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The  
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 **Psychosophy**

**A Scientific Monthly of Advanced Thought.**

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# Journal of Psychosophy.

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## Revelation Through Geology.

CHAP. III.

BY RICHARD S. J. DENIORD.

When we come down to more modern geologic times and find another warm age, and see the most undoubted signs of a long, perpetual summer, even up to the very poles; when we see that the world was just rescued from the ravages of a long and fatal winter, we feel like asking, What melted those icy chains? At that time deluges, vast beyond human conception, rushed along a thousand valleys from the melting glaciers. What made those glaciers melt so rapidly, and hastily yield to the advance of summer? How could a frozen world grow warm in such haste as to flood the earth? Do we hear of glacial floods now? Such floods can never occur till a greenhouse roof is reared anew. Another ring descended and enveloped a world of snow and ice. The greenhouse earth was formed in spite of the ice and snows that held the mastodon and his congeners in their wintry graves. A greenhouse roof, a world of ice! Anyone can see the result.

We cannot imagine any other agent in God's universe at work to make the frigid poles regions of exuberant life, and so long as we see the omnipotent canopy thus at work on yonder "king of planets" as God's material vicegerent in the building

of world-crusts, I say we are forced to fall back on this rock, and I do not believe any earthly power can drive us from it. From this Gibraltar our student looks over the vast graveyard of the Tertiary and Quaternary dead, and ceases to marvel that age has succeeded age, and life followed life, in the very midst of the mightiest earth revulsions. He looks back to a time when a great part of the northern hemisphere was encased in vast continental glaciers. In the ordinary course of things, as he sees them now, he can imagine no possible way by which the grip of implacable winter can be loosened. But figuring on canopy processes, as he sees them at work in the solar system on at least three of our sister planets, he may contemplate how the energies of a molten world can even come to bear on an ice-enclosed earth and change it to an Eden, as it was again and again in past ages.

Looking back, the student of Psychosophy can see a ring, by a slow but steady decline, enter the atmosphere at the earth's equator. The rotating earth and the buoyant power of the air check its downward motion in front, while it pushes onward from above. As an inevitable result he sees that ring spread sidewise into the form of a belt, and slowly but surely it forms a canopy over the whole earth, because of its tendency to fall to the poles. Into that canopy he sees the solar orb pouring its immeasurable flood of heat and *light*. In that vapor mass the sunbeams gather strength. Beneath that canopy, while the temperature increases, as it naturally would under such a greenhouse roof, no glacier could last very long. It speedily melts, and floods rush in headlong flight to the sea. Tell me, how else could "floods immeasurable" flow from continental glaciers? And yet it is the united judgment of geologists that such floods did occur. Well, if they did, the canopy must be allowed to testify; and if the canopy takes the stand, foundations will tremble and pillars tumble.

Let Saturn and Jupiter speak, and men will wonder if it be needful to freight the past with such millions of years as is usual to account for world changes. How long would it take

for a glaciated earth to shift its ice as floods to the sea under such a hot-house roof? We think it would be a mild, if not a poor canopy, that could not in less than a hundred years transfer the mightiest glacier to the ocean and transform a world of death into a world of bloom. But figures will not be given here. Instead, we suggest that when the geologist of the old school shall have been born anew, and shall become a *practical student*, he will have little inclination to regard our beautiful earth as an old decrepit thing.

Is there anything improbable in these claims? Are we not rather forced to these conclusions the very moment we make the molten earth our fortress? There is the tropic earth, a tropic pole. Suddenly, as the dash of a hurricane, it is transformed into a vast desolation. The hairy mammoth and the woolly rhinoceros tell the tale, and tell it truthfully. *It came as a stroke!* Either this, or evidence is worthless. These huge denizens of an Eden earth luxuriated in polar pastures on the very day of their death. It did not require millions of years to bury the mammoth in his snowy grave; though he may have had his last long sleep during the reign and fall of dynasties, and uncounted ages may have rolled away as he lay immured in walls of ice.

Thus, while it may be that millions of years rolled by during an existence of tropic life, and millions of years may have passed while the earth lay covered with its icy mantle, yet the transition from a frigid condition to a tropic state, or from a tropic state to an arctic one, requires but a very short time. The snow and ice of polar lands to-day must be largely the result of the last canopy fall. In the far north or far south it is hardly probable that snows can fall now to any great extent. Moisture-laden air would soon drop its load when chilled by polar cold, and to-day polar snowfalls are largely confined to the outskirts of the frozen world. As no canopy can come now to melt the polar ice and make it warm it will be a long, long time before the Arctic and Antarctic lands will bloom again, if they ever do.

It will be well for us now to trace how gold is carried from the polar lands. In ancient times gold-laden vapors fell more abundantly than in more recent geologic times. Hence ancient glaciers were more richly stocked than the modern. For this reason we find more gold in the oldest glacial beds. Hence, to be an expert gold-hunter or gold-finder, one must be able to distinguish the old glacial formations from the recent. This, of course, is a difficult task, and must be done on the spot and by one acquainted with glacial action.

In this age millions of huge icebergs break away from the ice coasts of the polar regions, both north and south, and move with the water currents into more genial seas, and, melting, drop the load of minerals they contain, scattering them broadcast on the sea bottom. This has gone on, as we have seen, since the first ocean fell. Millions of years since the earth was fit for the abode of man, the gold-laden iceberg tottered from the world's lofty ice-crowns and floated toward the equator, thus carrying the products of the molten earth and planting them in the stratified supercrust within the reach of man. Suppose the icebergs that now come down from the frozen north, through Davis' Strait and Baffin's Bay, and lodge by the thousands on the coast of Newfoundland and the "*banks,*" were laden with gold, it is plain that in course of time the sea bottom of these lodging-grounds would become rich with gold, which no quartz bed ever yielded.

Now, there are such beds scattered all over the known earth. Let us look at this feature. To a certain extent, what became ridges and mountain folds in Azoic or Archæan times remained ridges and folds through the ages. As a matter of course, these ridges determined the direction of ancient sea currents, and hence also determined the tracks of the icebergs, their lodging ground and dumping sites. The depression in which Baffin's waters flow determine the track of the North Atlantic icebergs, and their lodging ground also. Hence, the millions of boulders that rest on the sea-bed of the Labrador coast are lying there to-day, because in an age gone by that depression

was made. Now, on the west coast of North America is the primitive earth fold, as all geologists well know. At a later age this ridge was extended from the Arctic Ocean through Mexico and South America. This ridge determined the course of the polar currents in the ancient ocean.

Icebergs, formed from downfalls of canopy snows and laden with gold, broke from their polar moorings and floated seaward only to be *urged westward* against this mighty earth-wall. Those from north floated southward and westward, because the earth rotated eastward. It is easily seen, therefore, what was the ancient stranding-ground of the icebergs of the Azoic and Paleozoic seas in the northern hemisphere. In the south polar regions the icebergs floated northward, only to be carried westward against the infant Andes by the eastward motion of the earth, and hence we see the lodging grounds of bergs in the southern hemisphere. For this reason, and this alone, then, our students would expect to find gold regions scattered all along the east side of this world wall. We do not say that gold cannot be found on the west of this great coast ridge. We say, that as the vehicles that carried gold from polar lands must have lodged for ages uncounted and uncountable on the east side, the richest goldfields of the Pacific coast must lie on the east of this mountain fold, and we are willing to leave the decision of the case with the world's jury.

Whether you find a gold region in British Columbia, United States, Mexico or South America, the law of annular progression demands that it be on the eastern flanks of the coast ridge. As these icebergs have floated since the birth of oceans and continents, one would naturally conclude that a vast amount of gold must have been carried from the polar lands toward the equator. There were other walls than this great primitive one in the west and northwest of North America. There were other stranding grounds for laden bergs, but the geologist knows of none like the Pacific fold. On the east of the Rockies there was plainly another depression in the ancient sea. A critical study of this leads us to conclude that this depression extended from the

Ozark ridge to the present polar sea. It afforded a grand highway for these gold-laden ships of the gods. Need we wonder, then, that the environs of Pike's Peak, standing right in their way or path, should gather in their cargoes of gold and other metals.

In regions where mountain folds run east and west, and opportunity is given for ocean currents to strike against them, we would expect to find goldfields on the north side of such walls. North of the great lakes is the Laurentian ridge, extending from the Labrador coast westward to the Pacific coast mountains—another of earth's oldest wrinkles. For immeasurable ages the polar waters dashed against this ancient shore. In places along its northern slope the ancient icebergs must have gathered as they do to-day on the "banks" and Labrador coast. There they lodged and dropped their wealth, and we claim that there must be rich goldfields along that ancient stranding ground.

There is a great depression in the ridge where the Red River of the north and the head waters of the Mississippi come together. Through this depression the north polar waters must have been carried; and in a vast region about this depression, and northward from it, we would locate a goldfield. Gold seekers need not expect to find placer gold here in Canada on the southern slopes of this ridge, but there are abundant reasons for expecting to find it on the north side of it. In Asia the great Altai ridge was another such barrier against polar water, and we see no reason why southern Siberia is not rich in gold placers, as also the eastern slopes of the Ural mountains. Eastern Siberia, located so near to Alaskan high lands, where in all ages the glacier has formed and melted again and again, ought to be phenomenally rich in gold placers.

There is a witness of great importance that must now be brought in to testify, namely, the great goldfield in Southern Africa. When gold was found among the aqueous deposits of South Africa the old-school geologists, as usual, would not credit the fact until forced to. The whole region of gold de-



posits there is an old sea-bed, and the metal was borne thither from other regions. An eminent English geologist, when he looked over the field, declared himself "unable to account for the anomaly," while another said he "would have expected to find as much gold among the lake beds of Scotland." All this comes because geologists fail to recognize the fact that the gold of the world was made in the earth's subliming fires and sent to the skies amid its fire-formed vapors.

Nature never lies to man, even from a geological point of view, if men would consent to open their eyes and see the great earth's primal exhalations, gold and all other metals, to a vast amount lifted from the earth's deepest bosom to the heavens in the age of fire, and formed into a ring system, there need be no "anomalies." Earth-rings were the home of all the metals that could be lifted by dissolving fires. This planet could not be in a molten state without filling the terrestrial skies with such distillations, and the law of annular decline demands that these should float toward the polar world, in order to come back to the earth's surface. Law demands that these vapor bodies, laden with their fire-formed riches, should linger on the bounds of the atmosphere and *return through the ages*.

With this plan of gold deposition, we look back into Permian time and see a great vapor-laden canopy with its golden wealth hanging like a molten heaven over the earth. See it part at the equator. One-half of it rides slowly toward the north world, the other gravitates slowly toward the south world, where, in the course of centuries, it falls amid the snow piles of the Antarctic continent. As time rolls on, this continent of snows becomes a continent of ice, piled mountains high. But let us remember that it is ice laden with metallic dust of the molten earth. At that time South Africa was a part of the ocean's bed. The ice fields of the south moved from the continent to the *sea*, and by ocean currents were carried toward the equator. We see, in imagination, thousands of great southern icebergs borne to this spot of ancient Africa, as in an eddying sea, just as we see them to-day off the "banks" at Newfoundland. There, in warm waters, they melted and dropped their load.

Thus the gold, once native in the infant planet, raised by immeasurable heat from the lowest depths and lodged in the celestial waters, found a temporary resting place amid southern snows, and thence borne by ice found a final home in the sea-forming beds of South Africa.

Every intelligent man acquainted with the gold deposits of South Africa knows that it must have been carried in the sea to its lodging place. But what carried it, and whence came it? We must urge that the iceberg was the vehicle, and the south-land the region from whence it came. One thing must be admitted, that the gold in this old sea-bed in South Africa was not ground out of quartz beds, for there are no such beds there from which it could be derived. As new gold discoveries are made, the intelligent miner turns away and disregards old ideas. The idea that gold came originally only from quartz rock in the neighborhood of the placers must be given up. The Cripple Creek gold, the gold rock from Southern California, and the Alaskan gold, all prove that it is found in various kinds of rock. Full many a gold-seeker has spent his life and his wealth to find a gold-bearing rock simply because he saw signs of placer gold near by. Gold-bearing rock *may* have yielded placer gold, but many a miner has found gold rock and yet no gold placers nearby.

Since the placers may have been water deposits carried by sea currents, or morainic drift carried by glaciers, the wise miner will not spend a fortune to find a gold lode on the hill-side because he has found gold sands below. He will learn the evidences of glacier action. He will study topography, and, above all, he will study our theory and learn of the world processes that have made the earth as it is.

A little more experience in gold mining will lead the thinker clear away from the old-school idea that all gold is derived from primitive rock. The evidence is cumulative that very little placer gold was ever contained in rock-beds. Very recently, Peter L. Trout, an intelligent miner and geologist, who has had large experience in various gold-yielding lands, spent sev-

eral months in Alaska and has given some cold and stubborn facts regarding the gold in that region. There, in the very region (under the Arctic circle) where gold must have reached the earth from its home in the skies, it should be found in almost every kind of rock. But, above all, it should be found in abundance in the form of grains and dust, as it fell there from the skies amid the glacial snows that fell from the earth rings. It should be found there incorporated with the very glaciers that have held some parts of that land in their icy grasp for thousands of years.

Peter L. Trout found gold-dust and ruby sand on the surface of the glacier that environs Mount Fairweather, at a height so far above any gold-bearing rock in that region as to forbid its having been derived from it. Now, tell us, ye olden geologists, where that gold and ruby sand came from?

Here is a gold-bearing glacier. If that glacier, like the great Greenland glaciers, could move into the sea and give birth to icebergs, these would float thousands of miles, perhaps, before, in melting, they would drop their golden sands.

If Mount Fairweather glacier is gold-bearing, why may not other Arctic and Polar glaciers contain gold? If that glacier did not get its gold from gold-bearing rocks which it had crushed into sand, it certainly did get it from the earth's annular system—from canopy snows. Then we say it may be a fact that some of the glaciers of the polar north are gold-bearing, for they may be some of the very ancient remains of snows that fell away back in the ages. Again, it is very possible that those exotic snows that fell in *recent* geological times, may have carried gold from the skies, and, if so, the icebergs that now float from the north world and melt in the deep, may yet be distributing their golden hoards over the earth.

Here is what Peter L. Trout says about the origin of the gold on Mount Fairweather glacier: "This gold certainly never came from quartz veins, as it was found in meteoric dust, and heaven is the only place I can think of that it could come from, or the ethereal blue vault above us, or wherever meteoric

dust comes from." Heaven certainly was once its home—not the meteor's heaven, but the telluric heaven; the heaven whither inveterate fires, sent it in ages gone by, and where it floated for millions of years in revolving rings, belts and canopies, and whence, in the fulness of time, it fell.

When we think of the vast ice cap of the south world, and recall the fact that it does not require such vast ages to produce them, nor such to banish them, we are not slow to suggest that the mighty glacier now covering the Antarctic continent may be composed largely of gold-laden snow. Certain it is, that icebergs have floated for millions of years from that frozen land, and certain it is that land has been capped again and again by gold-laden snows. But let us now turn to the *Alaskan* placers.

We have said that placer gold can be no *reliable* sign of gold veins in the hills above. We have shown how icebergs melting drop their burden to the bottom of the sea. If in primitive times quartz beds were being formed in highly silicious waters, and falling gold could fall and sink and mix with the forming bed at the bottom of the sea, then gold veins would be formed in a matrix of quartz. But if any other kind of a bed was forming then, it would be gold in another kind of a matrix. Now, as the north world, during all the ages, must have been a dumping ground for mineral matter from on high, we cannot conceive that quartz beds carrying gold can be a characteristic of polar lands, but that gold veins will likely be found in almost any kind of rock, and instead of gold running in veins *only*, we would rather expect to find this metal all through the rock mass.

Now Alaska is a grand upheaval. The gold-bearing rocks of ages past are cast up to the wear of storm and frost, and the grinding of glaciers. The upturned beds were formed of the minerals and metals falling there in ages past, and are necessarily rich in mineral wealth. Ages of frost and glacier action have been reducing these rocks to dust. At the same time, the gold in the glaciers has mixed with that of past ages stored in

the earth's crust. This process has gone on from very early geologic times. From the very nature of this northern upthrust, it is a region of land-locked basins where glaciers could form, and afford no opportunity for icebergs to carry away their wealth. In all ages these ice-fields melted and others formed in their places, only to drop their hoards. Anyone can see that if those ancient ice ages were produced by the fall of primitive or canopy vapors, then Alaska, from the very nature of world conditions, is a land rich with celestial treasure.

It must be conceded that during the many glacial periods that the earth has witnessed, Alaska was eminently the glacier's home. When canopies revolved about the earth and floated to the northern skies to fall; Alaska's mountains lifted their lofty heads to the sky, and thus above all other northern lands was situated to receive its snowy hoard. When canopies rode on high, the air was under greater pressure, and clouds buoyed in the atmosphere would gather there as now--when conditions were favorable. As glacial winters began in the north world, currents of air must have started in vigorous flight toward the equator. These snow-laden currents, of course, would fall back westward as the earth rotated eastward and lodge on the Alaskan mountains, and the great primal folds of the continent would again become the storage ground for the wealth of canopies. This leads us to further urge the claim that the whole eastern slope of the coast mountains of Alaska and Canada is pre-eminently the *Land of the Nugget*.

That mysterious power that forms the crystal, the frost-work on the window-pane, the snowflake falling through the air, formed the gold grains and the nugget. The same process that produces the hailstone from watery vapor to-day at a certain temperature, formed hailstones of gold in ages gone by when a higher temperature prevailed. There was a time when the temperature of the atmosphere was such that mineral rains and mineral hailstones were the order of the day. In the lower air, mineral exhalations arose only to condense and fall back. But

as they condensed, mineral masses formed just as hailstones are now formed. Irregularly rounded in form, after riding as long as they could in the mineral atmosphere, they fell back to the earth, and we see countless millions of these in the crust to-day. Well, in the loftier heights, in the steaming vapors, the golden grains and nuggets formed. They rode higher in the primitive atmosphere than the more refractory metals—metals more difficult to vaporize. For this reason they formed a part of the ring system. For this reason they revolved around the earth in canopies with great velocity and moved in spiral paths to the poles, falling there with the very snows that formed glaciers on the Alaskan uplift.

These nuggets have been found in vast quantities in the frozen north, always in placers, and they never came from quartz beds, for the process that is competent to pulverize rock must have ground all quartz nuggets to powder also.

For this reason, and for many others, men cannot reasonably claim that all placer gold was ground out of quartz beds by ice movements, etc. Yet this is the well-known opinion forced upon us by old-school empiricism. We do not say that nuggets are not found in quartz, but that this rock, as well as porphyry and granite, may contain them, because sky-formed accretions—golden hailstones—falling first from the sky and carried by ice and dropped into forming beds, must yet lie where they fell. We must say, however, that the miner who seeks the sources of placer gold in the hillsides and mountain walls of Alaska will not find them. In his search for them, however, he may find very rich gold-bearing rock, as he does in other lands. The long experience of practical miners should teach the prospector that quartz and its kindred rocks do not moulder down before the frosts of winter and the rains of summer so readily as some have claimed.

One might put quartz under the stamp, and possibly get an occasional nugget from it, but would it not be hard on the nugget? We can also conceive that a glacier might push hills aside and obliterate river channels, and even crush and pulverize

rock and release its gold, but the process in this case would be hard on the glacier as well as the nugget. But, putting humor aside, many a practical miner, led by the fallacious reasoning of the old-school, has spent all his means and worn out his life in efforts to find the virgin lode, because in the valley below a few nuggets were found. When we have seen so much fruitless toil in this direction, we cannot help but say: "Why not let the placer speak for itself?" Nature speaks louder than words, and far more truthfully than the thoughts of men. Let us open our eyes and see what she has to say. Here is a bed of stratified earth plainly formed at the bottom of a sea or lake. Here are pebbles, boulders, sky-formed accretions, etc.—witnesses representing foreign as well as neighboring formations—and no one who regards this evidence in its true import will put a particle of value on the presence of gold in the placer as an indication that it came from a rock *in situ* in the hillsides above. Now, every man should know that every ounce of gold that he finds in a placer, whether in the form of nuggets, grains or dust, combined or uncombined with other matter, was once lifted to the terrestrial heavens. An earth of boiling and raging minerals will not allow any other conclusion. Granting that vast quantities of gold came back in primitive times and became locked in the forming beds, we have no right to say that it all came back before the watery vapor did.

As surely as man saw a vapor canopy reign and fall—and he says he has seen it—so surely have the ages seen vast snow-falls and showers of celestial gold, and every evidence urges the fact into recognition that much of that gold now lies in the placers of the world just as it fell. Alaska is, above most regions, one of placers, and above most regions a land of glaciers. It is a land of ice-filled valleys and wide canons, whose bottoms are covered with ice of unknown thickness, and yet on the surface of these fields lies a soil that in many places supports great forests of huge trees. These soil-covered and forest-clad glaciers must be very ancient, and while some of them may have formed as glaciers now form, there are strong

grounds for claiming that they were formed as canopies fell. For in such places where they have exposed walls, not only have seams of earth been found in the solid ice, but mammoth bones and the remains of forests, and in some places the soil on the surface of these ice-fields contains nugget gold.

Plainly, the soil-covered and forest-clothed glaciers are very ancient, and for this reason are gold-bearing; and enough of this metal has been obtained from the very glacier itself to prove this to be true. If, then, hot vapors bore gold to the skies and canopy snows bore it back to the earth, why not mine the glacier itself for the mother lode?

Alaska is a frozen land—a land whose surface only thaws during summer. The earth in many places is known to be frozen hundreds of feet in depth. In Siberia it is claimed that frost and ice in some places extend seven hundred feet beneath the surface. But how could earthy matter freeze to that depth? Everyone who has any knowledge of the temperature of mines can see an overtowering difficulty here. But as this is one of the chief points in the subject matter of our lectures, it will not be entered upon here. Should the reader be interested in what the Annular Theory has to say on this point, he will have to become a student of Psychosophy.

Before closing the Third Chapter, we desire to briefly show that ancient *mythology is founded on the Ring System*. The old German *Nebelungen Leid*, the "Song of the Cloud," like many other epics, is a misinterpreted history of the vapor skies in eternal conflict with solar legions—a conflict of sun and cloud. The simple fact that the epics of the northern races have so utterly failed to give evidence that the northern stars and constellations were visible features is indeed most significant. We have not been able to find one direct allusion in the older Sages to a northern asterism by name, and yet the most frequent allusions are made to a hidden sun in the "fire-world" of the south (*Muspelheim*).

This evidence of north world cloud scenes lends support to the claim of the annular theory that during the days of Solomon



and Hiram, and perhaps a thousand years later, the Arctic world was not so completely the land of snows and ice that it now is. We hold that there is the most conclusive evidence that there was a great change in the climate of the extreme north, beginning about two thousand years ago. Keeping this fact in view, we can readily understand the mysterious expression of penmen who may have written three or four thousand years ago, when not the north alone, but the whole northern hemisphere was involved in one vast cloud, a shining glory, and yet at times a field of magnificent strife.

In that long period of incessant change, the conspicuous feature, perhaps, was the great north-world arch, the "*Arch of Typhon*." We are led to this conclusion by no childish fancy, for we find from Egyptian, Assyrian, Hindu, as well as Biblical source, that a *golden arch* did at that time grace the northern skies. In the book of Job, chap. 26, verse 7, is a very plain allusion to the Arch of Typhon: "*He stretcheth out Tyaphon over the empty place.*" Here we must call the reader's attention to the fact that there was an "empty place" in the northern heavens, seen by the people of the northern hemisphere. Whether we find it as *Delos*, the "appearing" isle of the Greeks; the *Cardo* or Cosmic "hinge" or "pivot" of the Latins; the *Utat* or "utmost eye" of the Egyptian heaven; the Japanese, "Isle of the coagulated element," *Onagoro*; the Nirvana of the Hindus, or the "Isle of the Innocent" of Job, it is the same open or "empty place" in the Arctic heavens, made by the inexorable trend of canopy scenes. The Hebrew *Tyaphon* is undoubtedly the same object as the Egyptian Typhon, whose meaning is "vapor," and is frequently represented as a serpent, called sometimes Apapophis, the "ever-mounting serpent," simply ever-revolving vapors.

Our translators have rendered Tyaphon "the north," notwithstanding it is a proper name and even allied with serpent characters—vapor scenes. Much has been said and written upon this mysterious character, but the consensus of old and modern thought makes it a feature in the north. Some eminent scholars

claim that it was an ancient *fire-tower*, or beacon-light, somewhere in the far north. This is just what students of Psychosophy maintain, but it was a fire-tower reared by the hands of Neptune and Apollo, vapor and sunlight—a beacon planted by Supernal Might.

Euripides spoke of this fiery, shining, serpent arch, and calls it "that huge wonder of the earth," the "*serpent that surrounded the oracular altar.*" Now the "oracular altar," or the "terrestrial sanctuary," as some render it, was the world-altar on which the celestial deities, all heavenly personalities, placed their sacrifices to the *one invisible most high*—the god of the pure, hidden and loftiest sky. But that altar was the God-built sanctuary at the utmost part of the earth—the end to which all vapor forms tended, where all things *ended*. In other words, where all things were sacrificed. Then the serpent-surrounded altar was the vapor-girded altar—the "empty place" of Job. But why oracular? Because at that ending place of scenes there was emphatically the manifestation of *order*, and every scene was a precedent prophetic of a scene to come, and all oracles and oracular stations of latter times were copies of that grand original.

Thus, as our theory presents the case, the serpent Typhon bent, or stretched over emptiness, simply presents the vapor shore of that circular or oval isle of stars, which we maintain was a star opening—an asterope in the polar sky. Euripides further speaks of this polar monster as the one that the sun-god Hercules destroyed, and tells us that that deity went to the Hesperian fields to gather the golden apples—stars—and to destroy the serpent or dragon that "Wound its folds around the inaccessible circle." But what circle was that, and where was it? Horace tells us that the "eleventh labor of Hercules was to gather the golden apples of Juno from the *Hyperboreans*," which places the Hesperian Isle in the far north. Then we will find the "inaccessible circle" there too, and there was the dragon deity that guarded it. And for that reason the constellation Draco, the Dragon or Serpent, was placed in the northern heaven as a memorial of the "huge wonder" departed.

Looking back to those departed scenes, we can no longer wonder why the penman of Job speaks of the Typhonian arch, and in connection therewith declares "By his spirit he hath garnished the heavens; his hand hath formed the crooked—bended—serpent." This declaration, of course, was made long before the constellations were named, for the book of Job antedates the starry nomenclature. Then we are only reinforced in our claim when in this connection we read further: "He hath compassed the waters—celestial—with bounds until the day and night come to an end." That is, he hath spread out the vapors from the rising to the setting sun, plainly affirming a vapor canopy. Then, too, the "pillars of heaven," what were they, if they were not the stem-like bands that stood on the eastern and western horizons, as columns or supports. Plainly there are no celestial pillars now, and we know that every belt and band had a pillar form, and a vapor canopy is plainly affirmed in the phrase.

But here is a canopy memorial of the first-class: "He divideth the sea with his power and smiteth through the proud." Remembering it is the God of the highest heaven that is referred to, we are forced to admit that the divided sea was the divided or parted vapors. Remembering also that in any parting or breach in the canopy the power of Deity was seen, and recalling too the fact that the lofty vapors that ruled on high, and shut out the sun and true sky, were the "proud ones" and the "Sons of Pride," we can readily see how he *divided* the deep and smote through the proud ones. The penman further tells us that the Deity confined the "waters in a thick cloud," and while this was the case the cloud *under* the thick clouds was not rent; gave no rain. In other words, we are told that it did not rain during the day of canopies, a fact which the Canopy Theory maintains; a fact that seems to be well known to the penman of Job.

*(To be continued.)*

## Faith.

How can it be accounted for that Faith, relatively unrecognized before, became at once so prominent on the introduction of Christianity? As a requirement it was not only made prominent, but essential, both by Jesus and his apostles. When asked by the Jews what they should do that they might work the works of God, our Saviour replied: "This is the work of God, that ye believe on Him whom he hath sent." They were not simply to believe what he said, but were to believe *on* him; and that is faith. Identical with this was the direction given by Paul and Silas to the jailer: "Believe *on* the Lord Jesus Christ, and thou shalt be saved." "Therefore," says Paul, "we conclude that a man is justified by faith without the deeds of the law." And not only was faith made a condition of salvation as an initiatory step, but it was to be the inspiration of the whole life. Christians were to "walk by faith," to "fight the good fight of faith"; the victory by which they were to overcome the world was their faith; they were to "live by faith."

In making faith thus prominent, Christianity is wholly original. Associating, as we do from our earliest years, both the name and the thing with religion, and as we grow up finding it incorporated into all our religious literature, it is difficult for us to realize how original the full adoption of this principle was, and how strange it must have seemed both to the Jews and the Gentiles. Faith was indeed the spiritual element under the Old Testament dispensation, and in that sense its underlying principle; but the system was one requiring legal and ceremonial observances. It was to them that attention was directed, and through them that faith was to look. In connection with these observances an intense system of ecclesiasticism had grown up, and nothing could have been less likely to occur to a Jew than the possibility of a religion that should retain the principle and drop those rites and forms,

divinely appointed, in which it was embodied—rites elaborate, magnificent, connecting themselves with the early associations and the national pride of every Jew, and on the maintenance of which the respectability, the livelihood even, of a large and influential class seemed to depend. The prominence of faith in the New Testament cannot, therefore, be accounted for by the fact that it is, under the name of trust, the spiritual and underlying element of the Old Testament, in which the word itself occurs but twice. So far, indeed, was this from being fully or even distinctly recognized that the Apostle Paul in the Epistle to the Galatians speaks of it in contrast with the old dispensation, and as having first come in connection with Christianity. "But before faith came," he says, "we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore, the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."

But if this prominence of faith seemed strange to the Jew, much more must have seemed so to the Gentile. No heathen religion ever inculcated faith as a duty, or made it a distinctive element of itself in any way. So far as appears, the philosophers had never given attention to the state of mind indicated by the word, they had not recognized it as a principle of action and certainly, aside from some object of it such as no heathen religion presented, there was nothing in it to awaken the enthusiasm, or attract the attention, even, of the common people.

How, then, the question recurs, shall we account for the prompt and full instalment of faith in a position so prominent, and with a function so vital, at the very commencement of Christianity? We can do it only by supposing that Christianity understood itself as it could not have done if it had not been inspired—and, understanding itself, the prominence and function given to faith were a necessity. The originality of giving this place to faith, great as it was, was not, however, primary. Faith was, indeed, original as a requisition upon man, requiring a certain state in him, but it was made necessary by that feature in the revelation itself in which that was wholly and

primarily original. That feature is, that the salvation offered by Christianity is gratuitous. It is a gift. It is wholly free. It is not for those who merit salvation. It knows of merit, but not in those that are saved as the ground of their salvation. It presupposes sin, and is a salvation from that and its consequences. It is in this freeness of the salvation which it offers that Christianity is wholly original. As compared with all religions originated by man, it is an entire change of method—a reversal of all that could have been conceived by him. Conscious of having merited the divine displeasure, and feeling his need of salvation, man would naturally inquire what *he* must do, and would attempt some mode of propitiation. He would offer some gift, build some temple, go on some pilgrimage, submit to some penance. That this has been the uniform course of human thought and action, all history shows. It never could have been supposed by man, and no shadow of such a thought enters into any heathen religion, that God would, of himself, wholly self-moved, so do all that was needed, all that could be done for salvation, as to leave nothing for man to do but to accept what had been done and provided as a free gift. But this is Christianity. The proclamation of the fact that God has done this is the Gospel—the glad tidings, and that proclamation is to all. “Whosoever will, let him come and take of the water of life *freely*.”

Is there, then, no condition but that of acceptance? In one sense, no. Whoever accepts the provision made and freely offered will be saved. The condition is the acceptance of the gift—that, and nothing else. But here we meet with a second feature of Christianity by which it is distinguished from all heathen religions. The salvation it proposes is a salvation from sin and its consequences. It is a holy salvation. This makes it impossible that the gift should be accepted unless sin be forsaken. If any choose to call this forsaking of sin—that is, repentance—an additional condition, they can do so; but it is no arbitrary condition. There is a natural impossibility that it should be otherwise. “Doth a fountain send forth at the same

place sweet water and bitter?" The same mind can no more be dominated by two supreme and opposite principles than the same space can be occupied by two bodies. You have a casket filled with stones. I offer to fill it for you with gold; but the casket is yours, and you must make the gift possible by emptying out the stones. By refusing, if you do refuse, to accept the only condition which renders the gift possible, you refuse to accept the gift.

But whatever may be said of repentance in the aspect just spoken of, it is certain that Christianity understood itself in its great feature as a holy religion when it gave faith its high position. The reason is that faith is not only receptive, but assimilative. Not only was man to receive eternal life as a gift but his character was to be transformed into the likeness of the character of Christ. But without faith this would have been impossible. Faith is not love, but it is the basis of it; and by a natural law we are transformed into the image of any one in whom we confide and whom we love. Faith, with that which springs from it, is indeed the only assimilating and elevating bond by which moral beings, who are higher and purer, can draw those who are below them up to their own position.

In both its great aspects, therefore, first as a gratuitous religion, and second as a holy religion, it was necessary that Christianity, if it understood itself, should give to faith, strange as it must have seemed, the prominence and the function it did. As gratuitous it was wholly new. The reception of a gift being a personal act and perfectly simple, this feature of Christianity disconnected it, in its essence, from rites and ceremonies and priestly intervention; and so it became the old wine that needed new bottles. It became a free, untrammelled spiritual system; and in such a system, appealing to the individual heart and conscience and acting through them, it is through faith alone that there could be either a reception of the gift, or that assimilation to Christ, which must insure individual perfection and become the bond of a perfect social state. Thus did Christianity stand forth at once in its completeness—a completeness that

precluded all idea of improvement or of development. To the provision made by God for a free salvation nothing could be added ; nothing to the simplicity and reasonableness and adaptability to the whole race and to man in every condition, of the mode by which men were to avail themselves of that provision. Accepting by faith the provision made by God, men would enter at once into new relations with him, and by the continued exercise of faith they would be brought into complete conformity to him. In that conformity is social unity, in that is salvation.

What, then, is this faith, so long held in abeyance, adapted at length and made thus prominent by Christianity, and capable of producing such effects? Perhaps we may best reach its nature by referring to those characteristics of it which render its adoption necessary in the Christian system. Of these, one, already mentioned, is its receptivity. This is referred to in the opening of the eleventh chapter of Hebrews. So receptive is it of those things of which we are assured by the testimony of God, that that assurance, which is faith, becomes equivalent to the very substance of things only as yet hoped for ; and, resting as it does on the divine testimony, there is in it evidence—demonstration, as the original word imports—of those unseen things which it would have been impossible for us to know without revelation. It has already been mentioned, too, as another characteristic of faith, that it is assimilative ; or, if not directly and necessarily so, yet that it is the underlying condition of all assimilative processes. As receptive, faith involves the action of the intellect ; as assimilative, of the affections. These, lying between the intellect and the will, are manifested chiefly through them, and so the transforming power of faith through the affections, though of the utmost importance, need not be dwelt upon here. A third characteristic of faith not yet mentioned, and one which necessitated its adoption by Christianity, is that it is a principle of action. Here it involves the will, and asserts its highest claims. As receptive, it involves the will—for reception is an act—but not in the same way. It



involves it as demanding energy—as acting, not merely in its function of receiving, but also of doing and giving. It is to the illustration of the power of faith as a principle of action in the aspect of the will that the body of the eleventh chapter of the Epistle to the Hebrews is devoted. It is there shown to be the great and the only legitimate principle of religious heroism. “By it the elders obtained a good report.”

We find, then, adopted into the system of Christianity, and necessary to its working, a something called faith, receptive, assimilative, and operative. Was this something new, or was it previously known and then made conspicuous by being brought into new relations? It was not new, for the New Testament ascribes to it the heroism of the ancient saints. Was it then something peculiar to the religion of the Bible, or was it a broad principle common to the race? Certainly to the race, since Christianity addresses all men and assumes that they know what faith is, and that they are capable of exercising it. What principle, then, is there common to the race, and so related to those three great constituents of our nature, the intellect, the sensibility, and the will, as to be at once receptive, assimilative, and operative? Such a principle we find in *confidence in a personal being*, and that is *faith*. This, at least, is generically the faith of the New Testament, which nothing else is.

Let us test this. Of course the confidence or trust of one personal being in another may be of every degree, according to the ground of it in the person trusted, and to the relations in which they are placed. Suppose, then, the relation to be that of physician and patient, with entire confidence on the part of the patient. He will then believe what the physician may say, will take any remedy he may prescribe, and will do whatever he may be directed to do in the way of regimen or change of climate. This he will do despite the opposing judgment of friends, or of physicians of an opposite school, or even, as in the case of Alexander the Great, despite an accusation of an attempt, through the remedies given, upon his life. He will, as

Alexander did, put the note containing the accusation under his pillow, and looking the physician in the eye, swallow the draught he presents, and then hand him the note. That would be confidence in a personal being ; that would be faith. The whole would be comprised in an original act which might be called either an act of receptivity or of commitment. He might be said to receive the physician as his physician in all that he offered himself to him for, or to commit himself wholly to him for all that he needed to have done. Take, again, the case of a traveller, and one who offers himself as a guide. If the traveller accepts the guide in full confidence, the forest may be dense and pathless, he may be turned round so that the south shall seem to be north, and the east west, and their course to be the opposite of what it should be, yet will he move on without faltering. And that is faith. So with the soldier and his commander. With full confidence on the part of the soldier, he will endure every hardship and face every danger. So, too, with the man who lends money or deposits treasure on the simple word of another, or perhaps without even a word. But the example most in point for our purpose would seem to be that of the parent and child. Recognizing the parent as his natural guardian and confiding in his goodness and superior wisdom, the child denies itself indulgences it craves, performs tasks it dislikes, and executes commands the reason of which it does not understand. It belongs to his condition in the natural order of human beings that he should do this, and in all ages the propriety and beauty of it, its necessity even, have been recognized. And this again is faith. In this case, if the parent and child be what they should be, there will be assimilation ; in the cases above mentioned there may not have been. There was receptivity, or commitment as we may choose to call it, and also a principle of action, but not necessarily assimilation. This may not have been needed. But where it is needed, as in the parental relation rightly constituted of Christianity, it will be involved in faith as above defined. It will, however, come indirectly, and not as an act of will. " Behold as in a glass

the glory of the Lord, we are changed into the same image."

In each of the instances above mentioned, it will be seen that there was a conjoint action of both the intellect and the will—of the intellect, in a belief involving some interest requiring action; and of the will, in choice and volition with reference to that action. Is, then, the essential element of the faith to be found in action of the intellect or of the will? Of the will, certainly, so far, at least, that the action of the will cannot be dispensed with, and the faith remain. True, mere belief is sometimes called faith in the New Testament, but in such a way as to show that it does not include all that is needed to constitute the faith it contemplates and demands. It speaks of mere belief as a dead faith, and of a faith fully constituted as implying works—that is, acts of will. "And by works," says the Apostle James, "faith was made perfect."

In each of the above examples we have had confidence expressed in specific acts. But may there not be a general confidence while we are not as yet in such relation to the person in whom we confide as to call for specific acts; and if so, would such confidence be faith? Clearly there may be such confidence; and that it should be called faith, we think, is also clear, because, if such confidence be perfect, it will certainly lead, when the occasion may demand them, to the performance of those specific acts, both in kind and degree, which all recognize as acts of faith. Thus, belief in testimony, solely from confidence in the person testifying, would be an act of faith. The thing believed might be as improbable on every other ground as the ocean telegraph to a savage, and still, if the confidence were perfect, the belief would be firm. It would not, indeed, if it were a belief on a subject requiring no acceptance, no commitment, no obedience, be the faith of the Bible, because God does not reveal anything for the mere purpose of being believed. To be the faith of the Bible, belief, whatever its origin, must pass on and up into a loving obedience, so drawing in the whole man. That our Saviour did not care what the origin might be of that preliminary belief which must underlie any rational confidence,

appears from these remarkable words : " Though ye believe not me, believe the works ; that ye may know and believe that the Father is in me, and I in him." We say, then, that confidence in a person is faith, and that this may reveal itself in belief of his word, in the commitment of ourselves to him, in the acceptance of his gifts, and in obedience to his commands, and that it will reveal itself in either or all of these ways as existing relations may demand. Other grounds of belief, of commitment, of acceptance, of obedience, there may be, but unless these several acts spring from confidence they will not be acts of faith.

With this view of faith as a ground of belief and of action we proceed to find its place.

Whatever may have been the origin of this universe, it is now conceded that that part of it which falls under our observation appears to have passed to its present condition from a state of chaos. It is also conceded that the steps taken were not at random, but that each preceding one was so much a preparation and condition for that which was to follow, as to be indispensable to it. Thus, since the food of organized beings is ultimately derived from inorganic matter, such matter must have been first in order of nature, if not of time. In the same way, since the food of animals is derived from vegetables, these must have been first. It is because the order thus required by the law of conditioning and conditioned is adhered to in the first chapter of Genesis, that the account there given holds its place as accordant with modern science. In this process a new force was added at each step upward constituting by its uniform action what is called a physical law, and giving unity to the department controlled by that force. This continued till a being having personality was reached, and that is the highest department conceivable by us. Up to this point everything had been governed by law of necessity, each law giving unity to its own department, and the unity of the whole being secured by the law of conditioning and conditioned, together with the fact that at each step upward everything below was so taken up into the

higher as to become a part of it. But as personality involves freedom, it is evident that unity could no longer be preserved by a law having the characteristic of necessity. No law of fixed quantities or definite forces, or of reciprocal action that can be brought under a mathematical formula would now do. There must be a force acting from within corresponding with the new element of freedom. The change needed was one of method, like that which occurred when organization commenced in matter. The change, then, was from forces working from without to one, the force of what we call life, working from within. The working is still from within, but now by forces intelligently recognized and freely controlled. Constantly as we have gone up, the forces giving unity, as well as the departments and beings controlled, have been higher, until, as we reach the highest being of all, we ask for a force, adapted to give unity to the realm of personality. To such an inquiry the only answer is, confidence—the mutual confidence of personal beings in each other. Evidently a mutual confidence of personal beings in each other, universal and absolute, would produce among them a unity and order like that which gravitation produces in the heavens. That would produce it, and nothing else will. Is it said that love would produce it? Love is above confidence, and is conditioned upon it; but its office is to suggest and carry out those ministries which will best promote the well-being of a community united by mutual confidence.

The place of faith we thus find to be that of the uniting principle in the highest realm of being, as gravitation is in the lowest. Let either be wholly withdrawn from its department and there would be utter chaos. The difference, or rather a difference, between them is, that while any modification of gravitation would probably be fatal to the physical system, confidence may be impaired and the social system still go on, though in an imperfect way. The security which confidence would give may be partially attained by bolts and bars, and weapons of defence.

We next inquire for the logical basis of faith. This is originally the same as that of our confidence in the uniformity of

nature. It is instinctive. The nature of the child is preformed to it. It draws it in with its mother's milk. It is a part of the heaven that lies about our infancy, and in a normal condition of things there would be no more distrust of persons than of the laws of nature. But here comes in an anomaly. In nature uncorrupted there is a correspondence of instinct and object that is the life of the animal. We find no instinct that has not a permanent and satisfying object set over against it, or that uniformly needs to be corrected by experience. But here we find an instinct that is doomed to be uniformly thwarted and baffled until it becomes merged in a higher intelligence; and the spirit, grieved and indignant, learns through that to accommodate itself to a perverted and unnatural order of things. It is a sad hour for an ingenuous child when the feeling of distrust first enters, and an intelligent sense of its necessity dawns upon him. What a comment, too, on the state of society when a young person, nurtured in seclusion and with uniform kindness, finds his ready confidence in new associates treated with pity and mockery, and himself subjected to forms of imposition and indignity contrived especially to teach him what kind of a world it is into which he has come! Then may come, and often does, a revulsion, and a reversal of the impulses of a kindly nature, such as to lead on to final misanthropy. It is, indeed, interesting to trace the result of the two instincts—the one towards confidence in nature, the other towards distrust of man—as they become modified by intelligence. In nature, the constant tendency of experience is to confirm the authority of the instinct, and this tendency finds further support in scientific research. As that proceeds, exceptions and anomalies disappear, the sway of a seemingly necessitated and necessitating law extends itself more widely, till at length the scientific mind is in danger of losing its hold upon anything higher—till, indeed, Comptism comes and denies that there is anything higher, or if there is, that our faculties are in any such relation to it that it can be known. On the other hand, the tendency of experience with men, especially in business and in politics, is to-

wards distrust. Few are the business men whose instinct of caution is not sharpened as more extended transactions bring them into wider and closer relations with the ingenuity of fraud and the plausibilities of deceit. Few are the statesmen or politicians long in public life who will not say with Lord Chatham, that, "confidence is a plant of slow growth." In fashionable life, even, where no great interest is at stake, insincerity and heartlessness often so reveal themselves through its conventionalisms that sensitive natures turn with relief to the constancy of brute instinct and the quiet sympathy of nature. Was, then, the original instinct a mistake? No; it bides its time, either to be lost in the utter perversion of that higher nature it was intended to undergird, or to find again its original place through the perfection of that nature.

And this possible restoration of the instinct leads us to notice an important difference there is between the logical basis of the confidence we have in the uniformity of nature and in personal beings. In the first case, we have an instinct that becomes strengthened by experience and scientific observation. But if we suppose science to go on accounting for every exception, and bringing every apparent anomaly under some general law, till there is seen to be perfect uniformity, and that she should then be asked what reason she has to expect that uniformity to continue, she has no reason to give except the original instinct as thus strengthened. Of the forces which originated, or which perpetuated this uniformity she knows nothing, and there would be no contradiction or absurdity if the uniformity should be broken up. It would contradict no fundamental law of belief, and no reason can be given why science should expect it to continue except the instinct, and the fact that it has continued. The instinct and the fact are absolutely the whole basis that science has to rest upon. But as the general instinct of confidence in character is undermined there comes a discrimination of character in particular cases, and confidence from that. Character, apprehended character, supersedes a general instinct, and becomes the rational basis of confidence in persons who

possess a character that will justify such confidence. But here two questions arise—one, How shall we know, in particular cases, what the character is? the other, What is the logical basis of confidence in character, when we know what it is? The first belongs to common and practical life. Of course, if we are to confide in character, we must know what it is; and, liable as we are to be deceived, we do so far know and confide in it that the larger part of the ordinary transactions of life are based upon it. But while there is often great uncertainty, yet in some cases we do so know character as to rest upon it with perfect assurance. We know it as by intuition. There was in the primitive church a special gift of the discerning of spirits, and something like this we often seem to have now; so that we feel as certain of the character of some men as we do of the qualities of objects presented by the senses.

But be this as it may, in regard to man; we may know certainly what the character of God is; and knowing this in regard to any personal being, the inquiry is what the logical ground of confidence is. As has been said, we can have confidence in Nature only as she is uniform, and her uniformity can be known only by an original instinctive belief, the belief itself being based not on anything necessary in itself, but, like that of all beliefs, depending upon instinct, upon an arrangement that may be temporary. Such beliefs have reference to things that are made and can be shaken, are preparatory for those that have reference to things that cannot be shaken and must remain. It is for the basis of such beliefs that we inquire, and we say that it is to be found in the stability of persons, or of a person. Confidence in persons begins, like that in the uniformity of nature, in an instinct, but, unlike that, finds at length a rational basis in *character*, which can belong only to a person. Character supposes freedom and rational grounds of action. It supposes permanence and uniformity from such grounds, and the question is how far such uniformity may be relied on notwithstanding the freedom, or rather, the consequence of it.

Character is determined by the principle of action made



supreme. If that principle, which is demanded by reason, by our nature as made by God, and by his revealed will—for these coincide—be made supreme, there will be harmony within. Only so can there be. But this harmony within himself is the first condition of the well-being of any person. For the want of it nothing can compensate. Without it any possession of acquisition, be it material or intellectual, can avail nothing. Not on what we possess, but on what we are—that is, on character—does well-being depend. This is one of the lessons that men need to learn—a fact seen the more clearly as they come up into the light of reason and see things as God sees them, till their estimate of the value of external things may at length so fall away that, if integrity of character and witness-bearing to its value require it, the loss of them all and martyrdom itself may be welcomed with triumph. Rationally viewed, all else is but as the small dust of the balance compared with *integrity and perfection of character*. This was the view of our Saviour. Comparing the physical universe with the value and stability of his word, he said: "Heaven and earth shall pass away, but my words shall not pass away." Nor does the value of right character depend solely on the harmony it produces within. Social harmony depends upon it, and can be produced by nothing else. As long, therefore, as reason and conscience bear sway the supremacy of the highest principle—integrity of character—must be held fast and maintained. Once morally perfect, every reason there is in a sense of dignity and honor and purity, and interest in a regard for others, in anything that can constitute the hope or the blessedness of a personal being, must demand that he should remain permanently in that state. Still, man may change, angels may fall, but to suppose that God should not choose, and remain permanently in the choice of that which is wisest and best, would be to suppose reason, and the infinite wisdom voluntarily to become folly; righteousness, wickedness; goodness, malignity; perfection, imperfection. We assert the freedom of God. We do not so bind his will by his perfections as to make it fate; and yet those perfec-

tions are so related to his will that we may say with the apostle, that "It is impossible for God to lie." It is a moral impossibility, and we find in it the strongest ground of confidence that we can conceive. It is, then, the character of God—not his nature necessitated, but his character as based on reason and choice—that is the ultimate ground of our confidence. Here we find the rock on which the stability of all that is valuable in this universe rests, and this is the logical basis of faith in God, the faith of the Bible. Here instinct and reason coalesce and find a quiet resting place.

Faith, therefore, does not rest on natural causes, the operation of which is conceived of as necessary. Though beginning, like confidence in the uniformity of nature, in instinct, it does not, like that, end there. It ends in intuition and judgment, and in an estimate of causes into which freedom enters as a factor. This changes wholly the logical basis, and necessitates a judgment in each case of the mode in which freedom may have modified, or may modify, character and action. Faith will then presuppose a perception by us of moral qualities in others, and that those qualities are the ground of our confidence. The sun having risen to-day, we have confidence that it will rise to-morrow. Perceiving, or thinking that we perceive, wisdom and goodness in our friend to-day, we are confident, but as we have seen on wholly different grounds, that he will be wise and good to-morrow. We are now in a different realm—the realm of personality and of freedom. To this, nature as necessitated is subsidiary, and in this the principle of order and the basis of our expectation of uniformity are different. As belonging to the realm of personality, it is in personality that they find their basis.

Resting thus for its logical basis on the stability of a rational will, a general confidence in a personal being as true and upright, and so to be depended upon, may properly be called faith. Still it is to be carefully noticed that whenever faith would become a principle of action the confidence must be authorized by some act of will, general or special, on the part

of him in whom it is reposed. We may have faith in a banker as honest and as having ample means, but if we have not been authorized to draw upon him our draft will not be honored. Revealing itself through the will in receptivity, in commitment, in aggressive action, or in suffering, as the case may require, faith must be authorized by an act of commitment on the part of him in whom we confide. We may have hope in another who has not authorized our confidence. As a last resort, we may cast ourselves upon him, as Queen Esther appeared unbidden before the king; but this is not faith. That, as a principle of action, is *authorized confidence*. It is still confidence in a person, and nothing else, but in a person who has voluntarily placed himself in such a relation to us that his character is pledged for the performance of that for which we confide in him. To rest thus upon character, and *that alone*, is faith. This puts honor upon him in whom we confide as nothing else can. Without this, indeed, outward forms of respect must be either merely conventional or hypocritical. While, then, we may say that confidence in a personal being, authorized by him and resting solely upon his character, is faith, it is yet not the faith of the Bible. That is authorized confidence in God; or, if it be distinctively Christian, faith in Christ. For all authorized confidence in him the character of God is pledged. If the confidence be not authorized, it is mere presumption and folly.

From the view just taken we see at once what the preliminaries of a rational faith must be. We must first know that he in whom we confide in any particular has authorized us to do so. A man receives what purports to be the written promise of a banker that on the presentation of that paper he shall receive a sum of money. The inquiries will then be two. First, was the paper really signed by the man whose name it bears? Second, is he able to pay the money? In ascertaining these two points faith has nothing to do. The evidence may be of different kinds and degrees, on one side or on both, but the questions are questions of fact, involving no future choice of any one, and must be decided according to the laws of evidence. But these

questions being decided in the affirmative, now come into the sphere of faith. Can we confide in the banker as a man who will keep his word? Now freedom comes in, and with that moral elements; and the question will be whether the banker will value his word, his integrity, his character, more than the money. But how shall this be ascertained? It cannot be demonstrated. It cannot be proved in any such way as a past or present fact that no longer depends on will. It can be known only through that original instinct of confidence by which we are preformed to society, and by the rational conviction that supervenes, of the presence and permanence of principle. And yet the result may be rested in with perfect assurance. By a result so rested in the banker would be honored; but if the confidence were to rest on the same basis as the authenticity of the paper or the ability to pay, it would not honor him. These preliminary steps, as distinguished from the faith itself, seem to be indicated in that passage in the eleventh chapter of Hebrews, in which it says that "he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him." To believe that God is, is not faith, for "the devils believe and tremble." To believe that "he is the rewarder of them that diligently seek him," is not faith; for to believe this without seeking him, which is surely impossible, would only aggravate the wickedness. These must be believed, but there is no faith without that act of commitment and of will by which the man comes to God.

The preliminaries of faith being then as they should be, we next inquire how far we may be rationally governed by it when it comes into conflict with other grounds of belief and of action. This must depend on the person in whom we confide. So it is with our faith in men. We trust them with every shade of confidence—from that which is entire to the point where confidence vanishes in utter distrust. In regard to men, then, no general rule can be laid down. Each man must use his own judgment, and trust others as far as he has evidence of their moral principle and ability to do that for which they have authorized us

to trust in them. Such trust would be faith, but not the faith of the Bible, which is confidence in God, or in Christ as divine; and we proceed to inquire what should be the value of authorized confidence in God as compared with any other ground of belief and of action.

If we accept the Scripture, faith should be made the ground of belief and of action stronger than any other. This is evident from those examples by which the nature and power of faith are illustrated. These are such that it would almost seem as if the express object was to illustrate the supremacy of faith. Take the case of Peter when he would walk upon the water. Ordinarily, no ground of belief is stronger than that in the uniformity of nature. It is so strong that what now calls itself the scientific mind refuses to believe that any stronger ground is possible. But when Peter was authorized by Jesus to step from the ship, though it was in the night, and the winds were tempestuous and the waves boisterous, he yet did it without hesitation, and as long as his faith continued the water bore him up. This act on the part of Peter was possible only on the ground of a greater confidence in the power of Christ than in the uniformity of nature. If he had known nature as we now do, it would have been a comparison of the power of Christ with that of the broadest, and measuring its power by the masses it controls, the mightiest law known. This case is noteworthy, because the miracle is the only one wrought by Jesus, if not the only one recorded in the Bible, that did not have an ulterior purpose of beneficence. The sole object seems to have been to illustrate in the most striking possible way the supremacy of Christ over the laws and forces of nature, and to bring into direct and sharp contrast confidence in him as compared with confidence in those laws. Take, again, the case of Abraham—evidently intended to be the great example of faith for all ages. This faith was tried by the call to go out from his country and kindred and father's house; but the test case was that in which he was commanded to offer up his son Isaac. Here it was not merely, as in the case of Peter, a permission, but a command; and the motives opposed to

obedience would seem to have been as strong as possible. Isaac was the son of his old age. In him his hopes centered. Taken by itself, the act required was opposed to natural affection, to conscience, and to the express promise of God. But under these circumstances the obedience of Abraham was prompt. He rose up early in the morning and commenced his journey towards the place of which God had told him. His obedience was also deliberate. There can be no pretence that it was from sudden impulse ; for the journey was one of three days, and during those days and those nights—probably under the open heaven—there was ample time to ponder all the reasons that might bear upon his course. But in view of them all he did not falter for a moment. He reached the appointed spot, and built the altar, “and laid the wood in order, and stretched forth his hand and took the knife to slay his son.”

From these examples it is plain that the Bible makes faith in God a ground of belief and of action paramount to any other. This idea enters into its whole structure and tissue, and it is vain to attempt to conceal or eliminate it. Can the Bible do this and be in accordance with reason? Was the course of Abraham rational? This brings before us the relation of faith to reason.

*(To be continued.)*

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### Moonlight.

Love, Joy and Peace ! with such sweet words of blessing  
 The moonlight falls upon a world at rest ;  
 The silver radiance all alike caressing—  
 Its good night message reaching east and west.  
 When young it tells how sweet is Love unfolding,  
 Then waxing full, says, “ Thus shall Joy increase,”  
 And through clear morning skies the dawn beholding,  
 In dying whispers, “ Peace.”

## Is Sickness Merely a Habit?

To the conscientious physician, as well as to the patient, the question of the permanency of cure comes next in importance to the fact of the cure itself. "Can I be cured," and "will I remain cured," are perhaps the most frequent inquiries addressed to the Psychotherapist, and also ones that he can usually answer with some assurance. Speaking from our own experience and observations in the Toronto School and Sanatorium of Practical Psychotherapy we can predict results with far more certainty and promise permanent cure, if our directions are followed, with far more confidence in Psychotherapy than in purely medical treatment. The reasons for these statements lie in well-known laws of psychology. The laws of inertia apply to psychics as well as to physics. In short, it is to our psychological pathology that we owe the explanation of these and many other facts as taught in our School.

"Habit second nature; habit is ten times nature!" exclaimed the Duke of Wellington. Habit is the tendency to continue doing, thinking or feeling the same thing, thought or feeling, in the same way. Habits are due to the plasticity of matter. By plasticity is meant the possession of a structure weak enough to yield, but not weak enough to yield all at once. It is easier to fold a paper a second time the same way because it has formed the habit of folding that way. A garment that has been worn fits the person better than a new one, because it has become habituated to a certain way of folding that makes it cling to the body. A violin that is used improves because the fibres of the wood more habitually vibrate in harmony with the strings. Water flowing over a surface marks out a course and tends to flow in the same channel ever afterward. Organic matter, particularly nervous tissue, is extremely plastic and it is owing to this fact that the phenomena of habit in living beings is due. A new sensation, a strong impression or a forcible thought raises nerve tension till some nervous discharge

occurs in some direction and equilibrium is established. When the same or similar circumstances occur again the same thing, feeling or thought, tends to recur in the same way. The oftener it occurs the more surely does it follow the same path of discharge, and produce the same resultant act, feeling or thought or chain of facts, feelings or thoughts. Thus habits are established, and no matter how complicated the chain may be, any circumstance which starts any link of the chain in motion sets the whole series of links in operation, just as water flowing on any part of a watercourse follows the rest of the course to its end. This is the reason that habits tend more and more to become fixed characteristics of each one's makeup.

Every individual is a bundle of habits which he has acquired consciously or sub-consciously. Walking, talking, dressing, tricks of speech, professional mannerisms, certain peculiarities and so on, are habits of normal life. But habits of abnormal life—disease—are quite common and even more important from our standpoint. It is said that the normal tendency is to return to a state of health, but this is true only in a general sense. The oftener an abnormal condition pertains or the longer it continues, the less is the tendency to return to normal and the greater the tendency to become habitual. It is the tendency characteristic of habits to continue; in fact, they become normal on a new, though perverted basis. A sprained wrist or dislocated shoulder is more likely to become again sprained or dislocated. A rheumatic knee is more liable to a chronic condition, and scar tissue is more liable to degeneration than normal tissue. This tendency to abnormal habits is more prominent in functional diseases and neuroses and still more marked in the psychoses. It is at this point that those who depend upon drugs alone are continually stumbling. Seeing only the material side of man, accustomed to treat him as a machine, those who depend solely on drugs utterly fail to comprehend or appreciate the mental side, the tendency to form habits of abnormal or diseased activity, and consequently they often fail to diagnose and treat the most important cause of the patient's ail-



ment. This is especially emphasized in the cases that are presented at a free clinic. At our clinics there have been treated some patients who have been the rounds of the ablest physicians, yet they all give histories of having grown constantly worse until they became utterly discouraged. In several cases the aggravated condition is directly traceable to adverse suggestion of those who were consulted. These cases range from trifling functional disorders to serious organic lesions.

Dr. Carpenter says the "Nervous system grows to the modes in which it has been exercised." In this terse statement the eminent scientist has given us not only the philosophy of the formation of habits, but the origin of abnormal conditions as well as the key to the cure of the disease. A person's attention is drawn to some temporary derangement, or something makes him think there is something wrong, or leads him to expect the disease to appear. The suggestion may have been very forcible or often repeated and so makes a strong impression that will not down. A physician is consulted and plays upon the fears of the patient in order to extort a fat fee, or, if he is less culpable, he dismisses the patient with the curt remark that he only imagines himself to be suffering. So it goes from bad to worse until the nervous system grows to the mode in which it is exercised. The other organs yield to its paramount influence and the condition feared actually develops. From acute nervous disorders it is only a step to chronic nervous diseases, which in turn lead to some minor acute organic trouble that soon becomes a serious lesion and we have some chronic organic disorder as a result. This is the history of many a poor sufferer and the result might be termed the *pathology of suggestion*.

Thus it will be seen that all conditions come from, or grow out of *habits* of thought or feeling which have been induced wholly or in part, by adverse suggestion. We conclude, therefore, that they can only be eradicated by counter suggestions, since the natural tendency toward restoration of the normal condition diminishes as the abnormal continues it is important to commence the remedial suggestion as early as practicable, make it as

strong as possible and continue until the old habit, or disease, is extirpated root and branch, and new habits and natural health firmly established. A condition that would yield promptly in its incipiency may require weeks to cure if allowed to run for years. The patient who would get relief and the physician who would afford it can not excuse their lapses, as Jefferson in "Rip Van Winkle" does, by saying, "I won't count this time." They must be determined and persistent, and if they are so, great shall be their reward, for they shall see a permanent cure and experience the satisfaction it affords. The nervous system must be exercised till it grows to the modes in which it should act and then the tendency is to continue acting in the same way. In Psychotherapy treatment it is not only led to do so, but the patient is taught to exercise and control it. He is taught how to use the powers which his Creator endowed him with, and this means concentration, self-control, self-reliance and permanent results. The continuity of training gives discipline in mental control of brain adjustments and the motor effects produce a fixity of habit in the nervous system, a set to the brain on any line of thought which we may desire. The patient whose disease is eradicated and health restored by the vital energies of his own organization is one whose house is built upon solid rock. Among all the benefits of this science, permanency is the last, but by no means the least effect of the therapeutics of *psychotism*, which proves, that in many cases, *sickness is merely a habit*.



## Inspiration.

BY JOHN D. BOYLE.

Inspiration is of two orders or classes—spiritual and material—of the heavens heavenly, yet requiring the earthly and physical as its medium of manifestation. As steel is drawn by the magnet beyond its power of resistance, so are the natural and physical forces controlled by the superior magnetism of spiritual electricity. For instance, a man who is thus influenced will accomplish feats of valor, and perform acts of self-abnegation without great effort, which call forth the wonder and praise, and in a few rare instances the enthusiastic gratitude of the world. All great inventions are the result of combined spiritual and physical electricity, and all great inventions are inspired. So also are the highest order of authors, poets and artists. The spiritually inspired idea is worked out by a sympathetic spiritual nature and suitable physical organization, just as a perfect instrument is operated upon by the skilful fingers of a finished performer, and sounds of sweetness and melodious grandeur ravish the ear of the delighted listeners. The material globe may be said to be hung by electric chains, and so thoroughly pervaded with electricity from the sun, that that glorious planet may be said to be its God, for without its presence all would be darkness and death. But the *spiritual* God, who bestowed its light and heat, is as superior to the material as the soul of man is to his animal organism; and so diffuses the electric currents emanating from this grand spirit centre, that all spirit life is kept in a state of electric progression, in time also arriving to the state of perfection designed from the first by a beneficent creator. Inspiration is ever working its wondrous work in the soul of man, and the physical and intellectual powers combine to secure its aims and ends. Faith, truth and purity are necessary to the highest development of the greatest inspirational perfection of human genius, because only through such a spiritual and physical medium can the best forms of

spirit magnetism operate. Lead therefore the purest and highest life consistent with the earthly conditions which surround you. Fear not, for the action of fear cripples the abilities of the spiritual agencies to rightly impress you. Be joyous as the birds, as they carol their songs of praise ; bright and grateful as the flowers, as they give forth their fragrance to cheer the soul of man ; steadfast as the glorious sun, which truthfully keeps its unspoken promise to chase the darkness with its golden wings and herald in the day ; loving and strong of purpose as the deep and shining waters ; calm and hopeful as the mighty rocks and lofty mountains, pointing with their silent peaks to heaven ; and your spirit shall ever be in sympathy with those higher electric forces which can and will render your life happy and useful, through the bright and inspired genius which rests within you, and which time will develop. Be of good cheer, for the dawn is advancing.

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### Charity.

Rich gifts that Heaven delights to see  
 The poorest hands may hold ;  
 The love that of its poverty  
 Gives kindly succour, prompt and free,  
 Is worth its weight in gold.

One smile can glorify a day,  
 One word new hope impart ;  
 The least disciple need not say  
 There are no alms to give away,  
 If love be in the heart.

The gentle word, the helping hand,  
 Are needed everywhere ;  
 God's poor are always in the land,  
 And small things done for them shall stand  
 Large recompense to share.

No earthly pen the tale may write  
 Of cup or crust so given ;  
 But angels have such deeds in sight,  
 Writ large, in characters of light,  
 On records kept in Heaven !

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**Editorial Notes.**

When the human mind believes that it has reached the realm unseen, psychosophy can analyze its inner experiences and follow up the devious paths from empirical knowledge to its psychic origin—to the knowing of the mysterious Unknowable. From a psychosophical point of view there opens a wonderful field of work in the many systems of our day and their psychic origin. Whether it has occurred in the earliest mystical systems of Hindu speculation, or in the latest spiritualistic doctrines of to-day, there must have been an origin to the motives that have pushed the soul beyond the limits of our present five senses. In this field of inquiry psychology has not explained the true origin of mysterious fears and superstitious habits, religious emotion and hysterical rapture, pathological disturbances and surprising experiences, as true and half true impulses still remain unknown or come in question. Even the pseudo-scientist and mystic, who deceive the world because they know that the world wishes to be deceived, become attractive objects of psychosophical analysis. Psychosophy makes a broad distinction between the neoplatonic philosopher, who sinks into the Absolute and finds the supernormal reality by his feeling of unity with God, and the modern member of the Society for Psychical Research, who discovers the supernatural world by his mathematical calculations on the probable error in telepathic answers about playing-cards! It notes also the difference between the mediæval monk, who becomes convinced of the unseen because the Virgin appears to him in the clouds,

and the modern scholar, who is converted because a neurotic (?) woman is able to chat about his personal secrets at the rate of fifty cents to five dollars a sitting. Psychosophy recognizes the simple as well as the complex features by thoroughly understanding the mental laws which make pseudo-scientific theories a never-failing element of the social consciousness.

The influence over the conditions of the body which psychergy proves to have is at present a subject that is attracting widespread attention. Among thinking people, and especially those who are in search of Truth, this interest is taking the form of closer observation of psychic phenomena, and of experiment where experiment is possible ; and on the part of the public generally, learned and unlearned, it shows itself in widespread curiosity regarding occult influences and a disposition to make trial of different forms of faith cure, mind cure, Christian and divine sciences so-called, and mental healing. Whether this ferment in the public mind is healthful or harmful—a toxin or an anti-toxin—is a question concerning which there is a great diversity of opinion, but the fact itself is conspicuous. However fanciful may be the forms which this special interest in psychic phenomena and psychergy may take, it is still a form of mental, or rather psychic development. It is better to think concerning matters appertaining to the mind and its powers through its organ, the brain, even though loosely and fancifully, than not to think of them at all ; for the contemplation of psychic subjects is in itself elevating and healthful. It only needs intelligent direction. It has been objected to this interest that it points backward toward supernaturalism, superstition and diabolism ; but surely this is wide of the truth, since the most intelligent modern thought upon the subject considers it merely the recognition of a fact—a power in Nature that was formerly unrecognized or else reckoned as above and beyond Nature. It is the finding of powers and faculties in man himself that were formerly supposed to belong to gods alone. The influence of these studies, therefore, is not degrading, but elevating ; it is getting in touch and harmony with the divine eternal energy that is in Nature.

# 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-



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-

*Journal of Psychosophy.*

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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# Psychosophy Psychorism

Psychosophy  
Psychorism

