsity of that which is suggested. In hypnosis, the analytic faculties are almost if not quite in abeyance, and all the cerebral energy is allowed to concentrate itself in synthetic reasoning. Therefore, it is a common experience to find a subject, ordinarily of very moderate reasoning ability, display marvellous brilliancy and cogency in following tentatively to the uttermost any premises that may have been suggested, no matter how absurd the syllogistic conclusions. Furthermore, cerebration is so concentrated in most cases that it is sufficient to overpower and control bodily functions; hence it is not difficult to understand the preparations for the imaginary snowstorm and the ability to inhale ammonia unquailingly—in the presence of the appropriate suggestions as to the reality of the one and the absence of the other. The effects of suggestion are not limited to the

few moments spent in the trance state, for there is abundant evidence that hypnotic impressions will take root with a sufficient force to overthrow any or all preconceived ideas, and that, acting under such dominion, the subject at a subsequent period will follow any impressions thus implanted, no matter how much at variance they may be with pre-existing habits.

Casually considered, such control is at first sight startling and repugnant, for three questions immediately arise: Can an unscrupulous operator inspire a criminal idea; will the subject follow it; and, if this be true, with whom does the responsibility lie? Is not every one at the mercy of the suggestions of his neighbor, and should not such influence be rigorously repressed? It is just here that the second and third propositions come into play for the protection of both society and the individual; for the ability of the subject to reason deductively frequently causes him to reject with horror suggestions that may lead to an undesirable conclusion. It is almost impossible for an operator to coerce a subject against his deductive reasoning. The attempt usually results in an awakening in a violent fit of hysteria; yet it is quite within the bounds of ordinary hypnotic influence to inspire the subject to perform a criminal act while laboring under the delusion that he is doing something perfectly justifiable. Thus, for example, if a subject be commanded to commit murder, it is almost impossible that such direction would meet with compliance. If, however, under the same circumstances, it be suggested that the subject is attacked or insulted, the idea of self-defense firmly implanted, and a weapon supplied, it is almost certain that the murderous act would follow. A somnambulist would rarely commit forgery, provided that idea were allowed to be present in the mind; but he might readily be persuaded to sign the name of another when inspired with the impression of a harmless practical joke, and under such circumstances the exactness of the imitation would be marvellous. An hypnotic subject will guard tenaciously secrets regarding himself or another, but will reveal

the same with the utmost freedom if by skilful suggestion the idea of imparting information be removed.

It is evident, therefore, from inability to reason inductively or examine into the validity of suggestions, that the entire responsibility for the acts of the subject, both moral and intellectual, rests absolutely with the operator. He should be held strictly liable for consequences, both as to the exercise of adequate skill, in so far as our knowledge of the art will permit, and for the use of appropriate suggestions to accomplish a useful and honorable result. In the inability of the subject to reason inductively, and in the power of synchronization to compel the operations of one mind to follow that of another, lies an incalculably beneficent power, as well as correspondingly maleficent possibilities.

By repeated suggestion a large proportion of mental and physical habits may be gradually and radically changed. Even tendencies so strong as the excessive use of narcotics and stimulants may be rapidly eradicated. Characters that are normally weak and vacillating may be reinforced, strengthened, and guided into paths that will insure honorable and noteworthy lives; while in the education of the young, character-building possibilities are almost boundless.

On the darker side of the picture, the shadows into which the abuse of suggestion will lead must be fully recognized, and by judicious restraint society and individuals must be protected by the same safeguards that now surround the malevolent use of the pharmacopœia, the implements of the surgeon, or the indiscriminate employment of high explosives. From the stand-point of the timorous, the secretive policy of the Rosicrucians—trusting to years of trial to determine the fitness of the character of the novitiate—has much that is commendatory, but in the nineteenth century, and particularly in America, knowledge is as free as air, and we rightly trust in the inexorable law that good only in the end can survive, while annihilation is the only possible fate of evil.

INTUITIONAL DEVELOPMENT.

BY HENRY WOOD.

Intuition is usually defined as direct cognition or knowing, independent of any mediate or reasoning process. It may properly be designated as the seeing faculty of the soul. Its intellectual counterpart is analytical, deductive, and experimental, while intuition deals mainly with primary truth and fundamental principles. It divines at a glance general moral and spiritual tendencies, while the intellect questions and hesitates. It occupies a judicial position, but its logical companion includes the counsel on both sides with their arguments.

The mind is an organized unit. Psychological philosophers have generally erred in subdividing it into various distinct departments, having diverse and often opposing functions. They have tried mechanically to take it to pieces, much as a watchmaker does a watch, in order to examine disconnectedly its various wheels and springs. Conventional mental philosophies have dissected it, in order to analyze the will, affections, memory, sensation, reason, and other factors. One might as well get a correct idea of the beautiful human physical organism by viewing a pile of its disjointed and dissected members. A mosaic design is meaningless if incomplete. The mental faculties shade into one another without any sharp or definite boundary lines, and each has subtle relations with all the others.

In a brief consideration of the "inner perception," we shall regard it as a higher specialized power or capacity of the whole mental unit. All possess it in some degree of unfoldment, and no mind would be a mind without it. We may

speaking of it as a faculty, but perhaps it would be more correct to interpret it as a mode of mental activity. The operations of mind on one plane may be slow, indirect, and uncertain, and on another flashing, brilliant, and decisive. The latter penetrate to and light up a deeper domain of more abstract truth, and this makes it appear specifically distinctive. The logical method may be compared to climbing a ladder slowly, round by round, while the intuitional process is like the leap of a gymnast over the whole distance at one bound. But the latter proceeds from a force gained from some kind of previous training or discipline. Is, then, the intuitive, or that which is sometimes called the feminine element in man, only a refinement of the rational or masculine; and if so, why can the latter work out some results which its more sprightly and delicate counterpart does not seem able to compass? Evidently because one mode of activity has been exercised while the other is hardly more than latent.

It may be admitted that the pronounced intuitionalist is inclined to skip details, to dwell but lightly upon technique, and possibly to give too little attention to necessary ways and means. But, on the other hand, the more exclusive intellectualist is he who, while he may seem to use keen and penetrative logic, only exercises himself upon the more sensuous and objective plane of activity. His accomplishment may be technically and quantitatively greater, and at the same time lower and cruder in quality; but each is necessary to the other—also positively good, and good only, in its place. They are like a pair of horses which must pull evenly to accomplish an ideal result. Being counterparts, they must be joined to make the perfect unit.

From the fact that the great majority reside almost exclusively upon the plane of intellect, that which is exoteric (in other words, the shell of things) has been counted as the real. A balanced and harmonious development of both activities is necessary to the perfected individual, whether the personality be of the male or female sex. Just why a greater

proportion of the intuitive quality embodies itself in the outer form of woman, and why a moderate preponderance of the rational chooses the guise of masculinity, involves speculations in evolutionary refinement which cannot here be considered. It may, however, be noted in this connection that there are certain seers—so professed—who confidently look forward to the ultimate attainment of a progressive state in which the rational and intuitional (or the masculine and feminine) elements will become so rounded and unified that distinctive sex will disappear, when each individual organism will have a perfected inclusiveness. Balzac, in his great character of “Seraphita”—or Seraphita Seraphitus—outlines such an ideal in his hero-heroine, as his concept of a future human possibility; but we decline to dogmatize in either direction regarding such a conclusion.

As already indicated, there is an almost universal lack of a proportionate intuitional activity, and it is therefore pertinent to consider the most effective means for its healthy unfoldment. This is emphatically an intellectual age, and there are still many so color-blind to any direct insight, or guidance, that they even deny their existence. This is especially the case with many materialistic scientists, who apparently take pride in their “lop-sided” intellectuality. They are agnostics beyond certain circumscribed material limits. This attitude is dignified by terming it “the scientific method.” We admit the desirability and importance of a careful demonstration of truth; but what would we think of one who should set out thoroughly to inspect the contents of a room, and then utterly refuse to notice anything unless it were below the level of his eyes?

What, then, shall the average man do to develop his intuitive powers and gain a well-balanced and ideal mental and spiritual roundness? He must first recognize his lack before he will make any effort. He must be led to feel that his consciousness, exercised only upon the intellectual level and centred only upon that which is objective, will sooner or

later fructify in positive restlessness and incompleteness. He is cultivating a growth, which, if not balanced and tempered by a more refined element, will at length become so incongruous with the laws of his being that it will finally "turn and rend" him. If the refreshment derivable from a cultivated spiritual perception be shut out, a condition of dryness and leanness will surely impend. Even from the rational stand-point one should learn this law from racial observation, without waiting to test its bitterness subjectively. The same systematic and persistent discipline that will render the rational faculty technically skilful will make the spiritual discernment correspondingly strong and vigorous. The physical organism could as well grow supple and powerful without exercise as could the man who occupies it expand while palsied by spiritual inertia.

The higher and real ego (or self) of man needs daily to enter into a spiritual gymnasium and swing unseen dumbbells. He must make his way into the realm of the ideal and train his intuitive muscles as regularly as he takes a walk or a spin on his wheel. He must ventilate the upper story of his complex nature and allow some of the ozone of the Universal and Infinite to flow in; otherwise he is building a horizon for himself which will be leaden and forbidding. He must make a daily flight among high ideals until his eyes become adjusted to their clearness and brilliancy. If he continually delve in the mud of realism he will at length take on its color, absorb its quality, and load himself with its gravity. More than two hundred years ago a German poet graphically framed this truth:

"Whate'er thou lovest, man, that, too, become thou must:
God, if thou lovest God; dust, if thou lovest dust."

The intuitive vision of the developed spiritual selfhood grows to an eagle-like keenness by gazing from the summits of high ideals. Things that are truly desirable must be counted as living realities already hanging over our heads,

awaiting appropriation. As each for himself feels the divinity within him to be one with and a part of the Universal, he steps out of the ruts of limitation and his inner perception is clarified and broadened. This supreme realm of man's nature is as thoroughly natural and as perfectly regulated by the operations of orderly law as are the kingdoms below. While introduced in the universal divine economy by forces beyond his own control, man is now and henceforth his own former. He is stamped with the divine pattern within, being so constituted that he will be haunted with a beneficent dissatisfaction until that ideal be brought to the surface in orderly manifestation. A consensus of racial experiences on the higher plane proves that intuition has a scientific basis. In varying degree, and in response to normal unfoldment, truths, choices, and impulses flash themselves into the consciousness without any objective prompting or subjective premonition.

What are some of the obstacles to the clear and efficient activity of the deeper vision? It is plain that intellectual bias, personal predisposition, and a dogmatic spirit cloud and even destroy its pure delicacy. As a preparatory work there is much to unlearn, and a great deal of prejudicial rubbish and selfish inclination to be cleared away before a careful discrimination can be made. The clatter of the intellectual machinery drowns the soft voice of the inner monitor so that its message is inaudible. There must be an unselfish passivity; a non-resistant attitude; a felt relation with the Universal; a recognition of the higher selfhood, and a pure desire for truth—all of which will tend to illumine the pathway of life and solve the problems of existence. The simple truth for its own sake must be held at a supreme valuation. The confused and aggressive intrusions of the systems, opinions, and dogmas of the past have effectually discouraged any systematic cultivation of the intuitive method. Men have tried to bend it, and have often mistakenly identified it with their own intellectual conceits. There must be a general objective

silence; otherwise the inner leading will be lost. The experience of Elijah was typical. The Lord was not in "the wind," "the earthquake," or "the fire;" but "after the fire a still small voice."

What, then, is the intuition per se? Some who emphasize the doctrine of reincarnation infer that it is a veiled wisdom which has been stored up in previous incarnations. Others hold that it is nothing more than the fine essence of recent intellectual accumulation. But, whatever the element of probability which may inhere in the above hypotheses, it seems more fitting to define it as a higher plane of consciousness. In other words, it is a growing manifestation of the divine element in man. In its evolutionary aspect it comes after and is higher than the domain of intellect. The latter is not displaced, but thereby illumined and invigorated. After a long preliminary training, man comes into its zone in his progress Godward. Ascending from the narrow outlook of the valley of sense, with its mists and fogs, when the growing altitude of spiritual aspiration is reached, the sweep of his vision broadens and things fall into their true proportion in the clear sunlight of the Real.

The seers and poets of the world have been the apostles of intuition, and their interpretations of the divine economy have been recognized as the broadest, clearest, and most sympathetic. While others have laboriously wrought among disjointed fragments, they have synthetized, harmonized, and divined the true purpose of life and being. The intuitional germ, planted at the human soul-centre, with its living and increasing potentiality and its beneficent leadings, is valid proof of the loving unity of the Universal Order. On this plane of consciousness the soul of man mingles with and discerns its intrinsic oneness with the "Oversoul." Seership is in degree the power to read the Divine Mind, and to decipher the hieroglyphic mysteries of past and future.

Although their relation is intimate, yet the inner vision should not be confounded with the imaging faculty. Rather,

the latter activity must be directed and educated by the former, and thereby become its most efficient servant. The monitor of the inmost shrine selects the qualitative material, which its subordinate, as a creator, is to exercise itself upon. Lacking proper direction, its product may be rubbish, and that still multiplied.

While it is obvious that native endowments of intuitive power widely vary, the capacity of all for cultivation is certain. The practical and important question recurs: How may it be made more determinate? There is a needed preparatory work which involves the elimination of dogmatism and partisanship, with a partial unloading of many intellectual accumulations which have been conventionally overvalued. Truth must become precious for its intrinsic worth, the divinity of the real selfhood uncovered, and a child-like openness and receptivity toward high ideals cherished. There must be a calm and constant expectation of more light, or, better, a cultivated consciousness of its present potentiality. One must feel that life is greater than events, and that circumstances fall into adjustment with a Divine Providence that works, not capriciously, but through orderly methods toward an eternal goal. Seeming adversity is reinterpreted and transmuted, and inconsistencies explained. One passes from the external and phenomenal world to that higher and inner domain of pure love and wisdom which constitutes reality, and which is in touch with the living Absolute. The transcendent voice of the supreme Guide, if invited and listened to, will be distinctly heard through the chambers of the soul.

THE RATIONALE OF PROPHECY.

BY LÉON LANDSBERG.

In dealing with this subject we must be ever mindful of Buddha's wise saying: "Do not reckon your two, and your three, and your four, before you have fixed your number one." And so, before attempting to show the rationale of prophecy, it will not be amiss first to determine the actual occurrence of those phenomena to which this name is generally applied.

While biblical prophecies are mainly worthless for our purpose of building a theory, yet we can learn a good deal from the name by which a prophet is designated in the Hebrew Scriptures. It is "Nabi," a term derived from "Nebo," meaning the God of Wisdom—the proclaimer or prophet of ancient Mesopotamia and Babylonia. The tower of the seven planets, or stations, attached to his temple at Borsippa was in seven stages, each expressing the astrological color of the planet to which it was devoted. He was the God of Mercury, the Wisdom planet, and his special day was Wednesday. Nebo was also adored as the God of Wisdom and prophecy by the Canaanites, Moabites, and Assyrians, and throughout Palestine generally. Bo, Bod, Boden, or Buddha—in China, Fo—is the ancient Buddhistic god of enlightenment and wisdom. His name is in Wo, Wod, and Wodin, of the Scandinavians, from whom our Wednesday comes; and it is on the fourth day, viz., Wednesday, that, according to Genesis, the planets, etc., were created as signs for the wise.

A "prophet," therefore, would signify one who can read the heavenly signs; an astrologer; a magician; one initiated

in the secret wisdom. We know that Moses, called the Great Prophet, acquired all his knowledge from the Egyptian priests, who were well versed in astrology and all magical arts. Before he died on Mount *Nebo*, he confirmed the gift of prophecy to a chosen few of the initiated, the seventy elders. In the Kabala the word "Nabi" is almost synonymously used as "Hochmah," the Word, or Upper Wisdom. It is the ego, or consciousness, of existence—the representative of the association of abstract ideas which constitutes wisdom, and without which the human mind could not comprehend. In short, it is Buddhi, or higher intellect, of the Sankhya philosophy—the sixth principle, or spiritual soul, as taught by modern Theosophists.

Belief in prophecy is not restricted to the Hebrews. The Egyptians, Greeks, Romans, Hindus, Druids—all had methods of their own of reading the future. Says Cicero: "I find, indeed, no people or nation, however civilized or cultivated, however wild or barbarous, that has not deemed that there are antecedent signs of future events, and some men capable of understanding and predicting them." The question, then, arises: Are there facts upon which this general belief is founded?

History, both ancient and modern, offers numerous instances of fulfilled predictions. The Roman augur, Veltius, eight hundred years after the foundation of Rome, prophesied that the Roman empire would last twelve hundred years, and Varro mentions this prophecy five hundred years before its fulfilment. It is related by the French historian, Mezeray, and well attested by Luc Gauric, bishop of Civita Ducale, and others, that an Italian astrologer had predicted to Catherine de Médicis that her death would be witnessed by Saint Germain. The queen, not over-anxious to die, at once conceived an aversion for the festival of this saint, and avoided all places bearing this (to her) fatal name. Her fears and precautions were vain, however, for this was one of those oracles the sense of which only becomes intelligible upon

their fulfilment. At the death of the queen the memory of this prediction was re-awakened by the discovery that the name of the Bishop of Nazareth, to whom the dying queen had confessed in her last moments, was—Saint Germain. Another remarkable prophecy was that made to Mlle. Josephine de la Tascher de la Pagerie, by an old negro woman in Martinique. The prediction that she would become empress was fulfilled, as Josephine a few years later became the wife of Napoleon and empress of France. The reality of prophecy is further demonstrated by the history of Mlle. Lenormand. It is absolutely unthinkable that all her distinguished contemporaries should have journeyed to Paris to consult her, if her reputation as a seeress had not been founded upon verifiable facts. Marie Antoinette, Louis XVI., the emperor of Russia, the king of Prussia, with Hoche, Lefèvre, Robespierre, Marat, St. Juste, and many others, testify to the correctness of her predictions. The undoubted prescience of Swedenborg is no longer a matter of dispute.

The opinions in rebuttal of all the academies of sciences fall short of the weight of these facts. There must certainly exist some mode of perception by which individuals not only may know events a few hours before or after their occurrence, but are able to discern as a concrete unit a person's or a nation's whole life, which to our narrow time-perception is stretched over many years. Our inability to conceive of the *modus operandi* detracts as little from the reality of the facts as the Fiji Islander's incapacity to understand our telegraph puts that adjunct of civilization into the realm of fiction.

If we attempt to prove the possibility of predicting events, we must necessarily assume that Law governs human affairs, in which everything is generally ascribed to free-will, coincidence, or blind chance. The existence of such a principle is easily demonstrable. Statistics show that certain occurrences, as births and deaths, happen year after year with the same regularity and frequency. The life insurance business

is based upon the normal stability of the death-rate, which reduces the risk of the company to almost a minimum. And even acts which are seemingly arbitrary, and dependent upon the free agency of the individual, are nevertheless regulated by an immutable law, of which every one is the obedient, though unconscious, agent. That I prefer the life of a bachelor, while another feels urged to aid in propagating his race; that a certain maiden, not being able to find a husband to her taste, remains single; and that the victim of adversity makes up his mind to end his life by suicide—all this is not the result of free choice, nor of accident or caprice, but is the consequence of a necessity to which every one blindly submits.

As may be gathered from statistical tables, the percentage of marriages and suicides, the number of bachelors and spinsters, etc., remain the same year after year; and if in one country the figures should happen to rise above or fall below the normal rate, the difference is certain to be made up by some other country. Schopenhauer calls attention to the fact that an increased fruitfulness of marriage invariably appears as a consequence of devastating diseases. When in the fourteenth century the "black death" had almost depopulated the Old World, there appeared a quite abnormal fruitfulness among the human race, and twin births were surprisingly frequent; and so always and everywhere deaths and births increase and decrease in like proportion. "And yet," he says, "it is impossible that there can be a physical, causal connection between my early death and the fruitfulness of a marriage with which I have nothing to do, or conversely." "It is," says a German savant, in wonderment over these statistical revelations, "as if some one kept an account of all these occurrences and would see to it that every year a fixed amount should come to pass."

In the presence of these facts we must confess that man, as we are wont to look upon him, does nothing of himself. As has been justly said, he is but the foam upon the billow,

that rises, bubbles, and bursts, not by his own efforts, but by the mightier impulse of some mysterious power. This power—called fate by the Orientals, divine decrees by Calvin, destiny by Napoleon, and philosophical necessity by Priestley—is manifest, and shows that the life of an individual, as well as that of a people, is not the result of blind chance, but is subordinated to a higher law; and it is the knowledge of the working of this law which constitutes the faculty to foresee future events. This mysterious power, to which everything in nature, not excepting human life, is subjected, and which is known in Hindu philosophy and religion as the immutable law of Karma, is nothing but a chain of causes and effects. A knowledge of coming events, therefore, would be tantamount to a capacity to reason from cause to effect, just as the experienced eye of a physician, discovering “bacteria” upon an organism, perceives at once a picture of the whole process of their future development.

Foresight and prediction are possible of those events alone of which the realization, as it were, is already contained in their causes—causes which do not come to our ordinary consciousness on account of our limited time and space perceptions. Suppose a person on the second floor of a building were interested in all that is going on in the street, but on account of illness cannot step to the window. Such an observer, by means of a looking-glass, may obtain a picture of the occurrences in the street, although his observations with regard to the beginning and ending of the incidents will be limited by both the window-frame and the frame of the looking-glass. Now, what will happen if he should look directly out of the window and watch the panorama, not obstructed by these frames? He will see the objects no longer as a two-dimensional picture, but in their real, concrete shape; moreover, he will be able to view them long before they enter into the field of the looking-glass, as well as after they have departed from it. The person who thus looks directly out of the window, on account of his more

perfect perception, would be a seer, or a prophet, or a magician, to the mind of the invalid, who can see only a succession of fragments of the concrete unit that already exists in the present.

The special gift of the seer consists in his faculty of reading directly in the astral light, upon which "all things that ever were, are, or will be, have their record." In dreaming, every one is more or less of a seer, and may be compared to the invalid who steps for a minute to the window and reads in the astral light all those events which are to enter later into the mirror of his waking consciousness. In this state the limitations of the physical senses are removed and replaced by a more perfect mode of perception. The personal consciousness, which gives but distorted images of the reality, steps to the background, and the liberated true man sees things as they really are. Visions, presentiments, prophetic dreams, clairvoyance, and other phases of psychic activity can only be explained upon the theory that the events (or at least their causes) exist in the astral light long before they enter into the mirror of our normal consciousness. This hypothesis is substantiated by the phenomena of dreams. If, during sleep, a light should be brought into the bedroom, or a storm should arise, or some part of the body be suddenly irritated, a corresponding symbolical dream is produced which frequently contains a whole introductory story, covering in the dream a long period of time. Now, it is not thinkable that effect should precede cause; hence we must conclude either that a chain of events requiring a long time for their outworking may be enacted within a moment, or else that coming events can be seen long before they manifest themselves to our normal consciousness.

We know, through the law of gravitation and by means of spectral analysis, that the atoms of the sun affect our globe and every object it contains. It would, therefore, depend only upon the ideal perfection of our senses to make us sensitive to those vibrations with which we are constantly

bombarded from every direction. All beings are, as it were, immersed in an ocean of active influences and caught in the meshes of countless threads, the causes of which we cannot know, since even their effects escape our normal sense-perceptions. The prophet, however, can perceive at a glance, *ad infinitum*, all these causes and their effects. For him, space is non-existent, since, perceiving everything, he is everywhere; nor does time exist for him, for he sees causes within causes, and in the causes their effects.

The possibility of such a mode of perception, different from and transcending all ordinary methods, has been proved beyond doubt. An English scientist established, by means of ingenious experiments, that ants are sensitive to the ultra-violet rays which do not exist for the human eye; hence, these insects must possess a spectrum different from ours. Our eyes can receive and record not more than fifteen impressions in a second; but if we were able to record say one thousand impressions, we would see the growing of the plant. On the other hand, if we were to receive only one impression every two days, the sun would appear to us like a fiery arch instead of a disk. Thus we learn that there may be organizations, of a different standard of time from ours, to which the connection between cause and effect is more transparent than to us. When in New York, I cannot simultaneously see Boston, which is about three hundred miles distant. I can, however, imagine myself lifted in a balloon to such a height as to make it possible for me to see both cities at the same time. This illustration may be applied to time as well as to space, for the former may also be represented as a line of successive changes, or rather as a series of causes and effects. Hence it is not difficult to conceive that a prophet, from his higher stand-point, *i.e.*, the superconscious plane, may, at a given moment, take in when looking backward more causes, and when looking forward a larger segment of effects—just as a physician sees at a glance causes and effects invisible to a layman.

The explanation of prophecy offers no difficulty once we rid ourselves of false conceptions of time and space, which result from a particular state of consciousness. Bound to the three-dimensional mode of perception, we cannot realize the existence of a fourth dimension in space, as the man looking through red spectacles cannot see the world blue or yellow. From this, however, it does not follow that there may not be other spaces and modes of perception than ours, just as there are other colors besides red. The same error prevails with regard to time. People cannot conceive that that which to me is a year may be to another person but a second, and to a third a century. Our standard of time is but an illusion caused by our organism; yet, not only from dreams but also from numerous experiences in our waking state, we know that sometimes a whole life can be lived within a second. It is even possible to establish, by means of any fulfilled dream, an approximate proportion between the phenomenal and the transcendental standards of time.

When a boy, I dreamed one night that I saw my deceased grandfather running through the streets of my native town, crying "Fire!" When, on the following morning, I told this dream to my mother and sisters, they all agreed in explaining the fire as meaning "great joy," probably a wedding that was to take place in our family. They proved, however, very bad dream interpreters, for, at ten o'clock in the forenoon of the same day, a fire actually broke out which consumed almost the whole town, not excepting our own home. Now, in this case, the interval between the dream and its fulfilment may be assumed to have been less than ten hours; hence my true ego took in changes in perhaps a few seconds for which we generally allow nearly half a day; i.e., with our phenomenal perception we extend into hours that which for our transcendental perception requires but moments. In stating this we have indicated the relative proportion between the two modes—1:36,000; ten hours amounting to that number of seconds.

Human life, let us say, embraces a period of one hundred years, which is equal to 36,500 days. This would indicate that a human life is only one day for the transcendental time-perception. And if we consider that the interval between a dream and its realization often amounts to less than ten hours, and that man very rarely attains to the age of a century, we come to realize that our terrestrial life is not even a day, but only a night; hence it is a mere dream for the true ego.

Even in our phenomenal life we can easily foretell a man's doings for one day, especially if we know the plans he has formed for that day.

The doctrine of reincarnation teaches that each individual is born for a definite purpose. He incarnates over and over again, chiefly because of his former Karma, i.e., the causes set up in preceding lives, the effects of which must be worked out; so that, from his entrance into life, even before he has attempted to take the initial step toward his unknown future, he is foredoomed to all those vicissitudes known respectively as fortune and misfortune. All the causes set up by the reincarnating ego, i.e., his Karma, are mirrored in the astral light surrounding the person, and the seer needs only to read these memory-pictures—all the hates and loves created in past incarnations—to foresee the helps and obstacles, successes and failures, which the individual is to encounter during life. To this must be added the prophet's knowledge of the law of periodicity, which manifests itself in human life as well as in nature, and according to which thoughts, emotions, and impulses once experienced tend to repeat themselves at regular intervals. It is not difficult to understand how, with such knowledge and perception, the events of a man's life—a day's incidents for the transcendental perception—may be foreseen and predicted. And as the life of a nation or a race is subject to the same laws of Karma and periodicity which rule an individual's existence, there are

given to the seer sufficient signs from which to forecast coming events. Indeed, as the sun—

“ Ere it is risen, sometimes paints its image
 In the atmosphere, so often do the spirits
 Of great events stride on before events ;
 And in to-day already walks the morrow.”

It is evident that the knowledge of at least the prophet cannot be the result of mere brain function, since everything material is subject to the limitations of time and space. It is the outcome of man's true ego, for which these limitations do not exist. This entity does not even require these signs to foresee a nation's destiny; for, being one with the whole human race, it can feel its every heart-throb—every impulse by which it is moved.

In the Talmud, the voice of the Soul—the Vakh of the Hindus—which informs the prophet, has become the Bath-Qol, or “ Daughter of the Voice,” a supernatural voice from heaven which sometimes proceeded from the Holy of Holies. Occasionally, like the demon of Socrates, it assumed the form of an intuition directing the recipient as to his course in life. It is that “ still small voice ” in our hearts which speaks to us in the silence—in those moments when all the noises raised by our passions and animal desires are subdued. When through a pure and unselfish life we succeed in overcoming the animal nature, then we shall hear this voice of the soul most distinctly, communicating to us true spiritual knowledge; and, says Krishna, “ by this knowledge thou shalt see all things whatever in thyself, and then in me.”

MAN AND THE LOWER ANIMALS.

BY ISABEL PICKERING MILLER.

“ L'homme n'est pas une création immédiatement sortie des mains de Dieu, mais une conséquence du principe semé dans l'infini de l'éther où se produisent des milliers de créatures dont aucune ne se ressemble d'astre à astre, parce que les conditions de la vie y sont différentes. . . . le mouvement subtil que nous nommons la vie prend sa source au delà des mondes visibles ; les créations se le partagent au gré des milieux dans lesquels elles se trouvent, et les moindres êtres y participent en en prenant tant qu'ils peuvent en prendre, à leurs risques et périls : à eux à se défendre contre la mort.”

That the writings of M. de Balzac no longer make the considerable figure in French literature which they did at the time of his death is scarcely open to question, for at that time his works commanded a homage that is not easy now to account for; but, notwithstanding the lapse from the high estimation in which they were held, they are still widely read and are possessed of merits that surely will keep them from ever falling into the category of books that are dead. Not least in point of intrinsic worth are those included in the series, “ Études Philosophiques,” and the excerpt above is from one of these, “ sur Catherine de Médicis,” and is part of a speech to Charles IX. and Marie Touchet by the “ grand master of the Rosicrucians.”

The ideas underlying the quotation are worthy of serious consideration, although M. de Balzac wrote subsequently that “ Charles IX. was snared by the pompous loquacity of the charlatan;” but the author nowhere attempts to controvert the charlatan's view, and its virus has power to-day, because other people are “ snared ” by it too. Pompous or not, in the charlatan's assertion there is a vein of reasoning that appeals forcibly to the natural intelligence of man. Unaided by a true philosophy, man is prone to consider himself merely a part of physical nature; to think that he is not the special creature of Deity; and that he is the product of forces whose

processes might equally have evolved an ape or a squash, had the "subtle principle" flowed into a different "centre."

To combat this view, let the writer make an explicit statement of what, to her understanding, is implied by it—that man is merely a product of certain forces of nature, and that he has no good reason to claim for himself a higher genesis, nor a higher condition after his exodus, than any other animal. Effort will be made to controvert this view of the relations between man and the lower animal creation by the light of a philosophy that has hitherto satisfied all of the writer's questions, and she therefore makes premise only that, if the effort fail to commend itself, the fault should be laid at the door of the explainer. It lies not with the philosophy.

The brute creation has many powers, generally called instincts, that seem to make close approach to those of man; but it may be observed that these powers refer themselves, not to the individual but to the entire species, all of whose members are similarly endowed. Thus they possess no real individuality, the only differences being those of external appearance, not of mental equipment. The instincts of each kind of animal, bird, fish, insect, etc., are a common possession, and, so far back as accounts of them may be found in history, we find that their powers have continued without increase or diminution so long as they have been permitted to remain in their native states. When the lower animal creation is subjected to man's control, some of its powers are abnormally developed, as in domestic and tame animals; but these are evidently temporary accessions due only to man's domination, for when such animals are permitted to go back to their natural states they soon revert to the original types. The breeding of horses for speed, of cows for their milk, of sheep for their wool, etc., shows what special functions may be developed by selection, food, and care; but every one may easily learn that such animals will retrograde, even under favorable conditions, if man's solicitous care is relaxed.

The approach to individuality in the brutes refers itself

always to man, and, in so far as they seem to approach to man's rational faculty, the possession is common to the species: it is never the exclusive property of one specimen. The ant, the bee, and the beaver have each an instinct that suggests latent ratiocinative powers, but that quality is not peculiarly the possession of any individual: it is common to all ants, bees, and beavers. If comparison be made of man's powers with those of the brutes, it will show that precisely where their equipment is weakest (if even weakness may be predicated of a characteristic they have not) that of man is strongest, i.e., in the feature of individuality. Without an approximation to many of the brutes in muscular strength, and more helpless than any animal in the stage of infancy, man exhibits an unmistakable individuality from the very moment of his birth.

No man ever possessed the strength of an ox, the scent of a dog, the hearing of a hare, the sight of a vulture, nor the equal ability of any species of the lower creatures, each in its own sphere; yet the weakest and least human of men has an individuality that declares him a separate being, with form and powers different from those of every other member of his race. The children of one family differ from one another, even in respect of mere outward appearance, more than do any animals of the same species that have no kinship whatever; while in mental endowment (the real evidence of individuality) they differ still more widely. A comparison of different families will extend the variation greatly, and it becomes still more evident if comparison be made with unrelated peoples, and with tribes more and more remote from one another.

Difference of habit still further emphasizes the personal and mental individuality in man, and the lack of it in brutes. Consider, very casually, that prime necessity, food. In all lower animals there is intense activity in the search for means of sustentation, but when the quest is realized there is prompt cessation of effort. The fiercest of animals, the

most venomous of serpents, is comparatively harmless when gorged, and there are few species of animals that make provision against future necessity. With man the proceeding is practically reversed: none but the meanest fail to make some provision for future needs, be it only from day to day; and the satisfaction of hunger and thirst does not to an appreciable extent lessen the ardor of his pursuits. Man pursues his objects very often despite all kinds of natural obstructions and impediments, including destitution of clothing, shelter, and even food. What is still more remarkable, he no sooner attains to a certain satisfaction of his needs than he continues his effort to satisfy desires born of that satisfaction. The goal set for attainment is no sooner reached than it is made the basis for continued effort to a more masterful condition, and defeat in any of the notably human purposes of life, so far from deterring man from his pursuits, becomes really a goad to his ambition, and thereby actually stimulates him to further and more productive effort.

So marked is this peculiarity of man—one wholly foreign to brute nature—that men habitually estimate one another's manliness by the steadfastness of purpose displayed in the attainment of ends. A man easily baffled or diverted from his purposes is esteemed weak—weak at the very heart; while one whose purpose is unfaltering is regarded as strong, regardless of his physical abilities or disabilities. Some races possess this indomitable will to a greater degree than do others; but every man has that force in distinct measure, while no mere animal possesses the smallest fraction of it. The only power in the brute creation that makes even an approximation to this distinctively human force is that savage thirst that leads an animal to persist in the attempt to exterminate his natural enemy; but this is a faculty so plainly de-humanizing that it needs no mention, save as one that is also to be found in man's endowment, though its use or indulgence is always regarded as bestial and brutalizing. The persistent, proper individuality of man—the personality that

is not identified with physique, complexion, or type—is thus an eminent difference between man and brute.

Whence is it? Plainly the difference cannot arise from man's merely sensual endowment, for the powers of man in respect of his senses are evidently inferior to those of the brute. Man's muscular, nervous, and osseous body; his sight, hearing, smell, taste, and touch; his heart, lungs, brain, and all other parts of his sensible organization, are weaker, less sensitive, or smaller than are similar parts or faculties in many lower animals. But, even if man possessed the fully developed faculties and powers of the whole brute creation, what sane person will argue that such an endowment could contribute one particle to those distinctively human qualities already possessed by man? Consider courage as an example of such a quality—the attribute most likely to embody the strongest contribution from the lower animals. Can the courage of the lion, of the bull-dog, or of the game-cock be thought of as in any way extending the present endowment of man? It may be truly said that these creatures do not really know what fear is; but does not such a statement instantly invalidate any claim whatever to real courage? It is precisely the merit of true human courage that it faces the gravest personal danger in full view of all possibilities and with the greatest dislike for hardships and suffering entailed in a given undertaking. What so-called animal courage is comparable to that shown by patient, long-endured self-sacrifice? Has not many a widow shown greater human force and a far nobler instance of true courage than could ever be exhibited by a combined effort of the whole brute creation—or even by that widow's son, who may have led a forlorn hope and died for his country? His may have been the mad, convulsive energy of a momentary impulse that disdained certain death, while hers may have been the persistent effort to rear that son to manhood, in the face of a selfish and criminally unjust social organization that knows not yet a law higher than that of the strong arm.

To summarize: If all the powers of the brute creation that seem to approach human force be carefully reviewed, they will be found devoid of that very quality that most eminently distinguishes man. What powers the brutes have are common to each species, except under the tuition of man, from whose restraint, if they return to natural conditions, they speedily relapse to native powers only. The lower animal creation thus possesses no individuality whatever; it is in this respect precisely opposite to man. Further, if all the powers of the brutes, and no others, were used in the endowment of a creature in man's exact image, and if in addition to those powers such a creature were given all the powers of man that ally him with external nature, that creature would still be as distant from the human idea of a man as the poles are apart. If the faculties of the brute creation be thus exhausted, without the production of that special quality recognized by men as the one distinctively human (becoming more and more recognized as such by the highest type of man in the progress of the race to nobler social conditions), then it must be evident that man's human quality cannot be a part of his external sensuous equipment. Sensuously, every particular species of brute has on his own plane a better equipment than has man; so that, if the union of all species in the endowment of one creature fail to reveal the likeness of a genuine man, what is generally called Nature cannot be the source of man's specific powers.

Whence, then, do these powers come? If not from without, they must come from within; and if from within, man has surely the amplest reason to consider himself a being of a higher order in creation than that of the brutes—even as he thinks of them as of a higher order than the vegetable kingdom, and of that as higher than the mineral. To a comparatively limited intelligence it must yet appear that there is a hierarchy in nature—an orderly proceeding from lower to higher. The more closely the features of nature are studied (the more fully science unfolds the relations of natural

objects to one another) the more evident this hierarchy becomes and the more exact are the relations found to be. Even a casual view of nature shows that the mineral kingdom, with its rocks, metals, sands, etc., exists, not for itself, but for an order distinctly above it, which subsists upon it. It is the firm base upon which all subsequent creation rests; but that life to which it gives itself in unstinted measure, the flower and culmination of the mineral realm, is the vegetable kingdom, the roots and stems of which can be nourished only by the mineral, but which nevertheless rises completely out of and away from the mineral into regions higher and freer. Thus throughout its whole domain the mineral kingdom fails to find its culmination, but it does find its flower in a style of existence, a form of life, superior to its own. The use of the mineral kingdom, the end it serves—in the language of philosophy, its object—is in something superior to itself, viz., the vegetable kingdom. But neither does the vegetable kingdom exist for itself. Though it be the consummate flower of the mineral kingdom, the vegetable kingdom exists solely for the animal kingdom, which in turn subsists upon it. Although the vegetable displays a higher kind of life than the mineral, being the flower thereof, yet the vegetable is to its flower (the animal) precisely what the mineral was to it, i.e., the coarse and inferior basis of a superior style of life, to which the vegetable furnishes subsistence and for which alone it exists.

Hence the use, end, or object of the vegetable kingdom is the animal kingdom, for which the vegetable exists and upon which the animal subsists. The animal is the consummate flower of the kingdom next below it, showing forth a higher style of existence, in which free movement and will glorify the static conditions of the vegetable, from which nevertheless the animal derives its subsistence. But neither does the animal exist for itself. Possessed with powers immeasurably greater than those of the kingdoms that evolve it, the use, end, or object of the animal kingdom is no more

to be found within its own sphere than are those of the kingdoms below it, which it involves. Itself the flower of the vegetable kingdom, the animal kingdom looks for its efflorescence to a style of life superior to its own—to one indeed which not only comprehends all of the features that distinguish the animal from and make it superior to the vegetable, but which also sets forth a higher form of life—a style that the animal can no more easily find in its kingdom than can the vegetable and mineral find their flower, use, or end in their kingdoms. The object of the animal kingdom is the human race, human mind, human force. Just as the mineral and vegetable kingdoms find their object in planes of life superior, freer, and fuller than their own, so the animal finds its object in the race whose most eminent badge of honor is that it sets forth a style of life higher than that of animals; a style called “human” to distinguish it from that which is merely animal; a style that comprehends the whole of the three kingdoms below it, and is their consummate flower: therefore, upon the head of man is set the crown of sovereignty over those lower realms.

Now, shall an intelligent mind think that the summit of this hierarchy is attained in merely sensuous man? Is it reasonable to suppose that man alone is denied a flower—an object that will realize a style of life superior to that he now knows? The mineral, the vegetable, and the animal find their objects, not upon their respective planes of life, but upon those above them: shall the obviously superior organization find no adequate expression in a higher style of life than that which it knows on earth? It has been argued that the equipment of man cannot be obtained from the brute creation; but the argument might be carried further to show that it is not obtainable from the whole of physical nature—that man’s human force is derived not from anything without, and that therefore his object, his purpose of life, cannot lie without him. He is ever “the one unsatisfied” and unsatisfiable animal, and he thereby shows that, if he is an animal,

he is also something more. If any one man possessed the whole earth and all the knowledge contained therein, he would be simply another Alexander pining for more worlds to conquer. Not this world, nor any number of worlds, can contain man; neither can they furnish man's true object, for that object, as it cannot lie without him, must lie within.

Who can believe that man has an end in common with the brute; that, with man's immense individuality, his end is the same as that of a creature without individuality?

Whence this individuality? A complete answer involves the whole of rational psychology; but a partial one, to serve present purposes, the writer conceives to be this: Man's endowment, unlike that of the brute, is complex. He has an equipment that allies him with the whole of Nature, and his very existence is staked upon the intimacy of that alliance, because it is the realm of his conscious existence. But he has also an equipment that completely severs him from Nature—the realm of his superconscious being. On the maternal side, man is the child of earth, being maintained by her affluent bounty; on the paternal side, he is the child of no limiting natural conditions, but is wholly free, even to the length of being able to alienate himself from his creative Source. So large is man's equipment on his truly living side that all that we call Nature—the whole of space and time; the suns of stellar spaces, with their systems; the earth, with its atmospheres, skies, seas, mountains, animal existence, etc.—is but the stupendous mirror of the universal mind of man: that interior mind of which he is possessor by right of his Divine paternity.

In this view, the brute creation reflects a portion of the contents of the human mind, and man finds the truth of this expressed in the symbolism of his every-day speech. He may regard certain of his fellows as being strong as an ox, patient as an ass, fierce as a tiger, innocent as a lamb, faithful as a dog, cunning as a fox, or stupid as a sheep, etc. No one misunderstands such comparisons. When another is called

a bear, or a puppy; when a girl's modesty is likened to a violet, or a woman's beauty to a rose, or a thought to a "gem of purest ray," the "brightest jewel," the "pearl of great price," or a "clod of earth," the analogy is immediately evident.

Human language simply teems with illustrations of the correspondence existing between man's mental equipment and the contents of outlying Nature. The fidelity of the relation between them is attested by the fact that even to an ordinary understanding there is rarely misapprehension of the meaning. The best literature, all real poetry and imaginative writing, abound with such imagery, thus proving a common perception of mankind as to an intimate relation subsisting between Nature and the mind of man. To the uninstructed mind the perception appears simply as a mental picture, or as a beautiful simile, the dazzling splendor of the true relation of Nature to man seeming too great a light to be revealed to him until, by gradual development, his mind is brought to the mental altitude from which may be seen the true relation of Being to existence, of Reality to appearance—Being, Reality, Life—lying far above in those regions whence alone comes the truth that reconciles all doubt and conflict: existence, appearance, and death lying in the plane below, out of which the mind has but just emerged, but which, in its immature stage, man's thought imagines to contain the "all" of Life. The truth of the relation he is seeking comes like a light into a school-boy's mind when he finds the solution of his problem; it comes to the man of business when he hits upon the proper expedient to meet an emergency. But such instances faintly illustrate the flashing radiance that fills man's mind when he first perceives a living truth—one that gives him even a faint view of the magnificent problem of creation, the problem that is at once a stumbling-block to worldly wisdom and an everlasting rock to the humbly spiritual mind.

It is the function of reason to unite things that are sen-

sibly disjoined. A pebble, a bowlder, and a coin are separate entities, and it is only to man's reason that they are united in the mineral kingdom—as a rose, a peach, and a potato in the vegetable, and a horse, a lion, and a sheep in the animal. There is no bond of union in the whole of Nature apart from the rational mind of man. Each of these things asserts an individuality that man's senses confirm. Reason alone furnishes the similarities that bind each to each, and all together as one, in the phenomenon that we call Nature. Reason, however, has a higher function. By its light may be seen, not only that Nature is one, but also that it is merely the mirror of the human mind. Reason assents to the separate entities palpable to the senses, but it also affirms the essential unity of all the factors, and that this unity is but the image of the contents of the human mind. Any animal may look upon a rose, but what creature save man will see its beauty? The passes of the Andes would be impracticable to man were it not for the service rendered him by the sure-footed little beast that carries the traveller through scenes of the most impressive grandeur; but what does the patient quadruped "know" of them? The most intelligent of animals may witness such a calamity as that at Johnstown, Pa., a few years ago, and may seem even to know of the nature of the disaster, but what can it know of the heart-suffering and desolation caused by such a catastrophe? The sublimity of Niagara, or of one of mother earth's pictures at sunset, may awaken in man the liveliest emotions, while the same sights will fall absolutely dead upon the brute consciousness. Why? Plainly because the brute has no such interior equipment as has man—therefore no such aspiration. The object of the brute is the service, or the dis-service, it can render to man, and when this is yielded the brute life is completely filled. But with man the case is wholly different: he feels within him the motion of powers and faculties whose satisfaction cannot be compassed within the realm of his material environment. In those moments of æsthetic delight that come to man in an

uncommon aspect of Nature, he has an experience of real living, of actual (not seeming) life; an experience that points the way to pleasures that he may not have in any other world or state than the natural, but whose delights and satisfactions are wholly removed from the merely sensual plane of existence.

Natural scenes of beauty and magnificence rouse emotions in man's mind that, reason tells him, do not in the smallest particular inhere in Nature itself. Reason teaches that Nature, whose scenes and operations produce upon man's mind such wonderful effects, is herself blind to the picture and deaf to the sound that thrills every fibre of his being. Nature is utterly unconscious of these effects upon the human mind, and such effects are therefore no part and are not contained even in the whole of Nature. They are plainly caused by, and are therefore the distinct outward manifestation of, powers strictly within the human mind.

What, then, is the means—the vehicle—of these powers, so immeasurable, incommunicable, and God-like? Simply that peculiar personal quality in man that has been called his individuality; in the language of philosophy, the selfhood of man. It is indeed the “sine qua non” of his existence. It is not possessed by any other animal, because man alone is the creature of God. The brute creation is the true creature of Man, and the brutes, indeed the whole realm of Nature, are most intimately involved in his creation. Man must acknowledge with filial gratitude the plenary gifts of the all-mother, earth, whose efforts are untiring to render to him her unstinted, bounteous, indispensable service. But with what feelings of thankful humility should he also acknowledge the gifts of the All-Father, through whose benignity man becomes a living creature—the recipient of a spirit through which he may be lifted above the trammels inherited by his natural organization; of a spirit through which he may indeed become one with the Divine All-perfection!

THE METAPHYSICIAN AS A REFORMER.

BY CLARA SHELDON CARTER.

Efforts to reform external conditions of human life, while they can hardly be said to originate with metaphysics, almost always look there for encouragement and support, because metaphysics stands for opposition to all evil and for growth in good. The appeal is not vain. Reforms are made the theme of metaphysical discourses and magazine literature. There is rejoicing for all the good accomplished.

But does the world most need improvement in external conditions? Is it the best service a man can render his fellow to make him physically well; to clothe him and give him a home; or even to educate him and make him outwardly an orderly and industrious citizen? This is much, but not all. Man has higher possibilities.

Shall the spiritual life, the immortal nature, the real man, be neglected and forgotten? Many philanthropists ignore the spiritual life because they recognize nothing higher than mere physical comfort. Others acknowledge the spiritual life, and know that the kingdom of heaven is focussed within; yet, without intentional neglect, they regard man's highest possibilities as remote and of secondary importance. "Let us first improve the outward conditions," they say, "and, when man is physically comfortable and happy, we will try to benefit him spiritually." Efforts in behalf of the oppressed and suffering often end in failure because relief is given only to be abused by those who are not ready for unaccustomed liberties. There are unfortunates who could not safely enjoy a happier lot.

What does this teach? Not that we are to stand aside

and let wrongs right themselves, but that, so far as we can, like Good itself, we must work for men's spiritual and eternal welfare, directing all our efforts to strengthen character and to purify motives. Here is the opportunity and the duty of those who dwell in the higher realm of thought and action. The metaphysician must show the relation of external distress to the inner life—how it results from wrong thinking, and how, while the inward disorder lasts, the outward is inevitable. He must approach every problem of reform in politics, business, or society from within. Standing upon spiritual ground, above selfish, prejudicial, and conflicting interests, he must teach those principles which apply to the root of evil. The wrongs which afflict the world must be recognized in their beginnings—their birth in the secret chambers of the soul.

Jesus shows the true way. When asked, "Is it lawful to give tribute unto Cæsar, or not?" his answer was based upon principle and motive, not upon external result. The clear light of truth discloses that wrong cannot be effectively and permanently removed by external force or prohibition. Man's thought must be awakened and instructed. The law of Spirit, the law of love, must become the highest authority. The cause of temperance, to be a success at all times and in all places, must first be a law for each man's thought and will. Self-control is the power to rule our lower nature. Reforms that work from within are the most comprehensive and enduring.

When spiritual reforms begin, secret offences are revealed. We can no longer, from behind the screen of an outwardly proper life, criticise and condemn our neighbor. We may be guilty in thought and feeling if not in act, and self-reform is necessary before we can truly help others. Are we not all intemperate? Do we not, more or less, indulge ourselves? Each concession, however slight, tends to weaken the precious power of self-control. It is best to be a "home" missionary before going abroad. Jesus said: "He that is without sin among you, let him first cast a stone;" "Cast out

first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye."

As we look outward from ourselves, our first duty should be that which lies nearest—the faithful performance of our own special work. There is a disposition, in the first hope of benefiting the world, to neglect the duties near at home. The higher life of the family is of vast importance—making true homes ourselves; teaching people what home really is; how to make it pleasant and attractive; how to prepare good, wholesome food, and to serve it in appetizing ways: this is a great work, to be accomplished by wise and earnest women, which will yield far richer fruits than the ballot. The workers in the cause of temperance have attempted chiefly to accomplish their purpose by the force of legislation. Can we doubt that the effect of the same amount of labor would have been tenfold if directed to the home?

We are awakening to the existence of abuses in the political, industrial, and social world, and an earnest call is heard for combined effort to correct them. The movement is one of the brightest signs of the times. Let spiritual knowledge be applied to the world's disorders. "The leaves of the tree [of life] are for the healing of the nations."

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 STRANGE STORY.

At the Taylor House, in Ozark, Mo., one evening last February, quite a large party of citizens were discussing dreams, phantoms, second sight, and kindred subjects. Several related personal experiences. Finally Judge N——, who is not inclined to credit alleged supernatural phenomena, told the following story, which made a marked impression upon all because none could doubt its genuineness.

“One beautiful summer night, when I was a young fellow,” said the Judge, “a friend and myself were trudging across country, from the southern base of the Ozark mountains to the cotton belt of northern Arkansas. We were both pretty hard up at the time, and had decided to seek employment as cotton-pickers. The moon was shining in its fullest splendor when, about midnight, we came to a large house by the roadside. The place was commodious, but looked rather lonely and neglected. We saw that the fence was down and that some of the windows were broken.

“ While we stood in the road a few steps from the house, considering whether we should knock and ask our whereabouts or (on account of the hour) pass on, a man appeared at one end of the building. We could see him as distinctly as if it were broad daylight. He stood perfectly still beside two rails, apparently the former support of a grindstone, which were leaning against the side of the house.

“ We hailed him and inquired our way to the next plantation, but received no reply. We called out again; still the figure remained mute and motionless. Finally my companion became somewhat abusive and used rather strong language, but with the same result. Suddenly the man vanished. Neither of us saw him leave, and, as we were both positive that we had not taken our eyes from the spot where he stood, we were exceedingly astonished. Indeed, our perplexity so increased that we took especial pains next morning to inquire about the house, and closely questioned the neighboring planters. We were informed by all that the house was haunted and had not been occupied for years.”

How was it that Judge N—— and his companion, without any knowledge of the history of the place to suggest a “ghost,” so plainly saw the mysterious tenant?

H. CLAY NEVILLE.

* * *

A DREAM OF FACT.

A rather odd incident happened to me a few weeks ago, about which you may be pleased to hear. One morning, after a sound sleep, I awoke feeling surprised at finding myself in my own room, and for a minute or two was unable to realize why I was surprised; but I then remarked to my husband that I had a strange dream—one which seemed absolutely real.

I dreamed that I was standing at the gate of a very beautiful country place which I had never seen before; that the road outside the gate was rough and very dusty; and that a magnificent horse stood there, held at the head by two colored grooms, while a tall, handsome man, whom I seemed to recognize, was trying to mount the animal. I never saw anything more beautiful than that horse, nor one so difficult to mount. Finally the owner succeeded, after many failures, in getting astride, and dashing down the dusty road was out of sight in half a minute. I told my

husband that it was an old friend, Tom Chamberlaine, who was trying to mount the horse. "Why," he said, "you have not seen him for ten years, have you?" I had not only not seen him, but had not even thought of him during that time, nor did I know where he was.

That morning I went down town, and on coming out of a store I was accosted by a large, handsome man, with very dark eyes and almost white hair, who raised his hat and said: "Is this the way you pass by an old friend? Don't you know me? Time has dealt more gently with you than with me." I looked at him in surprise, and then saw that it really was Tom Chamberlaine, just as I had seen him in my dream—stout, gray-haired, much handsomer than when I previously knew him, and dressed in gray.

I laughed as I held out my hand, and we walked many blocks together. I told him about the dream. He looked dumfounded, and said, gravely: "I did not know you ever did me that honor. But I am surprised, for the whole thing happened exactly as you describe it, at seven o'clock this morning, out in Harford County, at the beautiful country home of a friend with whom I am spending a couple of weeks. It was fifteen miles out of town. I bought that magnificent thoroughbred at a stock-farm near Lenox, paying \$5,000 for him. It was the first time I had mounted his back. That is certainly a strange dream."

At seven o'clock I was telling my husband about it, and the event was transpiring at that instant in a place I had never seen. It was just as I had described it. This friend I have never seen since that day. He was a very busy and successful lawyer, and is now a wealthy man, married, with a young family about him.

This is an absolutely true occurrence; but I cannot account for it. Can you? I. L. S.

* * *

I have had a kind of waking trance frequently from boyhood, when I have been all alone. It has often come upon me through repeating my own name to myself silently, till all at once, as it were, out of the consciousness of individuality, the individuality itself seemed to dissolve into boundless being—and this not a confined state, but the clearest of the clear, the sweetest of the sweet, utterly beyond words—where death was almost a laughable impossibility, the loss of personality (if so it were) seeming no extinction, but only true life.—*Tennyson.*

TO CURE HALLUCINATIONS.

The removal of hallucinations is an object aimed at by certain foreign investigators. In France and England this has reached a surprising degree of success; and with the accumulation of instances, and the gradual education of the medical profession to a ready grasp of the subject, some great results in America also are expected as the outcome of the investigations begun in Europe.

At a convention for the advancement of psychic research held in Paris, the famous Professor Du Janet, of Havre, described a certain case of hallucination which came to his attention and narrated how the cure was effected. Professor James, who attended the convention, related the story at a meeting of the Boston Society for Psychical Research. A girl, Rose by name, aged nineteen, had come in despair to the hospital where Du Janet was in charge. She suffered from periodical crises of convulsions, hysteria, delirium, chills, etc., lasting many days. Afterward she had no memory of the conditions surrounding her. She had tried mesmerism and hypnotism, but in vain. The expert decided to essay a cure by plunging the girl into a deeper hypnotic trance than she had previously experienced. He made passes over her for half an hour and then succeeded in passing her out of the first into a secondary trance, in which she was an entirely different being. In the first trance she was apparently dumb; in the second she was wide awake and seemingly conscious.

The symptoms of her hallucination were then seen with startling clearness. Lying on the couch, the subject told in semi-incoherent yet reasonably intelligent language how she saw before her an old and decrepit woman thrown rudely down and killed on the pavement. The sight of this tragedy filled the poor girl with a demoniacal terror. Again her symptoms showed her shuddering and chattering with cold from being immersed suddenly in an ice-cold bath, imaginary of course. These hallucinations she described both by word of mouth and by gesticulation, and convinced Du Janet that some time in her life she had passed through the experiences rehearsed during her delirium. As a matter of fact this was absolutely true, and the impressions left on her mind resulted in hallucinations recurring at intervals with great force.

Here, then, were remarkable symptoms. But the cure was

not less remarkable. Du Janet tried the ordinary mental cure, by trying to make the girl will away the hallucinations during the hypnotic period. "You must get well; you will get well; you are well," he said to the girl; but it wouldn't work.* Then he tried a bolder idea. Re-plunging her into the deep hypnotic stage, Du Janet indulged in a little piece of comedy, grave and dignified savant that he is, and made it appear to the rapt mind of the hysterical girl that the old lady wasn't hurt at all; that it was all a joke. She did fall, it was true, but she wasn't killed. She picked herself up, shook the dust off her dress, and walked away. Du Janet acted the part well, and the affrighted girl's mind was relieved from the oppressing sense of the old lady's misfortune. Likewise with the ice-cold bath—he impressed the girl with the ludicrous side of the matter; the girl fell in with the happy illusion and her trouble was gone. Her hysteria, dementia, and hallucinations being driven out, the girl got stout and well, and for five months no recurrence of her former troubles has been noticed.

Professor James narrated this story as showing the advance made by the foreign scientists in the direction of curing hysteria and destroying hallucinations. That there is a multitude of such cases in this country the Professor has no doubt; also that they are all capable of being cured or partially cured by the acts of the hypnotist. The aim of the international committee, of which he is the American member, is to collect an international census of all cases of bona fide hallucinatory development.—*Exchange.*

* * *

Dog stories are common enough. Stories concerning sheep are much more rare. Many years ago it came under the notice of the writer to observe a mother with twin lambs, one of which seemed quite different from the other, wandering about aimlessly and not as others of the kind. We were not long in discovering the cause—it was blind. The mother and brother were quite alive to the fact and watched the little one with tender and unwearied care, one or the other, as they saw it getting into danger, rushing forward to the rescue, and with a sharp but kindly butt turning the little blind one out of danger and into a safer path. Was not something more than instinct developed here?—*The Churchman.*

* Certainly not! The operator himself did not believe his statements, nor expect relief.—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.]

MENTAL VERSUS PHYSICAL ORIGIN OF DISEASE.

Among the violent winds of doctrine which agitate modern humanity, the mental versus the physical origin of disease is much tossed about. When a panic like the recent Gloucester small-pox epidemic seizes a community, with one accord the conservatives (who rely upon drugs and doctors) exclaim against the lack of common sense manifested by those who refuse inoculation a la Jenner; while the mental scientists calmly endeavor to show that the disaster is primarily the result of fear, and that the contagious frenzy, wide-reaching suffering, and death are caused by mental agitation and the consequent physical susceptibility of the victims. Moreover, among those exposed to contagion, some take it and others do not: proving conclusively that it is a matter of individual receptivity instead of universal chemical change.

Again, they who trace all fleshly ills to physical causation point to the modern malady, "appendicitis," as an awful example of the lurking lions of disease seeking whom they may devour.

One good dame, whose zeal exceeded her information, declared that she should hereafter wear a flannel bandage, as in these days of appendicitis one could not be too careful. That mysterious and misunderstood organ, the vermiform appendix, has apparently survived extinction for the sole purpose of routing the fin-de-siècle materia medica and triumphing over the diseases of the fathers. Long residence in orange and grape growing regions fails to reveal any tradition of tragic results from the insurrection of the collective local appendix. Its revolt, therefore, may be attributed to some ingenious or malevolent doctor, who wished to inaugurate a novel disease for the purpose of increasing his renown; and, having once established a fear and a fashion, lo! many there be who hasten to the extreme remedy of the surgeon's knife for relief from the erstwhile blameless appendix.

Apropos of the mental theory of disease, every one has doubtless observed in himself, or in an invalid friend, a tendency to aggravated symptoms of pain or "malaise" during a few hours or days, when suddenly the conditions veer about and all but disappear; and vice versa. Now, if an actual chemical change had taken place in the diseased part, its sudden restoration would be absolutely impossible; but, on the other hand, if the excess of malaise (or its diminution) were due to new thought-groupings, the sudden revolution in the symptoms would be easily explainable. The kaleidoscope, with its manifold pictures depending upon the speedy re-arrangement of its individual bits of color, is an illustration of this case. A better illustration is that of the magnet and the iron-filings. How sensitive are the ferruginous atoms to the presentation of the controlling magnetic impulse! No invalid continues to exhibit identical symptoms throughout many ailing years, unless his environment or his thought-trend remains unchanged; and usually the disorder presents many novel aspects, according to the number and variety of his emotions.

Now, if involuntary and listless thought-polarization can effect an actual revolution in the malady, it is certain that conscious and vitalized thought, focussed with powerful volition upon the physical atoms, may in time re-arrange them in accordance with the rhythmic law of health and harmony. It is unquestionably worth an effort, for the morale of the patient would be energized and rejuvenated by the mental gymnastics which

would necessarily be taken in the form of health-affirmations twice or thrice daily, preferably before retiring at night, as during sleep the subjective mind is more free, active, and susceptible to suggestion from the objective entity. It is through this submerged mind or personality that drugs or poisons take effect, instead of through chemical action; otherwise a dead body would respond to their presence. And it is through this submerged mind, or soul, that the coming race (as it emerges from material existence into a consciousness of its spiritual power) will be healed of its physical errors and its mistaken thought.

ROSA G. ABBOTT.

THE PATHOLOGY OF THOUGHT.*

It has been demonstrated by recent investigation that the proportions of chemical elements contained in man's physical body determine the character and development of his inner (or psychical) nature. For instance, every good thought that is indulged increases the oxygen in the tissues of the body and makes a life-promoting change, while evil thoughts or bad impulses increase the nitrogen and have a life-depressing and poisonous influence on the soul; hence the quality of the soul determines the quality of the body. The change is physical, and more or less permanent. Bad thoughts build up structures of cells which engender evil ideas, and good thoughts have an opposite effect. We see no reason why this hypothesis may not be true. It is at least very plausible.

The most representative man of the nineteenth century is Goethe. In him more than in any other man are seen the elements of his times. His greatest work is "Faust," and its fascination to all students comes not so much from the poetic excellence or literary merit of the work as from the profound interest every human being feels in the great questions there discussed: Life and death, the problem of evil, and all the other questions unanswered and unanswerable save by revelation; the cry of Faust; his curse upon the knowledge of this world, which proves so helpless to answer his longings; his abandon to evil; his rejection even of the Easter-bells when ringing in his ears;

* Read before the Psychological Section of the Medico-Legal Society, of New York, October 26th, 1896, by Sophia McClelland. (From advance sheets of the "Medico-Legal Journal.")

his downward course after giving up his childhood's faith, until even the devil himself wonders at the man's evil purposes! This mighty allegory is a tremendous lesson, showing us life without spirituality—life without ideals higher than our material senses.

It matters not how many pages of "Society Transactions" we fill, or how high our name stands inscribed on Science's roll of honor: we need something more when night falls and griefs come; when there are little graves out in the darkness; when we miss "the touch of a vanished hand, and the sound of a voice that is still." Science has nothing to offer; it only asks to lie down and be forgotten. Science takes nothing for granted, and has no faith in anything but what it sees; and it sees very little. Science needs a soul to etherealize it—something to warm it when the laboratory fire is out, or the microscope lens is rusty; a divine spark of the Infinite to illuminate it, which shall survive all the changes of the material body and the dissolution which we call "death of the individual," and give him an everlasting existence in the world beyond. We must wait a little; "that secret lies in the tissueless realm whereof no nerve can report beforehand." Soon we shall grope and guess no more, but grasp and know.

"As he thinketh in his heart so is he." The power of individual responsibility rests not alone upon our acts, for our thoughts react upon those around us, and upon all who come after us. We can place a thought in a sick man's heart that will change the whole current of his feelings and make him well. "Thy faith hath made thee whole" is one of the doctrines of Christianity that the world has been thinking of for a long time but has persistently ignored. And if this be true, why should we not use all our efforts to enlist the active moral forces of society to work by sympathy, advice, and teaching; by personal contact and that wonderful force of example which makes every better kind of life a magnetic power; by the softening of character and the gentleness of nature that diffuse themselves and have such a potent influence among the lower kinds; by raising and ennobling our motives for helping each other; and, above all, by constant effort to enlarge and increase our powers of seeing truly—so that we may understand the causes of the evils we see around us, and what are the conditions under which they can be successfully attacked?

SELF-HELP IN MENTAL HEALING.

There often arises in the mind of the thoughtful the question as to whether the healing of one person by another is possible or right. "Should I not help myself?" asks one. "Did that relief come from another mind, or was it myself who accomplished this result?" asks another. Some say, "I feel that I alone must do this for myself." Now, I recognize this as a proper spirit, for "the Lord helps those who help themselves;" but is it not possible that in this very effort the person is failing to help himself? The whole question of right living is summed up in "keeping the balance," and there is the possibility of tipping the scales toward pride in the effort to do for one's self. In closing the door against help from another, is there not danger of closing the door against one's own higher self, or spirit?

The only help any one can receive comes from the spirit, whether one's own or another's. In seeking help from another the thought of "the person" comes into the mind. The confusion in thought arises just here. We forget that on the plane of true helpfulness all is spirit, and it matters not whether the call is upon one's self, the spirit of another, or the Universal Spirit. In the effort to help one's self—and if one is determined to do that, there certainly is effort—there is a tension which corresponds to the closing of a valve, as if one would shut out the very thing that is the healing power. In spirit there is no tension; spirit makes no effort. Spirit is; spirit beholds; spirit is an ever-present reality, ready to flood the being when ignorance and pride, which act as bars, are absent. "What!" you exclaim; "is there to be no effort made in order to reach the heights?" Yes, and the effort is made on the personal plane; but when the height is reached there is simply joyous recognition of the light, and the healing is done. The effort is not to grasp, nor to do, but simply to let go (of all that holds down the soul)—"to be." "In evolution, all the lopping off is done at the bottom."

Now, a part of sickness is the tension, the holding on; it is a part of the personal self. To be well one must let go of fear, of panic. It is not the healer as a person who does the work of healing, but the healer as spiritual being. You may say, "It is all one;" or, "How am I to distinguish?"—and truly I think the clearness comes from an understanding of the difference between

the lower self and the spiritual self; of the unity of humanity and the brotherhood of man; of the universality of the Principle of Life we call God. When spirituality becomes a reality, one is healed. This comes often through intuition, but it is also a matter for intellection. It is the result of reasoning.

It is easy to understand how one may heal one's self, or be well, as a result of right thinking; but how can one help another? This is not thoroughly understood by any one (though known to many); but I will offer an illustration that may help some. The people at a power-house do not possess electricity: they possess the machinery by which to induce, direct, and transmute electricity into heat, light, and motive power. Spirit is not possessed; but, through the powers of the soul (reason and understanding) and those of the body (brain and nerve), man uses, directs, and heals.

The problem is to bring about the at-one-ment of the personal will, where tension may exist, and the spiritual will, which is free, never relaxed, yet never making effort because it is perfect balance between spirit, soul, and body. They are one; and, as we fix our eyes upon spirit and recognize more and more of its power, we constantly make the at-one-ment, and always on higher planes of development.

I would not be understood as arguing for the necessity of going to others for help—indeed, true mental healing acts within the sphere of one's own mind. The very point I wish to make is that one should not shut out the healing power by insisting that it must be one's own. This is swinging to the other extreme from dependence entirely upon another. It is universal power until by recognition it becomes individualized; and when one thoroughly recognizes that fact there is no more reaching out to a higher self or another spirit, but peace abides. Then it is one's own power—power in every mind and universal power. There is a great unity, and the sense of it has filled the soul. Love, intelligence, and spirit are but different names for the one great Reality.

CORA STANTON BROWN.

We should avoid with our utmost care, and use our utmost endeavors to remove, sickness from the body, ignorance from the mind, predominance from the appetite, discord from our families, and excess from all things.—*Pythagoras.*

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

CIPHERS.*

Error is a cipher—nothing. But the overcoming of error, like a cipher added to “1” (identity or unit), increases our value 10 fold, 100 fold, 1,000 fold, 10,000 fold, 100,000 fold, or 1,000,000 fold—in proportion as we realize faith, hope, charity, understanding, and perception, and the five united in the sixth, or paradise.

In proportion as we realize feeling as faith, and thus overcome the cipher of material feeling, we increase our value and magnitude 10 fold. The unit stands for the “1” of intelligence, and the ciphers for the material senses overcome. As we realize divine choice, in hope, we increase our value and substance 100 fold—two ciphers, the second material sense overcome. Realizing 1,000 fold is to realize divine intuition, charity, and to know that all is good; thus our value becomes 1,000 fold what it was when we were the simple “1” of material intelligence, recognizing only what our five material senses taught us. To realize our fourth faculty, divine understanding, is to make our value 10,000 fold, and overcome the four ciphers of material hearing and material understanding. To realize our true faculty of divine perception is to make our value 100,000 fold, giving us the fifth spiritual faculty and overcoming the five-fold error of material sight. To overcome our belief that the six days of labor rule us, and allow us nothing besides eating and sleeping, is to become a millionaire in spirit and obtain the sixth sense of paradise, or the combination of the five spiritual faculties.

This sense of work is the “beast of burden” referred to in the last half of Revelation, beginning with the twelfth chapter. And it must be overcome, or we are “tormented in the lake of fire and brimstone” (chap. xiv.). We cannot stand on “the sea of glass” (chap. xv.), nor “reign with Christ” in the resurrection and millennium (chap. xx.). And, unless we reign in the first resurrection, the second death subjects us to the “lake

* NOTE.—Symbolism and divination by Number are of ancient origin. The Pythagoreans regarded Number as the essence and principle of things.
—ED.

of fire and brimstone," and we do not arise to the glories of chapters xxi. and xxii. The "lake" is the fear of infinite and eternal suffering, the fear of eternal loss of ourselves. By realizing divine understanding and perception, we stand upon this "lake." Overcome it, and it is the sea of glass, whereupon is sung the "song of Moses and the Lamb."

Thus we enter the eternal sabbath, or day of rest, the seventh cipher overcome, realizing the seventh sense of rest, and we become the multi-millionaire of spirit, possessing all that the great invisible universe reveals. Without limitation, we go on forever, from one revelation to another. The fact that there are multi-millionaires to-day shows that this seventh day of rest has reached the world, and those on the mountain-tops first see its light, and the "Sun [son] of Righteousness arising with healing in his wings" (Mal. iv. 2).

ISABELLA BEECHER ALBERT.

* * *

ENFRANCHISEMENT AND SOVEREIGNTY OF THOUGHT.*

[Extract from Thesis for the Doctorate, presented to the Faculty of Letters at Lyons, France, by Gédéon Gory.]

The theory of the immanence of Right has for its object to enfranchise sensible consciousness from contradictions; to introduce in the domain of experience the problem of being and of truth, and to declare the independence and absolute sovereignty of Intelligence. We know only imperfectly the forces of Nature and the number of worlds that revolve in space; but the unknown is not beyond our reach. It is really the profundity within us in a state of confusion and obscurity, but which the light of free reflection reveals. That which we lack to be able to know all things is liberty of spirit—a perfection yet distant, but for which we were created and toward which we are tending.

A few centuries only separate us from bestiality, and we are still immersed in superstition and ignorance; but the fight goes on nobly for science and liberty. As Taine says, "we have within us the light of reason." It is that which permits us to see and recognize the true and the good. That light we should religiously cherish. Well trimmed, its flame mounts high and straight to the heavens, for it is, in effect, the reflection of Divine thought—and more than a reflection.

Let us not halt before the unknown and mysterious, for within the laws of experience—outside of which there is nothing—all is comprehensible and knowable. The unknown is not a limit; it is a vast field, teeming and fruitful, whereon thought continually casts its inductions, its hopes, and its faith—the first rays of the light of science. The revelation of new

* Translated from the French for The Metaphysical Magazine by A. L. Ross.

truths ought not to produce in our experience an absolute change, which annihilates in us memory and the humanity of thought; for thought can only be the development of ourselves.

The inspiration of genius produces, in the evolution of humanity, sudden and marvellous revelations; but such revelations are only in reply to questions propounded by ourselves—the confirmations of our hypotheses and inductions and the realization of our hopes. Reason comprehends all revelation, accepts the true, and rejects the false. However, there are men of talent and sometimes men of genius who, seeing only doubt and error in ardent and free research, proclaim the impotence of human thought. Their words may afford a sop to conscience, but must discourage the eternal effort of humanity. Scepticism, positivism, and materialism flourish in the shade of such teaching. But human thought must believe, and hope; it cannot rest content with pure negations.

One of the most dangerous sophisms is to antagonize the will and emotions with intelligence and reason. Passion and will are only brute forces unable to discriminate between truth and error. Should they be freed from the legitimate and natural jurisdiction of intelligence, hatred and fanaticism are unchained.

Even when men serve a just and holy cause, they act merely as well-trained brutes—if external authority establishes itself in the place of Divine authority, which is immanent. Why should a God blind and mutilate men to attract them to him? Truth illumines and strengthens internally. God is truth. God is in us. Piety is not servile submission, nor voluntary mutilation; it is the use of our glorious liberty to become thinking, divine beings.

* * *

GEMS OF THOUGHT.

One hero makes a thousand.

Nothing is at last sacred but the integrity of your own mind.

The pessimist is a person who looks upon the sunshine as casting shadows.

He who waits to have his task marked out shall die and leave his errand unfulfilled.

Would the victims in the Black Hole of Calcutta have survived if there had been no microbes there?

Inspiration may be defined as subjective certitude that cannot be accounted for by reasonings or analyzings.

Thought is the first faculty of man; to express it is one of his first desires, to spread it his dearest privilege.

Take any one of what are called popular superstitions, and on looking at it thoroughly we shall be sure to discover in it a firm underlying stratum of truth.

The two opening paragraphs of Part II. of Professor A. C. Almy's article on "The Spiritual Principle," in our November number, were quoted from "Seek Wisdom," by Leo Virgo. The apologies of our contributor are tendered for the inadvertent omission of the intended credit.

* * *

The publication of Dr. Howard's "Psychic Club" papers has been suspended for the present.

* * *

WAITING.

Serene I fold my hands and wait,
Nor care for wind or tide or sea;
I rave no more 'gainst Time or Fate,
For, lo ! my own shall come to me.

I stay my haste, I make delays,
For what avails this eager pace ?
I stand amid the eternal ways,
And what is mine shall know my face.

Asleep, awake, by night or day,
The friends I seek are seeking me;
No wind can drive my barque astray,
Nor change the tide of destiny.

What matter if I stand alone ?
I wait with joy the coming years;
My heart shall reap where it has sown,
And garner up its fruits of tears.

The waters know their own; and draw
The brook that springs in yonder height;
So flows the good with equal law
Unto the soul of pure delight.

The stars come nightly to the sky;
The tidal wave unto the sea;
Nor time nor space, nor deep nor high,
Can keep my own away from me.

Serene I fold my hands and wait;
Whate'er the storms of life may be,
Faith guides me up to heaven's gate,
And love will bring my own to me.

JOHN BURROUGHS.

BOOK REVIEWS.

INFALLIBLE LOGIC. By Thomas D. Hawley. 659 pp. Full law sheep, \$5.00. Published by the author, 6107 Madison Avenue, Chicago, Ill.

This is undoubtedly the most original work that has appeared on our literary table this year. The author, who is a member of the Chicago bar and evidently a deep thinker, has evolved a system of logic based upon the principles of mathematics. By applying the methods lucidly described in this book, it is said, the reader can solve any problem, whether simple or complex, with a result as infallible as that of an arithmetical sum. Upon the reasonable hypothesis that the solution of any proposition is inherent in the data thereof, and by the free use of letters, numbers, algebraic formulas, and diagrams, Mr. Hawley lays down certain simple rules by which it would appear that all other systems of logic must eventually be superseded. The plan is automatic, almost mechanical, in its operation, yet it seems susceptible of almost infinite application. Apparently the most complex ethical problem is solvable by this means as readily as the most self-evident proposition. The work is intended primarily for the use of lawyers, ministers, editors, and teachers; and while it does not require them to "think in logarithms," it is yet a valuable aid to accuracy in thought processes.

A STUDY IN HYPNOTISM. By Sydney Flower. 226 pp. Cloth, \$1.00. The Psychic Publishing Company, publishers, Chicago, Ill.

A clever little work, pleading the efficacy of hypnotism as a universal panacea. The dialogue is pointed and instructive, and as a whole the story has much snap and vigor, the scenes, characters, and incidents being portrayed with fidelity to nature. While the work is more of a "sketch" than a "study," the author's method of presenting a difficult and somewhat abstruse subject is to be commended. And although some of Mr. Flower's assertions and deductions are hardly consistent with the proved facts of metaphysics, yet the work will be found especially helpful to those whose interest in the subject is not of sufficient depth to induce serious and scientific research.

NEPHELÉ. By Francis William Bourdillon. 166 pp. Cloth, \$1.00. New Amsterdam Book Company, American publishers, New York.

Music-lovers will find this story a positive treat, and even readers unmoved by "the concord of sweet sounds" will scarcely fail to experience

some of the thrills that accompany every normal exercise of the higher and finer qualities of the soul. The author's conception of a case of spiritual affinity is founded upon a musical inspiration. The telepathic action that takes place on certain planes of consciousness is responsible for the mutual attraction and eventual meeting of two individuals of opposite sex. They are spiritualized beings, but intensely real and human in every attribute, and their experiences and love-talks constitute a most interesting illustration of the poetry of prose. This work has had wide success in Europe, being originally published in England.

THOUGHTS FOR THE PEOPLE. By Reuben Greene, M.D. 272 pp. Cloth, \$1.00; paper, 50 cents. Lee & Shepard, publishers, Boston.

"The result of fifty-six years of professional experience and observation" cannot fail to present much food for thought to a rational mind; yet this is not the kind of book that one might expect from the pen of a disciple of Æsculapius. It is not narrow in any sense: its views of man's relation to "the universe of God" are broad and convincing, comprising the ripest thought of a judicious and trained observer. The author's central idea is that "every thought, good or bad, becomes an essential factor in forming the character of every person." A decidedly spiritual tone pervades the whole eighteen chapters, which demonstrates that the metaphysical principles of life are making their way even among those whose professional education is usually characterized by a pronounced materialistic bias. Even a cursory perusal of this book cannot go unrewarded.

* * *

Our thanks are due to Pundit Guru Datta Vidyarthi, M.A., for copies of his recent lectures and essays on Eastern subjects, which have been issued by the Virajanand Press, Lahore, India. They are in pamphlet form and bear the following suggestive titles: "Criticism on Monier Williams's 'Indian Wisdom,'" "The Realities of Inner Life," "The Terminology of the Vedas," "Evidences of the Human Spirit," "The Exposition of Om," and "The Mundakopanishat," which gives the original Sanskrit text with an English translation corrected by the author, who was formerly Professor of Science in the Government College of Lahore. These works indicate that the interest of Western students in Oriental literature increases in direct proportion to the accessibility of the latter to English readers, to whom they are cordially recommended for perusal.

* * *

A "Biography of Francis Schlatter: His Life, Works, and Wanderings," has just been issued by Harry B. Magill, of Denver, Col. It is a profusely illustrated book of two hundred pages, and is said by friends of the "healer" to be accurate and trustworthy.

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NUMBER SIX

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CONTENTS

	PAGE
INSPIRATION	Charles Johnston, M.R.A.S. 401
MYSTERY IN MAN	Shelby Mumaugh, M.D. . . 414
HYPNOTIC SUGGESTION	Arthur Vaughan Abbott, C.E. 423
INTUITIONAL DEVELOPMENT	Henry Wood 432
THE RATIONALE OF PROPHECY	Léon Landsberg 439
MAN AND THE LOWER ANIMALS	Isabel Pickering Miller . . 449
THE METAPHYSICIAN AS A REFORMER	Clara Sheldon Carter . . . 461
DEPARTMENT OF PSYCHIC EXPERIENCES:	
A Strange Story (<i>H. Clay Neville</i>)—A Dream of Fact (<i>J. L. S.</i>)—To Cure Hallucinations—Notes, Etc. 464-468	
DEPARTMENT OF HEALING PHILOSOPHY:	
Mental Versus Physical Origin of Disease (<i>Rosa G. Abbott</i>)—The Pathology of Thought (<i>Sophia McClelland</i>)—Self-Help in Mental Healing—(<i>Cora Stanton Brown</i>) 469-474	
THE WORLD OF THOUGHT, with Editorial Comment:	
Ciphers (<i>Isabella Beecher Albert</i>)—Enfranchisement and Sovereignty of Thought (<i>Translated</i>)—Gems of Thought—Waiting (<i>Poem: John Burroughs</i>)—Book Reviews—Notes, Etc. 475-480	

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In the forced attention to the plain sense requirements of material life, the finer and really most important of man's faculties, powers, and energies are apt to escape observation. For the recognition of these finer faculties and of their natural action in every-day life, both in social and scholastic channels, we earnestly plead, feeling sure that powers unrealized, and for the most part undreamed of, await such recognition of natural law. To this field of activity in life, and for the purpose of uniting both phases of existence in one on the basis of the principles of the higher, we are pledged in the work herein undertaken. It is our intention to treat all such matters from their higher (or metaphysical) side, with the view to bring out more clearly their full ethical value for the permanent benefit of humanity.

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SOME UNSOLICITED OPINIONS.

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Cordially yours, PHILIP S. MOXOM, Pastor Congregational Church.

I am glad that the very valuable papers by Mrs. Diaz, that have appeared in THE METAPHYSICAL MAGAZINE, are to be preserved in book form. As contributions to the higher thought and education they are very strong and helpful, and they richly deserve an unlimited circulation.

HENRY WOOD.

My Dear Mrs. Diaz: I have derived so much pleasure and profit from your book, "The Religious Training of Children," that I am impelled to tell you of it. It seems to me the best book yet published on the subject. It is far ahead of the most enlightened and developed parents, as a whole, and also of the Sunday-school teacher, everywhere. And yet it is very plain and simple, after one has unlearned most of the religious instruction given in one's childhood. I hope this book will have an extensive circulation, for reforms do not move now-a-days "like a sick man in his sleep, three paces and then faltering," but they go *per saltum*, by a leap, and the goal is reached. A large circulation of your book will greatly help not only children to a comprehension of the first principles of religious truth, but their parents and instructors.

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COMMENTS OF THE PRESS—*Continued.*

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CONTENTS OF VOLUME ONE.

JANUARY.	THE TELEKINETIC THEORY OF LEVITATION	PROF. ELLIOTT COUES
	THE ANTECEDENT LIFE	ALEXANDER WILDER, M.D.
	THE IDEAL OF UNIVERSITIES (<i>1st Article</i>)	ADOLF BRODBECK, PH.D.
	ABOLISH CAPITAL PUNISHMENT	COUNTESS ELLA NORRAIKOW
	THE NATURE AND USES OF PAIN	HENRY WOOD
	THE RELIGIOUS TRAINING OF CHILDREN (<i>1st Article</i>)	ABBY MORTON DIAZ
	THE POWER OF MIND	EZRA NORRIS
	OCCULTISM AMONG THE MAYAS	ALICE D. LE PLONGEON
	THE ETHICS OF MENTAL HEALING	W. J. COLVILLE
	THE WORLD OF THOUGHT, WITH EDITORIAL COMMENT.	
FEBRUARY.	COMPARATIVE STUDY OF THE HISTORY OF RELIGIOUS BELIEFS	T. W. RHYS-DAVIDS, PH.D.
	AT THE GATES OF "BEING"	PROF. C. H. A. BJERREGAARD
	THE BIRTH AND BEING OF THINGS: CREATION AND EVOLUTION	ALEXANDER WILDER, M.D.
	THE METAPHYSICAL PHILOSOPHY OF FROEBEL	MARY H. PEABODY
	THE IDEAL OF UNIVERSITIES (<i>2d Article</i>)	ADOLF BRODBECK, PH.D.
	PSYCHIC VIEWS OF INFANT PRODIGIES	J. EMERY MCLEAN
	THE RELIGIOUS TRAINING OF CHILDREN (<i>2d Article</i>)	ABBY MORTON DIAZ
	THE HIGHER ASPECTS OF HYPNOTISM	W. J. COLVILLE
	MONTE SAN SALVATORE	FREDERICK REED
	THE WORLD OF THOUGHT, WITH EDITORIAL COMMENT.	
MARCH.	METAPHYSICS IN INDIA: REINCARNATION	SWAMI VIVEKANANDA
	PHYSICAL ACTION IN LEVITATION	C. STANILAND WAKE
	A VISION OF "BEING"	PROF. C. H. A. BJERREGAARD
	POPULAR FALLACIES CONCERNING MIND CURE	JOSEPH L. HASBROUCKE
	THE IDEAL OF UNIVERSITIES (<i>3d Article</i>)	ADOLF BRODBECK, PH.D.
	THE BUILDING OF A BRAIN	S. MILLINGTON MILLER, M.D.
	THE RELIGIOUS TRAINING OF CHILDREN (<i>3d Article</i>)	ABBY MORTON DIAZ
	CONCENTRATION	W. J. COLVILLE
	THE EPOCH OF DECISION	CARRIE B. DARLING
	THE WORLD OF THOUGHT, WITH EDITORIAL COMMENT.	
APRIL.	THE "WONDERS" OF THE KABBALAH	DR. SAMUEL A. BINION
	THE PHYSICO-ASTRONOMICAL THEOLOGY OF EASTER	REV. CHARLES ANDREW
	"BEING" AS DEFINED BY SUFISM	PROF. C. H. A. BJERREGAARD
	THE RELIGIOUS TRAINING OF CHILDREN (<i>4th Article</i>)	ABBY MORTON DIAZ
	THE HIGHER CIVILIZATION VS. FLESH DIET	R. G. ABBOTT
	THE BRAIN'S GLEBE	HUDOR GENONE
	THE IDEAL OF UNIVERSITIES (<i>4th Article</i>)	ADOLF BRODBECK, PH.D.
	EDUCATIONAL USES OF MENTAL SUGGESTION	W. J. COLVILLE
	SALVATION	AMBROSIA P. SANFORD
	THE WORLD OF THOUGHT, WITH EDITORIAL COMMENT.	
MAY.	THE NEW PSYCHOLOGY	J. ELIZABETH HOTCHKISS, PH.D.
	INTUITION AND DIVINATION	ALEXANDER WILDER, M.D.
	STEPS IN OCCULT PHILOSOPHY	ALEXANDER FULLERTON, F.T.S.
	TAO: THE CHINESE "BEING"	PROF. C. H. A. BJERREGAARD
	THE IDEAL OF UNIVERSITIES (<i>5th Article</i>)	ADOLF BRODBECK, PH.D.
	THE RELIGIOUS TRAINING OF CHILDREN (<i>5th Article</i>)	ABBY MORTON DIAZ
	MORAL HEALING THROUGH MENTAL SUGGESTION	W. J. COLVILLE
	THOUGHT DIRECTION	ISABEL F. JONES
	THE WORLD OF THOUGHT, WITH EDITORIAL COMMENT.	
	JUNE.	SHANKARA ÂCHÂRYA'S ÂTMA-BODHA
UNIVERSAL INTELLIGENCE		LEANDER EDMUND WHIPPLE
OCCULT PRINCIPLES OF EXISTENCE		W. C. B. RANDOLPH, F.T.S.
MICRO-ORGANISMS IN DISEASE: THE MICROBIAN CRAZE		ALEXANDER WILDER, M.D.
DEATH AND "BEING"		PROF. C. H. A. BJERREGAARD
THE DEVIL		CORA LINN DANIELS
THE RELIGIOUS TRAINING OF CHILDREN (<i>6th Article</i>)		ABBY MORTON DIAZ
THE IDEAL OF UNIVERSITIES (<i>6th Article</i>)		ADOLF BRODBECK, PH.D.
MORAL FORCES AND BODILY WELFARE		W. J. COLVILLE
THE INNER MEANING OF WORDS		L. C. GRAHAM
THE WORLD OF THOUGHT, WITH EDITORIAL COMMENT.		

CONTENTS OF VOLUME TWO.

JULY.

THE POWER OF CONCENTRATION C. STANILAND WAKE
 THE MESSAGE OF INDIA CHARLES JOHNSTON, M.R.A.S.
 THE LAW OF LIFE MARGARET B. PERKE
 "BEING" AND THE PERSONAL PROF. C. H. A. BJERREGAARD
 LA SVENGALI: A PSYCHOLOGICAL STUDY J. ELIZABETH HOTCHKISS, A.M., PH.D.
 THE TRUE OCCULTIST FRANZ HARTMANN, M.D.
 THE IDEAL OF UNIVERSITIES (7th Article) ADOLF BRODBECK, PH.D.
 OPTIMISM Vs. PESSIMISM W. J. COLVILLE
 DEPARTMENT OF HEALING PHILOSOPHY:
 The Birthright of Health (*Leander Edmund Whipple*)—Mind and Matter—Mad Dogs Are a Myth—No
 Medicine Without Mind—Vaccination Not Compulsory—Notes, Etc.
 THE WORLD OF THOUGHT, WITH EDITORIAL COMMENT.

AUGUST.

OWNERSHIP THROUGH IDEALISM HENRY WOOD
 THE CARNELIAN TALISMAN: A PSYCHOMETRIC STUDY LIEUT. CHARLES A. FOSTER, U. S. N.
 "TO BE" PROF. C. H. A. BJERREGAARD
 CONCENTRICITY: THE LAW OF SPIRITUAL DEVELOPMENT (1st Article) J. ELIZABETH HOTCHKISS, A.M., PH.D.
 THE IDEAL OF UNIVERSITIES (8th Article) ADOLF BRODBECK, PH.D.
 THE RELIGIOUS TRAINING OF CHILDREN (Conclusion) ABBY MORTON DIAZ
 REGENERATION Vs. DEGENERATION (Part I.) W. J. COLVILLE
 DEPARTMENT OF HEALING PHILOSOPHY:
 The Nature of Metaphysical Healing (*Joseph L. Hasbroucke*)—Mind in Civilization—The Purpose of Lite.
 THE WORLD OF THOUGHT, WITH EDITORIAL COMMENT.

SEPTEMBER.

THE MIND AND THE HAND "CHEIRO"
 THE MORAL INFLUENCE OF MUSIC: AN ANALYSIS (Part I.) CARL LE VINSEN
 CONCENTRICITY: THE LAW OF SPIRITUAL DEVELOPMENT (2d Article) J. ELIZABETH HOTCHKISS, A.M., PH.D.
 THE VEDANTA PHILOSOPHY OF "BEING" PROF. C. H. A. BJERREGAARD
 SONG OF THE SANYASIN SWAMI VIVEKANANDA
 PERPETUAL MOTION W. W. CARRINGTON
 REGENERATION Vs. DEGENERATION (Part II.) W. J. COLVILLE
 PSYCHIC EXPERIENCES:
 Introduction—Dreams (*Laura E. Giddings*)—Instances of Telepathy—Spiritualism.
 DEPARTMENT OF HEALING PHILOSOPHY:
 The Metaphysics of Medicine (*Shelby Mumaugh, M.D.*)—The School of Wisdom—Chemical Products of
 Thought—How to be Well (*Sarah E. Griswold*)—Notes, Etc.
 THE WORLD OF THOUGHT, WITH EDITORIAL COMMENT.

OCTOBER.

INITIATION: THE SELF AND THE "SELVES" (Part I.) FRANZ HARTMANN, M.D.
 CONCENTRICITY: THE LAW OF SPIRITUAL DEVELOPMENT (3d Article) J. ELIZABETH HOTCHKISS, A.M., PH.D.
 MĀYĀ AND "BEING" PROF. C. H. A. BJERREGAARD
 THE MORAL INFLUENCE OF MUSIC: AN ANALYSIS (Part II.) CARL LE VINSEN
 THE IDEAL OF UNIVERSITIES (Conclusion) ADOLF BRODBECK, PH.D.
 INDIVIDUALITY Vs. ECCENTRICITY W. J. COLVILLE
 PSYCHIC EXPERIENCES:
 "On the Stairs" (*J. M. S.*)—Mark Twain on "Second Sight"—Deceptions of the Senses.
 DEPARTMENT OF HEALING PHILOSOPHY:
 Training for Longevity (*Helen L. Manning*)—The Power of Imagination—Selected Thoughts.
 THE WORLD OF THOUGHT, WITH EDITORIAL COMMENT.

NOVEMBER.

INITIATION: THE SELF AND THE "SELVES" (Part II.) FRANZ HARTMANN, M.D.
 THE INFLUENCE OF IDEALS ABBY MORTON DIAZ
 CONCENTRICITY: THE LAW OF SPIRITUAL DEVELOPMENT (4th Article) J. ELIZABETH HOTCHKISS, A.M., PH.D.
 MYTHOLOGY AND "BEING" PROF. C. H. A. BJERREGAARD
 KYRIL AND VELMA: A STORY OF LATTER-DAY REALISM FRANCES ALBERT DOUGHTY
 THE REFORMATORY OFFICE OF MENTAL SUGGESTION W. J. COLVILLE
 PSYCHIC EXPERIENCES:
 Psychic Development (*L. S. C.*)—A Spectral City—"Crystal Gazing."
 DEPARTMENT OF HEALING PHILOSOPHY:
 Absurdities Concerning Disease (*Joseph L. Hasbroucke*).
 THE WORLD OF THOUGHT, WITH EDITORIAL COMMENT.

DECEMBER.

THE ETHICS OF WORK ALEXANDER WILDER, M.D.
 CONCENTRICITY: THE LAW OF SPIRITUAL DEVELOPMENT (Conclusion) J. ELIZABETH HOTCHKISS, A.M., PH.D.
 EMBLEMS AND "BEING" PROF. C. H. A. BJERREGAARD
 EVIDENCES OF IMMORTALITY J. EMERY MCLEAN
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 Do—"Appendicitis"—Nostrums for the Million—A Curious Case—The Mind as a Mirror.
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CONTENTS OF VOLUME THREE.

JANUARY.	THE SUB-CONSCIOUS MENTALITY	HENRY WOOD
	HYPNOTIC SUGGESTION AND CRIME	DR. G. STERLING WINES
	EARLY GREEK PHILOSOPHY ON "BEING" (XII.)	PROF. C. H. A. BJERREGAARD
	"A PERFECT MAN"	REV. WILLIAM RUSSELL CALLENDER
	BELIEF IN THE MIRACULOUS	W. J. COLVILLE
	MY LOVER'S GOOD-BY	LEONORA BECK
	DEPARTMENT OF PSYCHIC EXPERIENCES: Psychic Causes (<i>Leslie R. Mulch</i>)—Was It Clairvoyance?—Thought Transference.	
	DEPARTMENT OF HEALING PHILOSOPHY: Over-enthusiasm in Metaphysical Progress (<i>Charles B. Newcomb</i>)—There's Much in a Name.	
	THE WORLD OF THOUGHT, WITH EDITORIAL COMMENT.	
	FEBRUARY.	THE HOLY TRINITY OF SCIENCE
SYMPATHETIC VIBRATION IN NERVOUS ATTRACTION (<i>Part I</i>) JOHN E. PURDON, M.D.		
"AN IMAGINATIVE MAN": A PSYCHOLOGICAL STUDY		J. ELIZABETH HOTCHKISS, A.M., Ph.D.
FIRE PHILOSOPHY AND "BEING" (XIII.)		PROF. C. H. A. BJERREGAARD
MENTAL ATTENTION		HORATIO W. DRESSER
THE VOICES OF NATURE		AMANDA LOUISA CADY
DEPARTMENT OF PSYCHIC EXPERIENCES: The Psychic Club (<i>First Paper: G. S. Howard, A.M., M.D.</i>)—Was it Telepathy?—Crystal Gazing.		
DEPARTMENT OF HEALING PHILOSOPHY: Happiness vs. Disease (<i>C. F. Bates</i>)—Whence Came "La Grippe"?—Healing by Mind.		
THE WORLD OF THOUGHT, WITH EDITORIAL COMMENT.		
MARCH.		PSYCHOLOGY AS A SCIENCE
	WHENCE AND WHITHER?	CORA LINN DANIELS
	THE ELEATICS AND CHINESE ON "BEING" (XIV.)	PROF. C. H. A. BJERREGAARD
	SYMPATHETIC VIBRATION IN NERVOUS ATTRACTION (<i>Part II</i>) JOHN E. PURDON, M.D.	
	MEAT SUBSTITUTES IN DIET	R. G. ABBOTT
	METAPHYSICS AND SOCIAL ELEVATION	W. J. COLVILLE
	DEPARTMENT OF PSYCHIC EXPERIENCES: Ochorowicz's "Mental Suggestion" (<i>Hamilton Gay Howard, A.B.</i>)—The Psychic Club (<i>Second Paper</i>).	
	DEPARTMENT OF HEALING PHILOSOPHY: A Study in Correspondences (<i>Helen L. Manning</i>)—Unlimited Spirit—Imaginary Diseases.	
	THE WORLD OF THOUGHT, WITH EDITORIAL COMMENT.	
	APRIL.	THE CORRELATION OF SPIRITUAL FORCES (<i>1st Article</i>)
THE PHILOSOPHY OF PSYCHO-THERAPEUTICS		SHELBY S. MUMAUGH, M.D.
INVOLUTION AS CORRELATED TO EVOLUTION		S. B. BIGGAR
THE MARTYRDOM OF MAN AND "BEING" (XV.)		PROF. C. H. A. BJERREGAARD
MATHEMATICAL PRINCIPLE IN UNITY		C. R. DARLING
FREEDOM AND DESTINY		W. J. COLVILLE
THE SONG OF THE SOUL VICTORIOUS		* * *
DEPARTMENT OF PSYCHIC EXPERIENCES: Spiritual Hearing and Vision (<i>Delia Preston Day</i>)—Doctor Ochorowicz's Retraction.		
DEPARTMENT OF HEALING PHILOSOPHY: Progressive Law in Physical Health (<i>L. C. Graham</i>)—The Value of Thought—Notes, Etc.		
THE WORLD OF THOUGHT, WITH EDITORIAL COMMENT.		
MAY.	THE THREE KINDS OF KARMA (<i>1st Article</i>)	CHARLES JOHNSTON, M.R.A.S.
	THE CORRELATION OF SPIRITUAL FORCES (<i>2d Article</i>)	FRANZ HARTMANN, M.D.
	SALVATION	HENRY WOOD
	ADONIS, PHŒNIX, AND "BEING" (XVI.)	PROF. C. H. A. BJERREGAARD
	GENIUS: INSPIRATION OR ACQUISITION?	MME. FRANCIS HIGGINS-GLENERNE
	THE SYMBOLISM OF TWELVE	MARGARETTE DWIGHT WARD
	THE KIVIGTOKS OF GREENLAND	ANDREW T. SIBBALD
	DEPARTMENT OF PSYCHIC EXPERIENCES: Psychic Law of Attraction and Repulsion (<i>Hamilton Gay Howard, A.B.</i>)—Somnambulism.	
	DEPARTMENT OF HEALING PHILOSOPHY: The Kurozumi Sect of Shinto (<i>Lida Hood Talbot</i>)—Mental Healing—Disease Through Imagination.	
	THE WORLD OF THOUGHT, WITH EDITORIAL COMMENT.	
JUNE.	THE ROSICRUCIAN BROTHERHOOD	ALEXANDER WILDER, M.D., F.A.S.
	KARMA IN THE UPANISHADS (<i>2d Article</i>)	CHARLES JOHNSTON, M.R.A.S.
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