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## THE HIGHER PANTHEISM.

"THE SUN, the moon, the stars, the seas, the hills and the plains—  
Are not these, O Soul, the Vision of Him who reigns?  
Is not the Vision He? tho' He be not that which He seems?  
Dreams are but true while they last, and do we not live in dreams?  
Earth, these solid stars, this weight of body and limb,  
Are they not sign and symbol of thy division from Him?  
Dark is the world to thee: thyself art the reason why;  
For is He not all but thou that hast power to feel "I am I?"  
Glory about thee, without thee: and thou fulfillest thy doom,  
Making Him broken gleams, and a stifled splendor and gloom.  
Speak to Him, thou, for he hears, and Spirit with Spirit can meet—  
Closer is He than breathing, and nearer than hands and feet.  
God is law, say the wise, O Soul, and let us rejoice,  
For if He thunder by law, the thunder is yet His voice.  
Law is God, say some: no God at all, says the fool:  
For all we have power to see is a straight staff, bent in a pool;  
And the ear of man cannot hear, and the eye of man cannot see;  
But if we could hear and see, this Vision—were it not He."—TENNYSON.

## PARADISE.

(A Hindoo legend.)

A HINDOO died—a happy thing to do—  
When twenty years united to a shrew.  
Released, he hopefully for entrance cries  
Before the gates of Brahma's Paradise.  
"Hast been through Purgatory?" Brahma said.  
"I've been married." And he hung his head.  
"Come in, come in, and welcome, too, my son!  
Marriage and Purgatory are as one."  
In bliss, extreme, he entered Heaven's door,  
And knew the peace he ne'er had known before.

He scarce had entered in the Garden fair  
Another Hindoo had asked admission there.  
The self-same question Brahma asked again.  
"Hast been through Purgatory?" "No—What then?"  
"Thou canst not enter" did the god reply.  
"He who went in was there no more than I."  
"All that is true, but he has married been,  
And so on earth has suffered for all sin."  
"Married? 'Tis well; for I've been married twice!"  
"Begone! We'll have no fools in Paradise."

## AMBITION.

WHAT is ambition? Is it not the yearning for power, distinction, fame? What a vast field of thought is here disclosed! What a history of hopes, successes, reverses, disappointments and failures!

Ambition is an original principle, implanted in every mind, a gem which with proper culture may unfold flowers and bear the richest fruit; but how needful the culture, for, if neglected it may be crushed entirely or may become a poisonous growth, blasting and deadening the noblest impulses of mankind. What interesting study we have in its growth, for what a power for evil is ambition when all its dictates are yielded to, but when under the genial light of a noble soul, developing into the richest fruit.

We have its workings depicted by the master hand of Shakespeare; at first Macbeth restrains his aspirations and fortune seems to smile on every side, but finally "vaulting ambition o'erleaps itself" and the end is as great a failure as the beginning was a success.

The growth of ambition is unceasing, it grows steadily day by day. Man sets his heart upon the attainment of some end, which he truly believes will give him happiness, but when that end is attained is he satisfied? Was man ever satisfied? The highest rung on ambition's ladder has never been reached. When struggling at the bottom the end may be seen in the far distance, but when reached makes only a stepping stone to higher honors.

Ambition seems to have been the besetting sin in many noble characters in history. For example, Alexander the Great stooped to murder one who refused to do him homage; Cæsar was not content with his real greatness, ambition must wear a crown; Napoleon was Emperor of France, but he longed to rule a world. However, on the other hand, we have characters ennobled by