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# Journal of Psychosophy.

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VOL I.

TORONTO, JUNE, 1899.

No. 5.

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## Revelation Through Geology.

CHAP. IV.

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BY RICHARD S. J. DENIORD.

The overtowering question is: Why is gold found in such vast quantities in the north-world? No grinding up of rocks can explain that. If ice-crushing explains why we find gold in mountainous Alaska, why has not mountainous Europe given us abundant placer gold? The glacier cannot quarry out gold unless it is at hand. There it is under the Arctic circle, and the question is: Why there? Perhaps it is not generally known that more than half the gold gathered in the Russian empire is found under the Arctic circle in Eastern Siberia, almost at the threshold of Alaska. Canadian pluck and enterprise are badly needed there, it would seem.

If snows descended to glaciare a world, they carried immeasurable quantities of mineral sublimations—telluro-cosmic dust. From this fund, we presume, the glacial “till” and “boulder clays” have been derived in greater part. Of course, in polar lands they fell with the snows in a frozen state, and one can readily imagine depressions filled, valleys obliterated and plains covered hundreds of feet deep with such frozen materials as are known to exist, and in the absence of any other plausible method of accumulation we assume that the frozen strata were

*made by progressive canopy falls.* Now if this be true, time will prove it true, and there we desire to leave it.

We wish our readers to bear in mind that we are not urging the claim that the northern gold field is a marvel to induce gold seekers to rush headlong into the dangers of that land. It is used merely as a verification of the correctness of our theory, and we are using this gold discovery to advance what we think is a greater discovery. With this greater discovery the intelligent miner may learn the most valuable lesson, and future generations will know about these great store-houses of the earth. And now we will whisper in the reader's ear: "There must be hidden, in the north-land beds, immeasurable quantities of the heavier hydro-carbons."

When the earth was a molten sphere, it was a *smoking world*. Carbon was one of the most abundant elements of the earth, and it will not take the chemist long to tell what became of that carbon when the earth was boiling up in mineral fury from its depths. That carbon went to the skies, just as unconsumed carbon goes there as smoke from every chimney and smoke-stack in use to-day. To-day, however, in its nascent state the carbon unites with oxygen in the air, and is consumed. But in that primeval atmosphere oxygen had greater affinity for other elements which it greedily devoured and left the carbon unconsumed. Oxygen and hydrogen rushed into combination, so also oxygen with molten iron, calcium, sodium and other minerals. But the unconsumed carbon went aloft amid hot and steaming vapors. Now the inevitable result. The gas maker will tell us he injects steam into his retort with his carbon to make a hydro-carbon or an oxy-hydro-carbon. In this way he forms a number of oily carbon products, burning gas, etc.

But in that day when the Great Chemist put His carbons into the *retort of retorts* and poured superheated aqueous vapors over them, what did *He* make? If the puny fires of man can to-day make hydro-carbons—fuel to illumine and burn at will—what infinite quantities did the world's titan retort make? All the hydrogen this world has, all the carbons on the earth and

in it, were in that molten world, and when those hot carbon forms came in contact with flaming hydrogen, there is no mistaking the result. Now we begin to see some of the grand results of the mighty energies awakened by a world furnace. If we could, by any possibility, measure the oceans of hydro-carbons, such as the oil now running from millions of wells, we might form some idea of what every shining star is doing to-day. The same furnace that made the oceans and anchored them on high, made all the oils of the earth's rocky beds and anchored them on high also.

These oils went from the earth's annular system over the equator to the polar regions and about the circles, and there they fell. There also fell all the other carbons that the world's great alembic could gather from the fiery mass, and this includes all the coal of the earth. This, of course, is geologic heresy. But it is Psychosophy none the less. We say, then, there must be vast beds of petroleum rock in the polar lands, for there was the world's great dumping grounds for all the fire-born products of the primitive earth. When the world's great fund of fuel in the temperate zones shall have been exhausted in the ages to come, in polar lands, both north and south, men will not only mine the metals that now lie there, but they will carry, on the world's great highways, millions of tons of oil and coal from there to other lands.

The fact that the material that formed the oil rock was more easily transported, renders it probable that the greater part of the lighter hydro-carbons was carried from the poles and only the heavier ones left there. There, however, is the home of the graphitic carbons and the anthracites, and there they will be found. There must be found the heaviest oils of the earth, and all the heavier hydro-carbons and oxy-hydro-carbons. There must be found the heaviest and the purest coal. We mean coal with the most carbon and the least ash. In fact, we would expect coal to be found in both the north and the south polar regions that contains *no ash at all*. For we do not see how all the earth's great fund of carbon could possibly have existed in

God's retort of inveterate fire, and not make all the allotropic forms of carbon from the lightest to the heaviest and purest.

What would the old-school geologists think if, in the near future, great beds of coal should be found in Alaska, which contain little or no ash? Would they still hold that all coal is derived from vegetation, which, as all men know, contains ash in abundance? We leave the subject to the test of time, knowing that if men should drive our School from the rock of the Annular Theory, the ROCK will still be where The Great Architect of the Universe put it. And in the near future fuel carbons will be found imbedded in eternal ice, just as it fell from the skies with canopy snows. Would it still be possible for men to hold that such fuel was once a vegetation? Well, it will soon be found there, just where the students of Psychosophy want to find it, but just where the old-school geologist does not want to find it. When men come to see that all the original carbons of the earth must have come home via the poles, they will see why we have such beds of the purest coal and metals under the very Arctic circle and almost none at the equator, where in all ages vegetation has been king. When men come to see this primitive origin of carbon fuel, they will understand why the old Cambrian beds contained such masses of almost pure carbon long before vegetation existed.

Suppose, now, we were to find the coals graded according to purity and value and quantity in both the northern and southern hemispheres from the equator to the poles. If our theory be true, in South America and Africa the best coals and the greatest mass of them should be found in the most southern parts of these countries. Now, so far as the South American coals are witnesses in the case, their testimony is emphatic. The Patagonian coals are far ahead of those in Buenos Ayres, both in quantity and quality, and those in the latter country excel those in Brazil. The nearer the equator the less is the quantity and the poorer is the coal. This gradation of coal

latitudinally is another rock over which the old-school geologist cannot climb, nor can he get around it.\*

Alaska is a stupendous primitive upheaval, and for this reason the purest metals and minerals of all the ages are brought together and within the reach of man. It is the world's great available storehouse. We suppose the reader can now see the meaning of a molten earth. Suppose immeasurable fires had taken no part in the evolution of this globe. By what possible means, then, could the oxygen and hydrogen of the planet have been brought together in the making of oceans? Without the air of the planet's reducing flames, how could man to-day get a pound of iron, lead, copper, silver, gold or any other metal without going into the inmost depths of the earth for it? For these metals must, in this case, have been disseminated in grains and dust all through the mass. For this reason we see Psychosophy in a molten world. We see that Vulcan's forge and hammer have reduced the rock-formed earth for man's accommodation. We see those metals all carried to the heavens and held there till the earth grew cold and ready to take them back into its outer crust. Without this world process this planet would not have been a fit abode for the sentient races now upon it.

When we recall the fact that all the world's great mineral wealth came back from its celestial anchorage by way of the polar skies; that especially the heavy products of the earth's primeval furnace must largely remain where they fell, we cannot avoid the conclusion that Arctic and Antarctic lands are the metallic and fuel treasuries of the world and of all worlds. When the Supreme Governor of the Universe rocked the infant orbs in their fiery cradles and started suns on their

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\* We cannot pursue this momentous question further in *THE JOURNAL* as it is fully cleared up to any of our students who may desire to take the course of lectures on the *Coal Problem* and the *Waters Above the Firmament*, wherein it is treated in all its phases. Therefore, those who would know more of the primitive and true origin of coal are referred to our special course of instruction upon that subject.

grand courses, it would seem he had man's inventive aims and eternal necessities in view, knowing full well that through Psychosophy man would come to know why stars shine and suns burn, and thus see the grand intent of Omnipotence as it is emblazoned everywhere. That there is a fixed law and plan whether it be the turning of spheres and bowing of poles, and is the same as one can behold in the evolution of a lily or a rose.

We read with amazement about Saturn and his rings, and yet in the grand and eternal dance of worlds the day must come when men will see these rings no more. As Law presides over the destiny of orbs, the outer rings of an annular system must form into moons and the inner ones into canopies, and canopies must fall and add stratum to stratum, age to age and life to life. Thus the earth and all worlds are lifted from plane to plane. When we read of Saturn and Jupiter as they are represented to be by those who have studied them through a telescope we can but wonder how it is that man's senses are always bearing false witness. It is not only man's senses but also the fact that he has started from a wrong premise, and goes on endeavoring to make an assumption a fact, that has led man astray in regards to geology. When a student of Psychosophy looks upon Saturn's and Jupiter's canopies striated with dark bands, he remembers that these worlds were also once flaming suns—*smoking worlds*—and their conclusion that they are looking upon sooty carbons is therefore correct. What else than unburnt fuel can we find in the whole realm of elements known to man, to wedge into those vapors so brilliantly white? They are worlds being built up by annular processes—by the fall of canopies, laden with all the mineral and metallic wealth that fire could lift to the skies. For uncounted millenniums, perhaps, canopy dust and vapors, fiery sublimations must fall and build Saturnian and Jovian strata and deepen their oceans. In their dense and heavy atmosphere that dust must fall in all lands, but more largely at the poles than elsewhere. These falls may not be catastrophic, but yet they may be.

The mysterious evolution of Jupiter's canopy becomes, in the



light of annular law, the most emphatic and unimpeachable witness of canopy world-making. Jupiter's canopy is plainly the wreck of an annular system, revolving measurably independently of the planet's own rotation. We fancy Jupiter's "golden age" may be now in the noon of its progress, or it may be its "tertiary time." Certainly it is not a hot world, as is claimed; for the strongest evidence in favor of such a claim fails when tested. But as that canopy is now falling, what vast continents of snows must eventually mass themselves about Jupiter's poles. What deluges must augment its oceans; and this leads us one step further on.

Our oceans say, as they roll their waters up ten thousand river channels, that they are to-day many fathoms deeper than they were just previous to the last great ice age. If all the ocean waters had fallen in primitive geologic times, the earth having absorbed vast quantities, the seashore must have been at a lower level, the world over, than formerly, so that now the rivers would run rapidly and pitch headlong into the sea through high alluvial walls. But where, in the whole earth, do we find this feature? The ocean is to-day a vast basin filled to overflowing by modern augmentation. One cannot contemplate the contour of continents as they exist now and philosophically conclude otherwise. To-day there sleeps in the very midst of the Pacific ocean a vast continent, once the scene of human activity, as the submerged works of human hands prove. Dana, the great geologist, said it was a *vast sunken continent*. But this could not be the case, for if that continent sank the waters would recede from the coasts of the earth and the rivers would pitch into the sea, which they do not.

But the law is not done forecasting yet. It declares that the south polar world is also a land of nuggets. Indeed, we have no hesitation in claiming that, if we follow the indications made apparent by the plan of annular evolution, the south world is the greater and richer storehouse of the metals. When we recall the great continental casement of Antarctic ice, so far exceeding the northern ice fields in dimensions; when we recall

the fact that the great bulk of oceanic waters have gathered about and toward that region, we are led to ask why are these things so? and but one philosophic answer comes in reply. If the oceans' waters have gathered in greater quantities about the southern pole it is because they have been attracted thither more than they have been attracted to the northern pole. In other words, the Antarctic world has greater attractions than the Arctic. To use our own words, a mass of metal that would weigh a pound in the Arctic world will weigh more than a pound in the Antarctic. The pendulum will vibrate more rapidly at the latter place. We say these things must be so because that region has got possession of the world's great ocean.

When we see our moon lifting a great tidal wave and dragging it westward in opposition to the radial motion of the earth; we claim that the moon *attracts* the waters or they would not move toward it. But the moon is nearly 240,000 miles away, and we are forced to admit that the attracting mass of the south world must have the same effect. Well, we see the effect, and the cause is plainly at hand. Now if the superior attractive force of the south world is capable of drawing the oceans thither, then it was capable of drawing more canopy matter thither. Hence, when an earth-ring descended into the atmosphere laden with primitive exhalations, their inevitable tendency was to float more largely southward and to fall more largely in the Antarctic region.

Now men may say this evidence is too slender. But, however slender, we see how the dial finger points, and we await the justification of this forecast. When the expedition now fitting for the south polar regions, demonstrates that the pendulum vibrates faster there than at any other part of the earth, then men will see why there are more waters there, and possibly they will admit that there are more of the heavy metals there too. But why wait for an expedition to settle this problem? We claim that law has already settled it. The waters are there, and they are not there to lie to man, but are there according to the law of attraction, and therefore there are more of the heavy metals to attract. The waters are there and therefore the pen-

dulum will vibrate more rapidly there. And if we draw our conclusions on slender evidence, what shall we say of the conclusions of the old-school geologists?

Enough is known about South American gold, located, as usual, on the *east side* of the Andes, to predicate a little as to its original source. It is plain as day, that if the great amount of placer gold on the eastern slopes of the Andes came from quartz, and other rocks of that range, *it has no right to be there.* If South American gold came exclusively from rock beds of the Andes during the ages of denudation and attrition, by all means the west side of that range should be the gold field, which it is not. But where did the ancient inhabitants of Peru get their gold? Were they smelters? Were they quartz-crushers? Did they cyanide? The Peruvian placers of amazing wealth, yet unexhausted after unknown centuries of gold gathering, tell the tale.

For millions of years the successive canopies of the south fell as metalliferous snows on the Antarctic continent. Glaciers formed mountain high, and moved, as glacier ice, outward toward the sea. Millions of icebergs broke off and floated toward the equator. On their way, the eastern motion of the rotating earth caused them to fall back to the west, and, like the icebergs now lodging on the Labrador coast, these lodged on the east side of the Andean sea bottom, then a ridge sleeping in the deep. Later in geologic time, this great mountain range, a continuation of the great Laurentian upthrust of North America, arose from the sea. But icebergs still floated and lodged along its ocean-washed walls. There they melted, there they dropped their loads of gold—gold nuggets, formed as hailstones are formed to-day, gold grains, gold dust.

Now, will the old school tell us how and why placer gold fields are so exclusively located on the eastern slopes of this great American range? Will they tell us why a mountain range running east and west, as some do in North America, is more apt to have placers on its northern than on its southern slope? Will they tell us why they do not like to invest in the new school's stock of "whys"?

We want to be understood here. We do not say that there are no very rich lodes in the polar regions. On the contrary, all gold-bearing rocks of all ages, if the theory be true, must be richer than the same rocks are in other regions, but the placers will not lead the miner to the spot. Canopy falls that filled the placers in modern geologic times filled the rocks as they were forming in other ages. A captious critic remarked to me the other day, that, according to "Revelation through Geology," "there is no quartz in Alaska." *The Journal of Psychosophy* has made no such claim, but just the reverse. The same must be said of granite and porphyry, and every rock originally formed out of dust sent up from the molten earth, for that dust came home via the poles along with their gold. When, then, we say men cannot find the mother lode in Alaska, we do not say it is not a land of quartz; and when it is said the placer filled with gold does not point to gold-bearing quartz, it is not even intimated that no quartz beds are close by.

It is clear to us that the Alaskan miner need not push into the utmost wilds of Alaska to find gold. From those high lands the glaciers have moved down to the sea along every valley; and, supposing the samewarm sea waves dashed upon them as they reach the coast as now dash on those coasts, we see no reason why the whole shore of southern Alaska is not one great placer. The fact that eastern Siberia is a vast gold placer points to the fact that all Behring's Sea bottom must also be one. And further, if there are currents of water dragging the bottom of Behring's Strait, carrying off the light particles, it must be leaving the gold behind, and we look forward to the day when ships will find such currents, and, anchoring over them, will dredge vast quantities of gold from the deep. Let us remember that the ocean there is a modern innovation--that when its waters poured over that land it *involved a gold region*, and the gold is there still; and every current moving over that submerged shore is carrying its covering away, so that there must be in that sea regions where gold lies stripped of its covering and awaiting the seaman's dredge. Find the sea currents of these waters and find gold. Sink deep

wells on the coast near the mouths of Alaska's numerous valleys opening towards the sea, and find gold there. Take the Snake River valley as a sample. Why not prospect its mouth as deeply as possible for the gold hidden there? Having found what is sought for in that valley, follow the stream up to its sources and *over the divide*. On the *northern* slope of that divide we would expect to find gold. We would say the same thing of all Alaska's south-bound streams. On the other slope of the divide gold should be found. This makes the regions immediately south of the Yukon more a gold region than the region directly on the north of that stream. For the same reason we would expect richer gold lands on the northern slope of the divide between the Yukon valley and the Polar Sea. In a general way we would expect more placer gold on the eastern and northern slopes than on the western and southern. Then, again, all things being equal, we would sooner look for gold on the *concave* shore of a stream than on the opposite or convex shore in the elbow of a stream.

The reader can now see that every time a canopy fell and the water retreated to the sea—when polar snows melted and poured their waters along a thousand valleys, the light materials of the earth would be borne away and the heaviest would remain behind where the ice and snow melted. Gold, a very heavy metal, then must to a vast extent lie where it fell. But is it not plain that all these floods of water urging their way to the sea have simply made the ocean what it is today?

We must now bring the work in this number to a close, though there is one more thought which ought to have a place herein. That land of fabulous golden hoards, known to Solomon and all the East three thousand years ago—where was it? How in the world has its location passed so utterly from human knowledge, like a dream of the night? Ships laden from that mysterious shore carried gold by the ton to enrich Hebrew temples alone? Persia, Arabia, Greece and Egypt gathered immeasurable wealth in that far-off and now unknown land, and gold was "plenteous as stones" (II Chron. i. 15). It took Solomon's ships three

years to make the trip. Away back in the centuries, when Karnak, Thebes, Babylon, Mycenae and Troy shone forth in golden splendor, "Ophir's Wedge of Gold" was the wealth of tribes and the god of nations. We can only say now that we have certainly located that land in the far north.

Did we care to encroach upon the subject matter of our lectures we could bring another phase of Psychosophy into view, by which it can be plainly shown that the word Ophir was originally a name for the north land. But to make this plain we would have to bring many classic and biblical witnesses into court, and thus far transcend the limits intended for this paper. We must therefore leave the work to our class lectures. However, we will, *Deus volens*, publish "Ophir's Golden Wedge" in pamphlet form (52 pages) for the use of our students. Somewhere in lands now fettered down in snows and ice, the ships of Tarshish obtained their gold as well as ivory. In one of the processions bearing ivory, sculptured on Eastern walls, a white bear is seen, and this means much north world testimony.

As the philosophic student must now see, if the science of Psychosophy is to become an exact science, there are some momentous questions, which have long since been considered settled, that must in the near future receive a thorough revision. The time is at hand when such men as those who champion the Crollian theory of terrestrial glaciation, the vegetation theory of the origin of coal, the quartz rock origin of placer gold, will be convinced that they have the "cart in front of the horse" all the time. This is not a very elegant way of putting it, but it is accurate. To say the least, it is very strange that such eminent men as Lord Kelvin, acknowledged to be the "prince of physicists," cannot see the self-stultifying argument that presents a cold world first and the snows afterwards, which is a physical impossibility. Refrigerate a world and you put out the very fire you must have to lift the vapors to the air to form snows. This "prince of physicists" should come home and permit psychosophy to inform him how canopies fall, and how snows fall first and refrigeration comes in consequence. And yet men

are apt to say, "Psychosophy nonsense." Well, we have the horse in *front*, where he should be.

Then the coal problem! This "prince of physicists" only echoes the great world's opinion when he says that vegetation made all the carbon beds (coal veins) of the earth, while it is a fact, which every school girl ought to know, that vegetation cannot make carbon. *Carbon makes vegetation!* For more than half a century difficulties mountain high have piled up in front of this question. Psychosophy sweeps every one of them away, and simply because its gallant steed goes in *front*.

From all over this land—from the ends of the earth the geological cry goes forth that Alaskan gold rock gave up its gold to the all-devouring glacier to be carried away. Whereas, in all ages, it was the gold-laden glacier and berg that *gave the gold to the rock*. The innumerable multitude who, at the beck of the old school, sought the mother lode from the placer signs, or sought the placer signs from the mother lode, and so uniformly failed, may yet learn that if the Annular Theory of gold deposition had been pushed to the front fifty years ago, millions of dollars had been saved, and what is of far more importance, thousands of valuable lives would have been spared. My conscience would sting me if I did not sound the warning. Let the mother lode alone. No student of Psychosophy would seek it from the placer signs. Keep the horse in front.

The author of this theory, from the very moment he made the discovery that legendary thought was connected with canopy processes, has never dreamed that the Earth's Annular System was founded on mythology and theology. Neither is the canopy conception founded on them, nor can it be. On the contrary, mythology and theology, as human products, are founded on the earth's annular system, and on canopy processes. In other words, if the earth never had a ring system, or a vapor heaven, mythology and theology would never have presented the features they do to-day. The ancient Greeks, Romans, Hindus, Egyptians, Japanese and other peoples, would never have preserved the thought for more than 40,000 years that an

old heaven passed away— that new heavens came to view ; that the sun, moon and stars were hidden by a water heaven, if the earth never had rings, and canopies, the wreck of rings. For this reason we say the Annular System is not founded on mythology, but that *mythology is founded on the Annular System.*

(*To be continued.*)

It is decisive of the question, whether the soul exists, if among the activities and emotional states of our subject (being) are to be found such as do not belong to the body.

*Aristotle.*

### Creation.

Ye tempests that sweep o'er the deep, heavy-browed with the cloud  
of the rain,

Assembled in wonder with thunder and bellowing voice of the main,  
With the roar that comes forth from the north, when the ice-peaks  
roll down to the sea,

And the dream of the gleam, in white silence is hoarse with wave's  
laughter and glee !

Yea, gather ye tempests on wings with the strings of God's harp in  
your hands,

And your choruses raise in the praise of the Lord of the seas and the  
lands !

Sing the triumph of Man, who began in the caves where the waves  
lay asleep,

In a cradle made green by the sheen of the sunlight that smote on  
the deep,

When the ages were young and the tongue of the universe sounded  
its praise

O'er the dismal, abysmal, dark voids, where God went on His ways  
To crown His creations with nations of flow'ring and animate life ;  
Implanting a germ in the worm that would grow to His image  
through strife.



The jungles that spread on the bed of the plain, where the rain and  
the snow  
Came down from the mountains a river to shiver in torrents below,  
Were alight with the bright-colored snakes, and the tigers that  
lurked for their prey,  
While the bird that was heard in the bough had a plumage more  
splendid than day ;  
But the Lord at whose word all were humbled, was Man who in ma-  
jesty came,  
Immortal as God and who trod with his body erect as a flame.

Let the praise of Man's form by the storm be enroll'd to the gold in  
the west,  
To the edge of the ledge of the clouds where the sun marches down  
to his rest,  
For out of the rout of fierce famine, of warfare and hunger and strain,  
Man's body was fashioned and passioned, in frenzy of fury and pain ;  
He goes with his face upon space, like a god he is girded with might,  
His desire is the fire of a star that illumines a limitless night.

His love is above and beneath him, a mountain and fountain of fire,  
In his blood is the flood of the tiger, and claws of its hate and desire,  
In his thought is the speed of the steed as it courses untrammelled  
and free,  
With its sinews astrain on the plain where the winds are as wide as  
the sea ;  
But his soul is the roll of the ocean that murmurs in darkness and  
day,  
A part of the heart of creation that lives while the ages decay.

It mounts upon wings through the rings of the night that is bright  
with the stars,  
Till at length in its strength it has broken the fetters, the chains and  
the bars,  
And waits for the hush and the flush of the dawn of which God is  
the sun—  
The dawn that will rise in the skies when the night of our warfare is  
done,

When Man shall behold, in the gold of the firmament passing in  
heat,  
The face of the Prov'd and Belov'd who descends with the stars at  
his feet.

When the past shall be cast like the sand that a hand may throw out  
to the sea,  
Shall be flung out of sight into night and our manhood resplendent  
and free  
Shall wander in dreams by the streams where the waters are silent  
as sleep,  
Or wing'd on God's errands shall soar through the roar of the  
fathomless deep,  
When the lightning is bright'ning our course and the thunder-clouds  
roll in our face,  
For the soul that is pure shall endure when the planets have crumbled  
in space.

Ye tempests that sweep from the deep which the night and the light  
overspan  
Assemble in splendor and render the praise of magnificent Man!  
In his hands are the sands of the ages, and the gold of unperishing  
youth,  
On his brow, even now, is the glory of wisdom and justice and truth;  
His dower was the power to prevail, on the lion and dragon he trod,  
His birth was of earth but he mounts to a throne in the bosom of  
God.

*Richard S. J. DeNiord.*



**“O Why Should the Spirit of Mortal be Proud.”**

BY FLORA MacD. DENISON.

Taking for granted that the spirit here means the thinking power, we are led to ask—“Why the spirit of mortal should not be proud?”

When we see that life fairly scintillates and glows with both possibilities and probabilities, and that there is no limit in any direction, why should we not be proud?

A child picks up a violin, and touching the strings with a bow produces sounds which may or may not be harmonious. He is musical and apt, and presently the sounds vibrate in rhythmical harmony. He is pleased, and he pleases those who listen. He practises and studies, and finally accomplishes the most wonderful results.

Still before him lie fields of harmony he has not touched, still ahead a beckoning finger urges him on to yet greater conquests, and though he become world-famous the musical gamut has not been exhausted, for still ahead a something greater leads him on and on.

Should not mortals be proud of a brain capable of such endless growth and development?

Why this eternal humiliation? Why this tendency to be a race of Uriah Heaps? Why this humble attitude? As though the lower we crouched and crawled the greater, forsooth, a God might seem.

A young mathematician starts out on his splendid journey. He adds and subtracts, he multiplies and divides, he finds order and precision as he goes from the unit to millions, but always and ever order and law and unity govern. He works out difficult problems, each of which when solved gives the same pleasure to him that a harmonious symphony gives to the musician. And yet his knowledge does not pall or grow tiresome, for still ahead are problems to solve whose very difficulty adds zest to his efforts to accomplish a result.

And so the mathematician, from counting the fingers of one hand proceeds onward to measure the distance between stars, weigh the planets, and calculate the rate and duration of the various motions of the cosmic ether. Is not this something to be proud of?

Again, the young artist, beginning with crude colors, sketches what might be intended for a sunset. But he is not satisfied; he goes on, and though many canvases are spoiled, though much paint is wasted, the artistic brain sees the possibility of putting on canvas a glowing warm sunset. And when the picture is finished, and the fiery glow of the setting sun bathing landscape and water in crimson richness is depicted by the skilled artist on a small square of flat canvas, and the people say "what a glorious sunset"—should not the spirit of mortal be proud?

We dream beautiful dreams, and we build great air castles. But beautiful dreams have become realities, and great castles have been built of granite and marble. Why not? The poet blends a few words and there is music in them, and another vast field is open. Brain after brain weaves metaphors and similes till a climax is reached, and we possess such poems as "The Day Is Done," with its soothing, restful quietness, or "The Raven," with its wild, weird alliteration, that takes us on to the mountain tops and lets us look below at the war of elements. So why should we not be proud? Proud to be alive! How glorious it is to know and to think and to hope, and to see on every side vast fields for exploration. To-day we may be able to put only one brick on another, but we can see ahead the possibilities of many bricks, and doors and windows, and carved stone sills; and we can build stairs and climb them.

We can broaden and grow till we see only wonderful conquests behind and wonderful possibilities ahead. We may not be an artist to-day, but we can see a beautiful face, and if we keep true to the highest ideal of which we are capable, we may some day put it on canvas; or, if on the journey we lose our right hand and cannot use a brush, we may still look the beautiful face, and others will be lightened with its radiance.

Too many have assumed the despondent attitude, too many are crawling when they should be standing upright. Even Burns struck a false note when he said "Man was made to mourn." And the church has harped on that cracked minor key "O to be nothing, nothing." Rather sing with deafening chorus O to be something! O to be everything! To be to-morrow more than to-day. To get up off our tired superstitious knees, and stand on feet that were made to stand on and work with hands that were made to work with, and above all to think with a brain that was made to think with.

And as we think, true values of things will come and the Queen of England will not be queen because she wears a golden crown with sparkling diamonds, nor the poor factory girl a nobody because on her head rests only a shabby hat.

For the factory girl may perchance be free as the wind that blows and on her way to some humble home, tired out physically, she may reach just the right *condition to know*. She may not see the sidewalk, nor the buildings, nor the roadways, but she may be listening to beautiful music and living a life free from care and poverty. Who shall say this is only dreamland she is in?

While the Queen of England, surrounded with all the various manifestations of the materialized thought of centuries, may fear that other greater powers might take it from her, and with all her splendid environments, if fear be her guest, we find the factory girl the better off.

We need not despond because we have not the title deeds registered with our names attached that we own something, for we own just what we are capable of assimilating, just what we are capable of owning, and if we put ourselves down as "poor vile worms of the dust" our horizon will be as limited as that of the worm. But if we realize that our capabilities are bounded by no horizon, we broaden from the finite to the infinite. And should not the spirit of mortal be proud?

## Faith.

(Continued.)

And here two things are obvious, first, that if we admit the being of a God, who gave us our faculties—and this whole discussion supposes that—our confidence in him must, logically, be as great as our confidence in those faculties. Distrust of either would be fundamental scepticism. And, second, that confidence in God honors him the more fully as it is the more fully tested. This the Apostle Paul recognizes. Speaking of Abraham, he says, “He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God.” To this principle we see no limit, as long as that which purports to be the word or command of God can be certainly known as from him. The regard of a man for his own life is not the limit, else martyrdom would be folly. So also would be all those examples of heroism through faith mentioned in the eleventh chapter of Hebrews. But in a case like that of Abraham, where the life of another is in question, and where, but for the command, every principle of our nature would be in opposition to the thing commanded, it may be a question, and has been made one, whether God can so reveal his will externally, or in any way, as to countervail his natural revelation through the faculties. This is really the only question. Could God make it certain to Abraham that the command to sacrifice his son was from him? On this point it would be useless to argue, but it is one on which we have no doubt. Surely God could do that. To deny that he could do it would be to undefy him. Nor is it difficult to see how Abraham might have formed a theory of reconciliation between his conscience and his hopes on the one hand, and his performance of the act on the other. As satisfying his conscience, he might have acted, and doubtless did, on the same principle as an executive officer under law, who is not responsible for the nature or consequence of the act he is commanded to do. Be his opinion or feelings what

they may, the high sheriff is bound to execute the sentence of the law, and what would be murder under other circumstances becomes a duty in his official capacity. In a sense, his faith may be said to be blind, but if he has good ground for confidence in those who made the laws and tried the criminal, it is not blind, but wholly rational. Confiding in them, it is not his place to judge of specific acts. And so Abraham was, and knew that he was, acting in an official capacity as the selected head of a dispensation, and therefore could yield himself rationally, as well as implicitly, to the guidance of God. And as to the promise of God and his hope founded on that, we are told in the Epistle to the Hebrews what his theory was respecting that. Putting the difficulty in the strongest way possible before solving it, the apostle says: "By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son, of whom it was said that in Isaac shall thy seed be called, *accounting that God was able to raise him up even from the dead;*" thus showing at once that Abraham acted rationally, and that the doctrine of the resurrection was known under the Old Testament. Evidently, then, there can be no limit to rational belief and obedience so long as there is a rational ground of confidence. Without that, anything that may be called faith is but credulity and folly. It will follow from this that a legitimate faith can never believe anything that is not more rational to believe than not to believe, and can never do anything that it is not more rational to do than not to do. Of course, between faith, as thus defined, and reason there can be no conflict. The faith of the Bible, the faith we are commanded to have, must always have a rational ground.

We have thus seen what faith is as a ground of belief and of action, have found its place, its logical basis, its preliminaries; we have also seen what the relative weight of faith in God as a ground of belief and of action should be, and the relation of faith to reason. It remains to state some other views that have been and are taken of faith, and also some consequences that will follow if we accept the definition above given.

That the same word should sometimes have different meanings is unavoidable, and there is no objection to it if it do not lead to ambiguity. But the word faith has been, and is, largely so used as to lead to that, and also so as to bring reproach upon Christianity. And first, the word faith is used both by philosophers and divines, with the implication and apparent belief that they are treating of the same thing, to indicate something wholly different from the faith of the New Testament. Thus, Sir William Hamilton says, "Faith—belief," making them synonymous, "is the organ by which we apprehend what is beyond our knowledge. In this all philosophers and divines worthy of the name are bound to coincide." By faith he here means our belief in those first truths which we are so constituted that we must believe, and upon this belief he says all our knowledge rests. "The doctrine," he says, "which has been called the philosophy of common sense, is the doctrine which founds all our knowledge on belief." He does not agree with those who say that knowledge is before belief, and that we must know in order to believe; but with St. Augustine and Luther, who say that belief is before knowledge, and that we must believe in order to know. So also an eminent divine, "For all knowledge is, in the last instance, conditioned by faith, and faith (i.e., an act of belief) is the preliminary and the medium of every act of intelligence." Whether it is well thus to contrast belief with knowledge where there is equal certainty, and to make the stronger word depend on that which is commonly regarded as the weaker, we need not inquire. We think not. But here is an operation of the mind that is necessary, that involves no choice, no responsibility, no commitment, and yet it is apparently, and indeed avowedly, made identical with the faith of the Bible. The thing intended in these passages we suppose to be correct, but it has no more to do with the faith of Christianity than it has with arithmetical calculations.

Again, faith is used to denote a power, or faculty, or operation of mind by which knowledge is gained directly with no intervention of confidence in another. Thus one eminent divine,



after saying that there is a common property that belongs to faith in all its shades of meaning, and that that property cannot be defined, says of faith that "it is that operation of the soul in which we are convinced of the existence of what is not before us, of what is not under any sense, or any other cognitive power." And for this result he provides, as well he might, a separate faculty. He goes on to say, "It is a native energy of the mind, quite as much as knowledge (?) or conception, or imagination, or feeling." Another says: "As an undoubting and assured conviction of the unseen, it is the organ for the immaterial world, and for our knowledge of it." But faith is not an organ; it is a voluntary operation, else it could not be commanded, as it is by our Saviour when he says: "Have faith in God." Be the subject what it may, material or immaterial, visible or invisible, no action of our faculties respecting it, that does not involve confidence in another, is faith. "Assured conviction" must be on the ground of satisfactory evidence, if not, we run into mysticism. But such conviction of the unseen must either come directly through some "native energy"—and then it has no more an element of faith in it than the result of any other native energy—or it must be through communication with another in whom we confide, and, under the conditions already specified. These two modes of reaching an assured conviction differ wholly from each other, and it is quite time they should cease to be called by the same name.

In view of what has preceded, little need be said of a use of the word faith, by which it is made to be belief in testimony. This is common, and approaches the true meaning more nearly than the others. Still, there are laws of evidence by which the value of testimony is weighed, and when it is believed on any other ground than confidence in the character of the person testifying, such belief is not faith. Faith and belief are related to each other as wisdom and knowledge are. Wisdom implies knowledge; but without choice, and the action from it, there is no wisdom. It is a form of action that determines the definition of wisdom. In the same way faith implies belief, but it is

impossible where there is no confidence in another. It is the element of confidence that becomes belief; and of commitment, obedience, as the occasion may require, on which the definition of faith turns. We say, then, in general, that no operation merely intellectual is faith, but that, as practical and operative, it implies, in connection with belief, an act of trust—that is, of will—on our part, and also, as implied in what has already been said about authorization, an act of will in the way of promise or command on the part of him in whom we trust. This last has not been generally noticed, but it is necessary to a full conception of an act of faith. Always in the Scriptures it will be found—as in the case of Abraham, who “believed God, and it was counted to him for righteousness”—that it is a belief with trust.

There is one more use of the word faith, in which its meaning is wholly different from any yet referred to, but in which it has been surprisingly and mischievously confused with the true meaning. That is its use with the definite article, signifying, not an act of the mind, but articles of belief—not the act of believing or any modification of it, but a creed. Of this use church history is full, and at the present time a man is said to make confession of his faith when he assents to a creed. This use of the two words together, “the faith,” to signify a body of doctrine, is legitimate and scriptural, as when we are told to “contend earnestly for the faith once delivered to the saints.” Such a body of doctrine may be true or false, a belief of it may be reasonable or unreasonable; but any use of the word faith with this meaning in connection with discussions respecting it in its true meaning can result only in utter confusion.

It only remains to state some consequences that will result from an adoption of the view of faith now taken.

And, first, we have an evidence of the divine origin of Christianity in the fact that it signalized and adopted, as so essential, the principle as thus understood. Pervasive, but not obtrusive, it is in this way only the gravitation, as has been said, of the personal realm; and would have been much less likely than

gravitation to be recognized as a universal and controlling principle wherever there is order in a realm higher than that of matter. So understood, and so alone, it is the only possible receptive principle in a system of gratuitous salvation. "It is of faith, that it might be by grace." It is the only possible elevating principle when the inferior is to be raised by the superior; the only ground of courage and of hope where there is leadership, and must be involved in all assimilation of the morally imperfect to those that are perfect. The knowledge of all this is implied in giving to faith as now defined the place that Christianity gives it; and yet, in accordance with the whole spirit and movement of Christianity, a discovery greater than that of gravitation was not announced at all, and has seldom been regarded as such. For all this a divine insight was demanded.

A second consequence of adopting the above view of faith will be a clear view of the relation between reason and faith.

This is a permanent subject of discussion that has risen at times to special prominence. Thus, we find articles published nearly half a century ago on "Reason and Faith: Their Claims and Conflicts," which expressed the views common at that time, in which, seeking to give faith and reason their respective provinces, the writer says: "In the domain of reason men generally include, first, what are called intuitions; second, necessary deductions from them; and, third, deductions from their own experience; while in the domain of faith are ranked all truths and propositions which are received, not *without* reasons indeed, but for reasons underived from the *intrinsic* evidence of the propositions themselves." But, seeing the inadequacy of this, the writer says further: "that so inextricably intertwined are the roots both of reason and faith in our nature, that no definitions that can be framed will completely separate them; none that will not involve many phenomena which may be said to fall under the dominion of one as much as the other." These views, or those yet more indefinite, still prevail. Still another writer says: "Faith is some-

thing more than rational belief—something more firm and assured than scientific or philosophic conviction. . . . . We believe in the results of science ; we have faith in the truths of revelation. We believe that the earth is round ; we have faith in the existence of God, and in the immortality of the soul"—thus substituting, as it would seem, conviction through feeling for that trust in another which is the distinctive element of faith. Again, as showing the prevalence of indefinite views on this subject, it is worthy of notice, that two very eminent divines, in marrying faith and reason, should one make faith, the husband, the other the wife. One of them says : " Reason and faith are, in the divine order of things, destined as it were to a spiritual wedlock, in which faith shall be the masculine and productive, reason the feminine and receptive power. Faith, from the invisible world in which it lives, must bring the truths unattainable by reason and present them to her." And the other says : " It is not good either for reason or faith that it should be alone. The former is in itself hard, bony, angular, and, unmarried to the other, is apt to become opinionative, obstinate, and dogmatic ; the latter, without her partner to lean on, would be facile, weak, and impulsive. The one is a helpmeet provided for the other, and let there be no divorce of the firmer from the more flexible, or the more devout and affectionate from the more considerate and resolute." As showing the relations of the two, he also says that " in all the higher exercise of reason there is a large faith element, which could be taken out of reason only with the certain penalty that reason would be stripped of all its soaring capacities. What could cognition say of duration, expansion, substance, causation, beauty, moral good, infinity, God, if faith were denied its proper scope, and forbidden to take excursions in its native element ?" [*"Intuitions of the Mind,"* p. 422, McCosh]. That faith should fare hardly at the hands of men who get their impressions of it from statements so indefinite and mystical as these, is not surprising. But the distinction between faith and reason, together with the relation between them, is perfectly

simple. In all cases faith is a reliance, not directly upon our own reason or upon ourselves in any way, but upon the reason, the word, the wisdom, the goodness of some other personal being, and the proper office of reason is to see that we have sufficient ground for such reliance. That is the whole of it. Having that, and just so far as we have it, faith is rational, but no further. This, at least, is the meaning of faith as used in the Bible, and the relation of reason to it. For anything that may be called faith so different from it as not to be the same thing, and for the relation of reason to it, Christianity is not responsible, and should not be.

From the above we also derive the true relation between faith and philosophy.

These differ in their nature. Philosophy comprehends, faith trusts. Philosophy seeks for reasons and causes, faith believes and obeys. Faith may receive the results of philosophy on trust; but, as a rational faith, can do this only as reason finds a ground for its trust. There can, therefore, be no more a contradiction between faith and philosophy than between faith and reason. When the terms are rightly understood there is no tendency to a contradiction or confliction between them. If, however, as has sometimes been done, the word faith be used for *the* faith—the thing believed—then the question may arise whether that be, or be not, coincident with philosophy.

The above is the only view accordant with the present tendency to make the person of Christ, and not creeds, the centre of the Christian system and the bond of union among Christians. That creeds have ever been avowedly made the centre is not asserted; but that before, and especially since, the Reformation they have assumed undue prominence, and have been practically made central, cannot be denied. But, according to the view now taken, faith in Christ is not the belief of truths about him, but the acceptance of him as a Saviour, and a commitment of ourselves to him in all that he offers himself to us for, and in all that he requires of us. This changes our whole conception of religion. It makes of Christianity, not an academy for

teaching or an arena for disputation, but a kingdom for obedience and service. It brings every Christian into personal relation with Christ, and makes his person, as a source of power and an object of affection, the permanent centre of the system. It thus furnishes, in love and loyalty to him, a motive power which every other system lacks; *the* motive power, indeed, on which its efficiency depends. Wholly in contrast are Christ and Christianity in this with the founders of other religions and with the religions themselves. In no other religion does the person of the founder become the object of affection or the source of power.

Speaking of Christianity as differing from other religions in its founder, it may be said, does not affect the religion. It would not if Christ had been merely a sage or a prophet. But he was more: He was the central personage in an organic and unfolding system that goes back to the beginning and reaches forward to the end; and his person and work and character and claims, and the facts concerning him, are of the very substance of his system. Take Plato away, and Platonism remains. Take Christ away, and you have no Christianity. Take away his person as divine, his character as sinless, his death as sacrificial, his resurrection, his ascension, and his personal relation to each of his followers as a Saviour, and you have little left worth contending about. Christ not only made a revelation, but he was one. He was "the brightness of the glory of God, and the express image of his person"; and Christianity differs from other religions by all the difference between the revelation which God has made of himself in Christ and anything else that claims to be a revelation.

It is implied in what has just been said, but requires separate mention, that assent to a creed is not properly a confession of faith. It may or may not be an assent to what is included in "*the* faith once delivered to the saints," but it is not a confession of the faith which makes a man a Christian, or which is an evidence that he is one. The ambiguity here is unfortunate, as it has doubtless contributed not a little to displace the person of

Christ from its proper central position as the bond of union among Christians. This is the bond, and the only bond ; and union through creeds, except as a creed is involved in believing *on* Christ, that is, in the acceptance of him as a Saviour, and the commitment of ourselves to him in love and obedience—is out of the question. If we suppose a Christian to have accepted Christ in all that he offers himself to him for—that is, in all his offices—such acceptance will involve certain beliefs, as when it is said : “ He that cometh to God *must* believe that he is.” These beliefs, whatever they are, are essential. They should be clearly seen and firmly held. Between truth and life the connection is vital. For full growth all revealed truth is needed, and in its place every point of *the* faith once delivered to the saints is to be earnestly contended for. Still, only those points which are implied in what is really a confession of faith are to be insisted on when the question respects not inducting into the ministry, but Christian fellowship. But such beliefs may be imperfectly stated, or they may be mixed with others that are not essential ; and it is unnecessary, unfortunate, wrong, when either of these is so done as to be a ground of division among those who believe *on* Christ, and love him. Suppose a man to say truly—“ I believe *on* the Lord Jesus Christ, and trust in him wholly for my salvation ; I love him more than father or mother, more than sister or brother, more than son or daughter, more than life, and I give myself to him in loyal and joyful obedience, to labor for the cause which he died to establish and lives to carry forward—that would be a confession of faith ; and no belief not necessarily implied in such a confession ought to come between him and full Christian brotherhood and communion in any church that is a church of *Christ*. It is in this direction that our hope of union lies ; and except as they are in this direction the present movements with that in view will have little value, and will have no permanence. There will be no elimination of the priestly and ambitious element in the clergy, or of the sectarian element in the laity ; churches will still tend to be merely social clubs, and work will continue to be for organizations rather



than for Christ. But knowing Christ and loving him, selfishness and hate, theological hate even, will be displaced ; artificial barriers, ecclesiastical and social, will give way, and Christians will come to know and love each other. So will the prayer of Christ that his followers may "all be one" be answered. So will the purpose of God as declared by the apostle be visible in the way of its accomplishment— "That in the dispensation of the fullness of times he might gather together in *one* all things in *Christ*, both which are in heaven and which are on earth, even in *Him*."

It only remains to say a word in reference to the authorization of faith in connection with what is claimed in regard to special answers to prayer, the healing of the sick, etc.

And here it is to be said, first, that as the chief object of God is the sanctification and salvation of man, and as his Word is the great means of sanctification, we should naturally expect that the agency of the spirit of God would be chiefly for that end, and in connection with the Word. And so it has been. In connection with the Word the Spirit has been abroad in the earth, awakening, enlightening, and sanctifying men ; but in general his operations on the mind have not been distinguishable from that of the truth. We know of them by their fruits, as "love, joy, peace," etc. These, according to the prayer of Christ, are produced *by* the Spirit *through* the truth. "Sanctify them through thy truth." Whoever, then, in the faithful truth of God's Word, asks the aid of his Spirit that he may so understand and apply it as to produce the fruits of the Spirit, is authorized to expect it. The promise is explicit and the fulfilment sure.

It is to be said, second, that claims to direct and conscious communication with the Spirit of God, or with invisible beings, have been among the most fruitful sources of evil, and of appalling evil, that the world has known. Such claims have often been in close affinity with fanaticism and cruelty, as in Moham-medanism ; with asceticism and the rejection of marriage, as among the monastic orders and the Shakers ; and with license



and free-love, as among the Mormons and in the Oneida Community. In connection with such claims the danger is imminent that some form of hallucination, some suggestion of an ambitious or an erotic imagination, will be taken for a divine voice ; and there is also opportunity for those mixtures of self-deception and fraud the results of which are often so puzzling. The moment, therefore, any one supposes himself to receive supernatural or divine communications, he passes on to ground requiring great caution. He is to understand, too, that communications thus given, unless substantiated by a miracle, can have no authority except for him who receives them.

But, third, it must be conceded, at least by those who believe in a spiritual world, that there is in such communication nothing absurd or improbable in itself ; and also, unless we deny the Bible, that such communications have been made. But God is the same now as formerly—just as present and just as ready to give needed aid according to the exigencies of the dispensation, of which he only can be judge. The Spirit of God is just as able to say to a man now that he shall build an orphan asylum as he was to command him to join himself to the chariot of the Ethiopian eunuch. God is able to heal men now by a word or by the laying on of hands as in the days of the apostles. The question is, Does he authorize anyone to expect that he will do these things? And here all that can be said is, that every man must be left to his own judgment, and that, in the view of others, no authorization is possible except by a miracle, or by the result. So it was of old. How did Peter know that the lame man who lay at the gate of the temple, which was called Beautiful, would rise at his bidding? We may not know precisely how, but he knew, and was justified by the result. And so it is now. If an impulse or a voice come to a man, it comes to *him*, and he alone can judge of it. He may test it as he chooses, even as Gideon did ; but if he thinks he has sufficient evidence that it is from God, he is to go forward. If it command him to build an orphan asylum, he is to do that ; if to say to a lame man, "Rise up and walk," he is to do that ; if it gives him new

thoughts, thereby to benefit all mankind, they must be written down ; and if there was really a command from God, he will be justified by the result. This, however, is a field in which there will be tares ; but they cannot all be rooted up without danger to the wheat, and they must "both grow together until the harvest."

From the far-off fields of earthly toil,  
 A goodly host they come ;  
 And sound of music is in the air—  
 'Tis the song of the "Harvest Home."  
 The weariness and the weeping,  
 The darkness has all pass'd by,  
 And a glorious Sun has risen,  
 The Sun of eternity.

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### Ambition ; Its Aims and Ends.

BY JOHN D. BOYLE.

One of the most wonderful forces which from the earliest ages of civilization has controlled the world, is expressed in the one word, AMBITION. Like a leading vein, it runs through the whole system and exercises its extraordinary influence through and upon all classes of society. Take away from the nation or the individual its inspiring, uplifting effects, and man would gradually deteriorate into a being, who certainly had hoped, but from whose Book of Life the word, with its grand, poetical meaning, Excelsior, would be blotted out forever.

Higher, upward, onward is the battle-cry of all true spirits, either treading the terrestrial globe or, freed from mortal coil, ranging the wide limits of nobler spheres, that is if, because more progressive and untrammled, one sphere can be denominated nobler than another. For as the classroom is to the nursery, so becomes in gradation the eternal progress through all spirit existence and through all ages of immortality. Vast

and grand are the aims of rightly directed ambition, and its ends shall be crowned with success, wheresoever earthly suns or Heavenly radiance shed their light and lustre. To remain passively contented in ignorance or sloth is not the great end of any elevated order of spirit, nor is it the intention of Deity that rest should become so inglorious. Action is the mainspring of nature, which regulates the whole machinery and keeps it true and in motion. Work is not confined to earthly welfare, but extends beyond the limits of time and space. The spirit lives in action, and all spheres have their appointed tasks as well as enjoyments.

Avarice does not exist apart from fleshly self-interest, but, because knowledge becomes wider and deeper in the spiritual condition, so has a righteous feeling of ambition its suitable action and its glorious results. Many natures, in the temporal state, when divested of the power to rise higher, become sunk into an insignificance and utter despondency which it was never the intention of Deity to countenance ; or what is much worse, ambition, so natural and healthy, becomes perverted into base channels where it vies in moral wrong and crime. Whatever is best and sweetest in life is capable, like the freshest, purest milk, of being soured and diverted from the original intention of its nature. Go on in the flowery way of life-giving ambition, grasping its purest fruits, whilst at the same time you tread down or uproot its noxious plants and weeds. Aspire as the lark, rising higher and higher with its hymn of praise, for aspiration is life.

Loiter not, but unwearingly work to achieve whatever is brightest and best, to the capacity which nature has given to thy spirit, and use the means to become in harmony with the unseen forces of the higher spheres to assist the endowments of nature, for they are ever working to elevate and aid your efforts. Unseen, unknown, or little understood are the ministering spirits which surround your pathway, giving their spirit guidance or remaining patiently watchful until the time is ripe for their instructions to avail your hopes and aims. Then that principle

which is called the soul's ambition shall meet its earthly reward, and when through death its usefulness apparently passes away, remember it is only in seeming, for in reality its sphere of action is only widened and extended, and its aims and hopes of a higher character. You who have become in sympathy, deep and profound, with the spirit of one to whom the higher flights of ambition have become familiar, rest in peaceful security and hopeful trust that all will be well with you through time and eternity, and patiently await the time, now rapidly advancing, when the dark shall become clear and the rough places of the spirit's ambition shall become smooth, and thy highest earthly ambition gratified.

Fear not, nor lose the dawning beauties which shall burst upon thy waiting hopes, like as the glorious landscape breaks upon the astonished sight when the mountain, with difficulty, has been climbed and the fatigue finished. Spirits urge on your footsteps and are rejoicing in your progress, and will be around to share your enjoyment when trials are ended. 'Tis but a mist that separates us; believing in our near vicinity is the chief aid to our making ourselves felt and known. My strength shall help you to conquer the difficulties of the way as the strength of God aids all his creatures. Although dimly recognized, I never weary trying to invest you with the superior magnetism which encompasses my own spirit nature.

Cheer, for your ambitious aims and ends shall be accomplished because they are unselfish and generous, and for the ultimate good and progress of common humanity.



## Light and Darkness.

BY R. S. J. DE NIORD.

We find in the intellectual evolution of the human-race that light and darkness follow one another just as they do in the evolution of plants and all forms of life. The soul passes through its states of light and darkness ; there are times of rejoicing and times of sadness ; there are days that are brightened with the thoughts of higher planes attained, and days that are darkened with disappointment, objects not realized, work not accomplished, plans frustrated, changes unintelligible, and, therefore, disheartening. At first it seems as though the changes that thus take place in the soul are changes from brightness to darkness, from happiness to sadness. In this manner have historians portrayed it in the life of humanity, and in this manner the souls of musicians have taken up the thought and carried it into the realm of sound. The historian is ready to see the rise and fall of a nation ; ready to trace the life of an organized factor in the human race from its morning to its evening, but not so ready to see a new epoch rise from the ashes of the old ; not so ready to see a progression from evening to morning as from morning to evening.

In the very outset the student of Psychosophy begins to realize that the law of progression is from evening to morning. He is shown that when this world was created in its *seven-states*, each one of these states progressed from evening to morning. Thus the words of our Creator : " and the evening and the morning were the first day," are brimful of a new and brighter meaning than ever before. When this is taken as the fundamental principle which underlies the philosophy of life, we find in it the seed of patience and the harvest of rest and peace.

The soul of all creation is anticipatory, or there would be no life. And if we are to have and realize the ultimate design of Man, we should live five-sevenths in the future ; one-seventh in the present ; and one-seventh in the past, as it is then that we

are progressing toward Psychition. With these conditions reversed anyone of ordinary intelligence can perceive what the result would be. Take away from me my plans for the future and you have robbed me of all that I have to live for, and there is scarcely any energy or life left to sustain me. Show me a person who has no plan, no object in life, and I will show you an aimless, listless person who depends on others, and will continue to do so until *awakened*. The whole human-race lives much more in the anticipation of things hoped for than is generally admitted, and "according to their faith be it unto them." Why is it that individuals do not care to admit this fact even to themselves? It is perfectly normal to have super-normal ideas, or, in other words, hopes for reaching still higher planes of existence. This was intended to be so, or what is known as evolution could not, would not exist at all.

Man progresses from state to state, and every state must begin in the evening and advance to its morning. It is owing to this anticipatory nature—the yearning of the soul to raise the temple it inhabits to the plane of Psychition—that gives to man intellectual evolution. Every state begins in uncertainty, whether it is the man who has bought a farm; the tradesman who opens up a new line of business; the youth who enters for the first time a position in actual service; the inventor who is working upon a new machine; or the student that has just taken up a course of Psychosophy; indeed, anyone and everyone who ventures upon anything new first passes through a state of uncertainty. And in every case final success depends upon how the various degrees of doubt are overcome by the hopes that spring from the anticipatory nature within. The writer of this article has passed through these states of doubt and uncertainty. States where he failed to see his way clearly, and yet, ever groping upward and onward, he is now in a position to know just what is needed when one of our students says: "It is all dark around me!" Here we will merely say to those who have felt like thus expressing themselves: that it is evening-time with you, and opportunity is thus given to you

to evolve to a higher state. Reader, if you have reached this state, let the first School of Practical Psychosophy cheer you onward. You have reached the evening-time of your old nature, which you have outgrown, and the opportunity is now given you to cast it off like an outgrown garment. Be not alarmed, therefore, at the darkness that surrounds you, for these are moments of the greatest importance to your development and future unfoldment. To-day I look back at the beginning of a new state of existence. Born out of sickness and suffering—a time when all hopes of that passing state were lost. But from the standpoint of to-day I see that those hopes were born to die. They belonged to the state from which I was passing. Yet at that time I failed to see the truth, and utter failure in all its horrid and gaunt aspects surrounded me and mine. Heartsick and faint, without one gleam of hope or ray of light, what was there to live for? It is night, O my soul! What was there to live for? Much! More than any living being could at that time tell! Reader, when you experience the evening of a state that is passing, face the night of darkness and despair with heart aflame with the light of your soul, rather than cling to the twilight of a passed state. A knowledge of Psychosophy clearly shows you that after a night of darkness morning light follows swiftly, silently, and the pain and distress is passed, and the words are fulfilled: "Joy cometh in the morning," as the soul goes on its way rejoicing in the light of its own wisdom.

All this is natural and orderly, for it is only in the thorough recognition of the utter futility of idealism and materialism when viewed *as extremes*, that we see the stability and certainty of things as we find the *mean* where idealism and materialism become welded together into duality. From this standpoint, progression in knowledge means advancement from uncertainty to certainty, from hesitancy to firmness, from twilight and darkness to light. Science is merely organized knowledge at best, but Psychosophy is exact knowledge or wisdom of the soul. Without Psychosophy:

“ All nature is but art, unknown to thee ;  
 All chance, direction which thou canst not see ;  
 All discord, harmony not understood ;  
 All partial evil, universal good.”

Hence it is that we find so many disconsolate, and the very atmosphere thick with their complaints : “ Is life worth living? Are the churches of to-day a failure? Is politics but another name for corruption, and has every man his price? Has our educational institutions become mere cramming machines? Are the much-talked social reforms, colonizing schemes, and the various pathies, isms and cults but Utopian chimeras?” When the whole civilized world is swept with the search-light of Psychosophy the many systems of our day are seen to be certain to suffer shipwreck upon the shore of self-aggrandizement. And the cause of all the wrecks which lie thick along this shore, have all been caused by permitting the breeze of public opinion or selfishness to drive them out of their course.

The present conditions which surround humanity, or rather, have grown out of selfishness, prevent the human race from reaching the very port for which they have been sailing through all ages. We are like a sailing vessel that is bound for a port against a head wind, and is, therefore, compelled to tack in order to maintain an onward course. Yet, in the face of this, we still follow the path of least resistance when it behooves us to tack, even though it appear to some of our friends that we are sailing away from, rather than towards, the port of our destination. But students of Psychosophy know that it is necessary, when in the midst of contrary opinions, to take a long reach in order to arrive at the port of Psychition. They also know that it is the selfishness of mankind which gives rise to the various conflicting sentiments which meet one on every side, and which were clearly represented by that awful scene of darkness and storm which forced from the lips of our Master : “ Peace ! be still.”

We live to-day amidst the universality of change, and the pillars of both Science and Religion are tottering and falling all



around us. But yesterday, Christian Science (so-called) had many followers, who, to-day, having read the able articles in the current number of the *Arena* by writers who believe in it as a science, but not as a dogma, are commencing to realize that they have permitted themselves to be bound by a dogma second to none in the world. To those who are now awakening to the fact that Christian Science has long since passed its noon-tide, and is now far in the twilight of its existence which foretells the darkness of its utter dissolution, we would say: Psychoscopy is bringing the dawn of a new existence to all those who dwell in darkness. Let go of the idols which you have grasped in the light that has passed. Do not in the darkness try to deceive yourself that you have something, rather awaken and welcome the new light, even though it shows you to have nothing. The darkness of the sixth day, which is the sixth night, is upon us, and as the dawn of the seventh is now breaking, let us awaken to welcome the morning which bringeth us rest and peace.

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### A Sonnet.

I saw the wonder of the dawn where wave  
Meets sky in circling lines; all grey of pearl,  
Pale rose, rich red, and amethyst, then curl  
Of amber cloud—transcendent sight. The grave  
Cold sea, all crystal clear, flashed with the brave  
Bright hues, changed glorified. It seemed the whirl,  
The jarring of earth's cares, the angry swirl  
Of roaring tide, the gilded pomp men crave,  
Reach after were unreal; vague, fleeting shades!  
"We shall awake," I cried, "night being past,  
Vain dreaming done; and then, when Truth pervades  
Our being's might, we may reflect at last—  
Transparent grown as glass—the real. Nor fades  
The glowing light by Psychic effulgence cast."

## The Secrets of Nature.

Nature reveals to us our true relation to God, as we reflect upon the works of His creation and the manifold manifestations of His power and wisdom. It is impossible for the senses to fully comprehend its wonders or to conceive of its workings without some knowledge of that immutable law of psychergy which pervades every atom in the universe. Theoretically, man admits this, but practically he ignores it. Man is philosophic and scientific in his reasonings, but unphilosophic and unscientific in his methods of bringing into daily life what he logically perceives with his intellect.

Nature is not an automatic piece of mechanism, without an ultimate design or purpose, or without an object or view to which its efforts are directed, but is full of life and activity; and he who knows how to put himself *en rapport* with her will testify to the truth of this assertion. Contact with Nature opens to him an avenue of knowledge that he finds nowhere else—the Royal Road to Learning. From an external view of its manifestations, that which only the physical senses apprehend, he cannot judge. He is lost as hopelessly as a mariner without a compass and nautical almanac. But viewed from the psychosophical standpoint, he comes in contact with the hidden life that pervades all immensity; he derives higher conclusions than scientific research. It is this life, which man feels is in and throughout nature, that makes him search the haunts of field and flower, of lake and stream. He feels a nearness to her life because he is the cope-stone, the crowning glory of all creation; the key-stone of the arch of life, without which all forms of life would fall back to their lowest plane. When man awakens to Psychosophy he ceases to live wholly in the senses and Psychition begins. The first experience will be the change that he perceives in nature. Then, instead of God bearing false witness through nature, he realizes that it has been his senses which have deceived him all along. And he begins to realize the hidden truth in Longfellow's lines :

“For the soul is dead that slumbers,  
And things are not what they seem.”

He remembers how, as he gazed upward into the sky, the sight of his eye had said: Surely here is one great truth; a blue dome circles the earth. As he looked upon the sun, his senses declared that it must rise and set, and the moon and stars so. How hard it had been for him to give up the azure illusion of his eyes; how hard to make his senses realize that the moving sun was still, and the quiet earth revolving with enormous speed beneath his feet. He had studied all the moving beings around him even down through all gradients of activity to the lowly world grovelling in the dust; and had contrasted these which, to his perception, were animate, with the stolid surface of rocks, the glistening facets of crystal, the mold of the earth; and his senses had declared: The one class lives, the other is dead. Yes those tiny denizens of the world—by the aid of the microscope—rushed up out of the dense void, crying: Your senses lie. We live!

“There is no great or small to the soul that maketh all,  
And where it cometh all things are, and it cometh everywhere.”

And he marvels how man can complaisantly reiterate that old fable: The beyond is dead.

What can the wisacre teach a man that has access to the school of Psychosophy? There the mind is not crammed with facts perceptibly lacking in moral worth; but truth, pure and unadulterated, is assimilated without effort. Knowledge received through the discursive reasoning of the intellect vanishes; but wisdom received from the open book of Nature, whose every page is bared to the student of Psychosophy, abides with him throughout all eternity; and imparts to him at once a feeling of amalgamation with all true life.

“Being’s tide  
Swells hitherward, and myriads of forms  
Live, robed with beauty, painted by the sun;  
Their dust, pervaded by the nerves of God,  
Throbs with an overmastering energy  
Knowing and doing.”

There is a soul-binding tie between man and Nature that promotes Psychition far more than most of us realize. Many of the wisest who have searched for her secrets have failed to find them. Her greatest charm lies in her stillness, and he who would extort her secrets must go without prejudice into the presence of her influence. Alone with your thoughts, what joy, what peace, comes to you from the wisdom of the soul! All earthly knowledge is left behind, and we become children of Psychition, and, in this child-like attitude, receivers and perceivers of Psychosophy. It is only in this state that the pure essence can be reached which underlies all Nature. This will enable us to formulate a science by which man can and will attain Psychition. The redeeming quality of Psychergy lies hidden in human nature beneath the selfishness of man; nevertheless, it is there asserting itself, as it has done throughout all evolution; and in it we must depend for future success in the redemption of mankind. It is the wrong conception we have of the origin of our ideas and our inability to distinguish between the true and the false—the *real* and the *unreal*—that has led man into the paths of selfishness.

Man needs to attend the school of all schools—where he is taught the true conception of real ideas and their relation to the external or visible manifestation of the universe. All our ideas of Being and Knowing have their psychic origin, but, through perverted mental adjustments, they have lost their place and meaning, so that all things are colored with the inverted vision.



## BUSINESS ANNOUNCEMENT.

The JOURNAL OF PSYCHOSOPHY is issued on the 1st of every month.

Annual subscription \$1.00; single copies 10 cents. In advance, post-paid.

Remittances may be made by cash, draft or cheque, bankable in Toronto, or postal or express money order.

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ALL COMMUNICATIONS should be addressed: THE JOURNAL OF PSYCHOSOPHY, 15 O'Hara Ave., Toronto, Ont.

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## Editorial Notes.

Scarcely a day passes but some unusual psychical experience or startling phenomenon comes to our notice or appears in popular literature—newspaper, magazine or novel. Sometimes these phenomena are presented with intelligence, but oftener with a total disregard of the underlying principle governing them. Their origin is so obscure that though the manifestations are very apparent and the facts plain, yet there is a tendency to be satisfied with either of two very inefficient explanations, coincidence or imagination. As though even a coincidence could occur without a cause! The following may be given as a typical case of what is frequently occurring:

A gentleman dreamed one night that a friend, several hundred miles distant, had died and that he was making ready to go to his funeral. The following morning while he was narrating his dream, a telegram came informing him that his friend had just died. Was this a coincidence? Or was it imagination? The recent successful and useful experiments in wireless telegraphy should point the way to a rational explanation of the phenomenon!

And what is this imagination that we hear so much about? This protean agent which is said to be the cause of so many diseases both mental and corporeal?

Imagination must be even more than we have *imagined* when

in addition to a long catalogue of maladies it has produced useful inventions and marvellous works of art.

Have we not, heretofore, mistaken the operation of a very subtle, natural force for the capricious actings of the human will. Imagination is a creative and constructive force which, up to the present time, has been but dimly recognized and only partially controlled.

This journal holds to the belief that we have neither right nor occasion to attribute the so-called phenomena of Spiritualism to supermundane powers so long as the soul of living man can do all that is accredited to the spirits of dead men, and the supposed intervention of departed ones rests upon the unsatisfactory evidence put forth by the supporters of the theory. We maintain that all spiritualistic phenomena can be explained on the ground of telepathy or clairvoyance, and that if we can prove the facts of these in all their known phases, we shall have knocked the last prop from under Spiritualism.

We are not attempting to detract in any way from the religion of Spiritualism in thus speaking; it is a beautiful belief. Neither do we consider that we are disproving the supposed return and communion of departed ones by taking this stand. We simply consider it well to take a position in this field of research. We have to start from somewhere, and the starting point chosen by us comes nearest to our belief. We shall be only too pleased to find the truth of the matter, whether it be on the spiritualist's side of the fence, or upon the ground where we have begun the search. We hold ourselves in readiness, are even anxious, to change our opinions on this subject when good and sufficient evidence is found for so doing.

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Space in this journal will be cheerfully given to any contributor who has something helpful and convincing to state upon the subject of Spiritualism and its phenomena. Indeed, for any suggestion and for any help in the way of making this journal interesting, and, above all, useful in an educational sense, we shall be grateful.

# The First School of Practical Psychosophy.

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A Scientific Exposition of Miracle, Magic, and other Occult Phenomena.

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A New Conception of Knowledge.  
A New Method of Education.  
A New System of Therapy.  
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This school has been established with a threefold purpose. The primal object is to introduce to the intellectual world a *new* Natural Science—PSYCHOSOPHY—founded on demonstrable facts and conformable to the rules and methods of other branches of experimental science. The second is to free the people from the bondage of suggestion and sickness, by teaching them the operation of a universal law—*Psychition*—to which every fibre, function, and faculty of their being is related. The third is to satisfy the desire, of many truth-loving and inquiring individuals, for a rational explanation of the vast array of psychical phenomena that have been observed and recorded in modern times.

## Psychosophy

Is the concentration and focalization of the various branches of natural science, for the purpose of a lucid interpretation of the life of man. It deals with the foundation as well as with the facts of science, in an exhaustive discussion of the origin, development, and destiny of the human race.

## *Journal of Psychosophy.*

Knowledge in its very essence, together with the laws which regulate its evolution and manifestation in the human individual, forms the subject matter of the *New Science*.

*Psychosophy is the Science of being and knowing.*

It is not only a new adjustment of the various intellectual products of past ages, but also an extension of knowledge into the invisible and imponderable realm of mind, where hitherto undiscovered forces and unrecognized faculties have awaited the forward march of man illumined by the cosmic light.

Every branch of science has been enriched by the wider generalization, but probably none more profusely than the comparatively new science of Physiology, as the unknown and doubtful functions of certain biological organs and tissues have been rendered clear and definite, by the new light which shines from Psychosophy.

The field of Theology has also been cleared and need no longer remain subversive of speculation, or dependent on dogma, as Psychosophy exemplifies inspiration and revelation, and demonstrates *Man's True Place in the Cosmos*. The new Theology declares that man's highest aim and ultimate design, in every stage of eternal existence, is to know and conform to the natural laws of the visible and invisible universe.

### **Psychotism**

Is the science and art of evoking and developing the psychical faculties. This is the *Royal Road to Learning* for which the greatest intellects for many centuries have been in search. Though there are many instances in history where individuals have accidentally discovered this road, there is no instance recorded where anyone has indicated or described it to his fellows. The present school of Practical Psychosophy is therefore unique in this respect that it points out this Royal Road to all who are desirous of travelling upon it. A short cut to knowledge is now open to all who are willing to fulfil the necessary conditions. The various psychical states and phenomena such as psycholysis, psychesthesia, psychography, psychometry, som-



## *Journal of Psychoscopy.*

nambulism, mesmerism, hypnotism, etc., are but partial and ephemeral manifestations of a more general law which is easily understood and readily explained by the complete science and art of Psychotism.

### **Psychotherapy**

Is the final triumph of the healing art, which has been throughout its whole history a distinctly evolutionary process. Every step in its progress has been marked by the intelligent employment of subtler forces and simpler methods. When Psychergy—than which no more subtle or potent force is under the control of man—is intelligently applied to the treatment of disease, Empiricism will have been replaced by Science in the domain of medical practice.

Psychotherapy teaches the true cause of disease, and the conditions of recovery and cure, and announces the basic law of healing.

Psychotherapy must not be confounded with the systems of Christian Science and Divine Science of healing. It is entirely and emphatically distinct from them and other similar mental systems in two respects: It is more advanced, exhaustive, and complete; and is based on the principles of Natural Science. It is, in brief, the unification and perfection of all other systems. Though we humbly and most reverently recognize the truth in whatever form or relation it may appear, we also as earnestly and positively shall endeavor to rid, the sacred practice of healing the sick, of the mysticism, sectarianism, and manifest absurdities, which are connected with these *Pseudo-sciences*. It must then, at the outset, be distinctly understood that in the teaching of Psychotherapy, natural (not so called christian or divine) science methods are followed, the phenomena of Physics, Chemistry, Biology and Psychology are viewed as *facts*, not as *delusions*, and the grand results of the observations and investigations in medical science are fully recognized and accepted.

In Psychotherapy therefore we shall expound and demonstrate, in the most impartial manner, a *New System* of healing, with its laws and fundamental principles so well defined, clearly en-

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unciated and plainly proven, as to combine under one scientific generalization all the claims and views of the various sects and schools which have hitherto appeared so radically different from each other.

A Sanatorium has also been established and equipped in connection with the School of Practical Psychosophy where interested persons may have practical evidence and demonstration of the principles taught in our school.

Further information concerning the School and Sanatorium will be forwarded on request.

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