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*Rev<sup>d</sup> Mr Wakerley  
with kind regards,*

THE *H. E. McKinney*

ORIGIN AND NATURE  
OF MAN.

BY

*Samuel*  
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## PREFACE.

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OUR knowledge of a thing is in proportion to our knowledge of its causes; and a thing is not fully or truly known until all its causes are known.

The causes are the antecedents necessarily involved in the production of a thing.

Every work of design has four causes: the final cause, the formal cause, the material cause, and the efficient cause. If any one of these causes is lacking, the thing can never come into existence.

The final cause is the purpose for which a thing is designed. The formal cause is the ideal or form existing in the mind before embodiment. The material cause is the substance which embodies the form. The efficient cause is the agency employed to perform the work of construction.

Take the case of a boat. There is first the purpose to construct something that will carry a man dry upon water. Secondly, and perhaps simultaneously, there is the mental vision or form of the thing afloat. Then there is the material out of which the boat is made. Lastly, there is the agency or instrument needed to construct it.

The material cause, or the substance of which a

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thing is made, is that which first presents itself to the mind of the observer, and it may even engross his whole attention; but the final cause, or the purpose, is that which first presents itself to the mind of the designer. Before an observer can see clearly or know truly he must place himself in imagination in the position of the designer, though it may seem to him like putting the first last and the last first.

The final cause is absolutely definite and unchangeable. The designer of a boat has the definite purpose to go upon the water. The formal cause is also definite and constant in essence; though, in the case of the boat, it may be a vision in the imagination of a tree-trunk hollowed out on one side, or a wicker basket made water-tight, or a number of skins fastened on a framework, or a deep trough of metal. The material cause varies with accidents of time and place, so that it is inconstant in its essence. The efficient cause of the boat may be labour with the aid of fire, or flint, or thread, or glue, or steel, according to circumstances.

Physics, as Bacon has observed, inquires into material and efficient causes, which are not necessarily constant; and therefore physics is said to be vague and unstable as to causes. Metaphysics inquires into formal and final causes, which are always essentially constant; and therefore the study of metaphysics is the only path to certainty and satisfaction. Material and efficient causes are temporal and phenomenal in essence; formal and final causes are ultimate and eternal in essence.

The final cause is the essential object of attention; for without knowledge of it we cannot be truly said to know anything. The most valuable machine can have no existence for us as a machine until we know what it was made for. The most powerful voltaic battery may seem a mere useless accumulation of material to a man who knows nothing of its purpose. Without knowledge of the final cause we are in darkness.

The final cause may be taught, at least partially; and the knowledge thus gained helps to reveal the formal cause. The formal cause must be seen by spiritual vision, or by intuitive perception, and knowledge of the final cause is a necessary antecedent and accompaniment of the vision. The more complex a machine the more numerous and interdependent are the objects of design involved in its production. A modern printing machine not only imparts information by print, but combines many designs to work in harmony; so that the final purpose is accomplished along with and by means of a multitude of subsidiary purposes. Concentration of attention upon the machinery may be so intense, and the multiplicity of wonderful designs may be so interesting, that the mechanic may have little time for reading, or may even be ignorant of letters; while the complexity may be so great and the details so numerous that the scholar who is served by the machine may not understand its construction. Complete satisfaction of mind can only be obtained by knowledge of all the causes; but the mechanic who attends only to the material and efficient causes, which are variable and temporary in essence, cannot have the

consciousness of satisfaction of his higher nature which is possessed by the scholar who knows nothing of the machine but its final cause.

All the materials, and forces, and designs in Nature enter into the causation of Man, since the influence of every element upon him had to be taken into account in order to provide him with power over his environment; and hence man must be studied as the most complex of all machines, and has been described as the microcosm, or the epitome of the universe, which is the macrocosm. He is in design the heir of all the ages; and to know himself even physically demands a knowledge of all Nature, since everything in the universe has a complex influence upon the human organism within the sphere of its action.

The mere physical investigator studies the material cause of man, and neglects consideration of the other causes, so that he can never really know anything of Man as Man. He counts his bones, examines his various organs, learns the microscopic structure of his tissues and their chemical composition; but does not inquire whence he comes nor why he exists. The theory of evolution is based on the knowledge acquired by the student of the material, and attempts to discover the efficient cause without thinking of either the formal or the final cause; so that man is seen as a particle of protoplasm emerging out of darkness to develop into a sensitive, dissatisfied animal, engaged in a struggle for permanent existence which is utterly hopeless, since he invariably ends in decomposition.

Many philosophers of the East and of Greece

endeavoured to see the Formal Cause of man; and their efforts approached success just in proportion to their knowledge and observance of the final cause. The most ancient books in the world are described as Sacred Books, and have been preserved throughout the ages with the most extraordinary care, though their custodians were often unable to give any sufficient reason for attaching so much importance to them. Why do so many intelligent men devote themselves to the study of the Bible, and spend their money in its circulation? Why should they be anxious to have it taught in schools? They try to explain their action by saying that it reveals the way of salvation; but the reply has little meaning for many questioners. The importance of Sacred Books depends upon the fact that they attempt to reveal the unchangeable causes of man, and thus to provide the means of obtaining the complete satisfaction of mind called salvation.

The permanent and supreme importance of the Bible depends upon the knowledge it imparts of the Formal Cause, or, Archetypal Man, and of the final cause, or the purpose for which man exists, and his relation to the Creator. Thus the mind that has no book of instruction but the Bible is conscious of resting upon a secure and immovable foundation, and so has a sense of satisfaction which cannot be otherwise obtained.

The Book of Genesis teaches that the material cause of man is the dust of the earth, which is always changing in position and composition; that the efficient cause is the Will of the Divine Mind acting



upon the material and physical; that the formal cause is the Archetypal Man, existing from all eternity in the Imagination of the Creator, or in the Bosom of the Father; and that the final cause is to love and serve the Creator. The fundamental questions of philosophy are thus answered and the soul is satisfied.

Many who have the consciousness of satisfaction never dream of trying to investigate the conditions upon which health of mind depends, as those who enjoy the best health are often least disposed to analyse their food. The secret of secrets is learned by exercising the will in harmony with the final cause, which alone gives enlightenment; and permanent health of body and mind is the test by which we may know whether a theory of the nature of man is true or false. Man must be in a state of bewilderment until he knows why he exists and what he ought to do; and hence the Westminster Divines, recognising the essential foundation of all true religion and philosophy, gave the first place in their "Shorter Catechism" to the question, "What is the chief end of man?"

Alone, in silence, Adam dwells in Space,  
And seeks in vain the Light of Life to find;  
Till, through the darkness, softly beams a Face,  
And what seemed dead reveals a Loving Mind.

Dumb and unconscious Nature seems to rest :  
A voice sounds sweetly in the listening ears;  
The Word that dures for ever is exprest,  
And Truth proclaims herself to him who hears.



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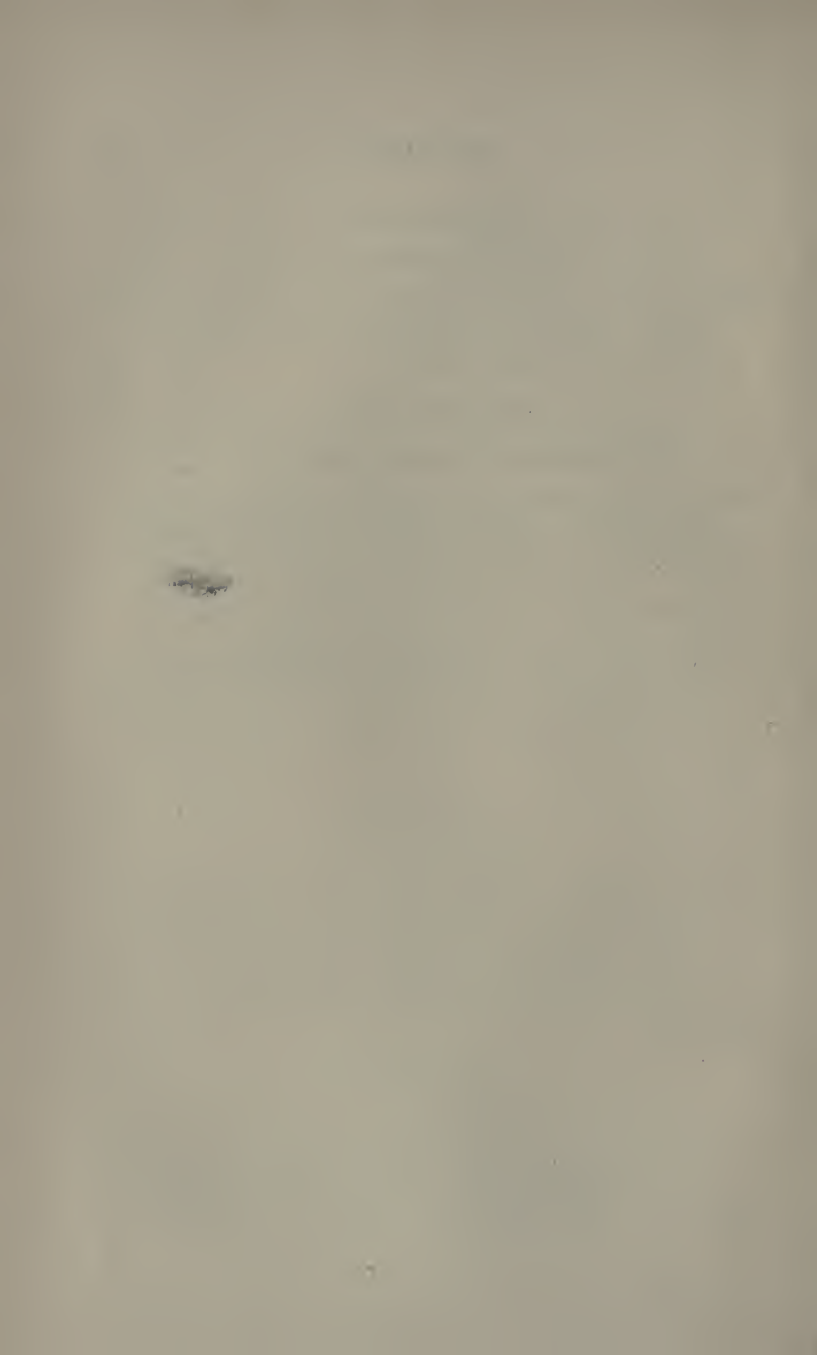
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# THE ORIGIN AND NATURE OF MAN.

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## CHAPTER I.

### ANALYSIS.

ONE of the peculiar endowments which proclaim the impassable gulf between man and the brute creation is the desire to study his own origin. He has an instinctive longing to look before and after his earthly existence; and Nature never imparts an instinctive longing without providing the means of gratifying it. Power is given to obtain the food necessary for the satisfaction of the needs of the organism.

In some reflections on the history of a soul, Olive Schreiner thus emphasises the inquiry which is of utmost interest to every intelligent child:—“Then there is remembrance of the pride when, on someone’s shoulder, with our arms around their head, we ride to see the little pigs, the new little pigs, with their curled tails and tiny snouts—where do they come from?”

All parents well know how persistent are the efforts of the little ones to find out the origin of the baby; and the difficulty of answering their questions seems to become greater as knowledge increases. The pious

parents of former times were able to give temporary rest to the inquiring spirits by replying that God mysteriously sends babies to be reared for Him, and that we are all His children. Little people who longed to wade in deep water were thus made content to wait until they had grown bigger. There was consciousness of the presence of the Infinite Father, and all questioning was silenced in awe before the profoundest of mysteries.

It was an advantage and a comfort to have God to fall back upon. Parents and children felt more blended in harmony when bowing together before the Creator. Reverence for Infinite Wisdom has necessarily an ennobling effect ; and among the pious thinkers, flippant conceit found no toad-stool on which to exalt itself. Philosophers as well as children were delighted with an account of the origin of the baby like that given by George Macdonald—

“Where did you come from, baby dear ?  
Out of the everywhere into here.

\* \* \* \*

How did they all just come to be you ?  
God thought about me, and so I grew.

But how did you come to us, you dear ?  
God thought about you, and so I am here.”

Those who ascribe the origin of man and of all things to God find it difficult to enter into the state of mind of a thinker who never thinks of the Creator ; just as those who have always lived in a comfortable home with sympathetic relatives can hardly imagine the mental solitude of an intelligent man who has been a foundling

reared in a workhouse without the slightest notion of relationship to any living being. Such a foundling is sometimes almost bewildered when thinking of his origin, and feels as lonely on the earth as if he had fallen out of the clouds.

The materialist is lonely and puzzled; and he becomes more and more so as his intellect is more cultivated and trained to physical research without any gleam of light from the perception of metaphysical causes. What can he think of the origin of things? He must assume the eternal self-existence of matter and force; and the only explanation of the origin of living beings he can imagine is by spontaneous combination of chemical elements in hot and moist soil. Man seems to be accounted for by supposing these lower forms of life to have gone on by evolution into higher and higher forms under the influence of natural causes. Thus the origin of man is traced to the spontaneous combination of inorganic material; and there seems no reason why it should not be possible to set up such combination by artificial means.

The religious thinker says, with Lord Kelvin, that it is not in dead matter we live and move and have our being, but in the creating and directing Power which science compels us to accept as an article of belief; and beyond all gravitational, physical, and chemical forces, he recognises a vital principle. The materialist says experience has never discovered a single force which is not dependent upon matter, or a single form of energy which is not exerted by material movement; and he assumes that because he does not know any such force

or energy no one else can know, and that no such force or energy can exist because he does not understand how it exists. Thus the materialist is necessarily in a state of intellectual confusion, and unable to perceive the limits of his knowledge and the extent of his ignorance. He will not believe that there is a spiritual world to be known.

When man is decomposed by fire or other means, he is reduced to gases and ashes ; and his origin is thus apparently proved to be in dust and ashes, or in inorganic matter. This seems to be his material cause. The secret of the method of combining again the chemical elements so as to form the man has not yet been discovered ; and the Resurrection seems likely to remain the ideal dream of the scientific imagination until the Power that first produced protoplasm chooses to act in the necessary manner upon the scattered atoms. The efficient cause cannot be found in the laboratory.

We have to find the origin of matter and the origin of protoplasm in order to learn the ultimate nature of the material cause of man.

The origin of matter is generally admitted to be a mystery transcending the limitations of human faculties ; and yet the development of man's higher nature depends on his efforts to comprehend the incomprehensible, and to grasp all time and space with his finite mind. As the result of attempting the impossible the thinker discovers laws governing the movements of matter ; and is even able to gratify his intellect with some explanation of such manifestations of force as heat, and light, and electricity.



We may imagine that every atom of matter is composed of myriads of particles, or ions, of unimaginable force, which somehow combine to form matter out of force. Cultivated intelligence becomes more and more difficult to satisfy, and endeavours to see by imagination into regions beyond the visible; and, in order to form some explanation of the method of propagation of light and transference of energy in space, creates an imaginary substance, the ether, with which it fills all space beyond the farthest stars, and even fills the unimaginable interstices between unimaginable atoms. Ether is not solid, nor liquid, nor gaseous; it has no density or weight, and is not appreciable by any sense or by any instrument; yet human intelligence calculates a theoretical weight for it, and estimates the resistance it offers to comets in their apparently erratic course. Ether seems to provide a kind of resting-place for the mind between the atom and nothingness; and it may be supposed to be the medium in which force and matter meet and blend into something perceptible by sense. Then the question remains, "What caused the origin of the ether and made force begin to act?"

Life is a most perplexing mystery to the materialist. He is disposed to assume that it is eternally self-existent; but no one with knowledge of science and history, or with capacity for profound thought, is able to believe this. Science convinces us that life must have had a beginning; so, if we are anxious to avoid acknowledging the existence of the Creator, we must shut our eyes to the gap between the inorganic

and the organic, or try to fill up the gap with a fog of words and fancy that we have made a solid bridge. We may repeat the word *spontaneous*.

Ancient sages sought to penetrate the great mysteries of existence by intuition, or by the vision of formal causes ; and they sometimes concentrated attention so much upon the heavens that they broke their limbs by stumbling over obstacles upon the ground. The modern investigator has a tendency to try to analyse everything, and to seek satisfaction by burrowing in the earth until he loses sight of the heavens ; and then he may die in the darkness, suffocated by the products of his own toil. Sages who would gain sound knowledge by intuition must stand upon a stable material basis ; and those who would penetrate deeply into the material can do so with safety so long as they breathe the Air of Heaven. Truth is one ; and all sound reasoning must lead to it. Intuition must be the flower of intellect ; and analysis depends upon great fundamental principles recognised by intuition.

In the ages of faith men even of the greatest intellect were content in the recognition of supernatural causes ; and rested in the assurance that the individual begins at birth, and that the human race began by the creation of Adam and Eve out of the dust of the earth, or out of atoms of matter. Now we ask what was the first germ of the individual, and by what method man was made out of dust.

We must find living matter somehow to begin with, and then there is supposed to be evolution of the original particle. Supposing force to have effected the

combination of atoms into living substance we have the germ of all organic beings; for we are also asked to suppose that all organic beings are composed of the same kind of living matter. Analysis cannot discover any essential difference in composition between the protoplasm of the germ of a horse and the protoplasm of the germ of a dog; and, in the name of science, the materialist assumes that there is no difference when we fail to perceive any. The analysis of living material presents many peculiar difficulties; and no explanations of theorists could persuade an unsophisticated gardener that there is no difference scientifically between the seed of a pear and that of an apple because the analyst cannot find any.

The biological chemist says that man is protoplasm; and that everything else that lives is also protoplasm. The physiological analyst proves that minute cells of protoplasm in countless myriads unite themselves into more and more complex bodies, and apparently originate special functions by increasing the complexity of structure, until, in the course of evolution, man himself appears as the body of most complicated mechanism yet produced. The physical basis of life is protoplasm; and we know nothing of life except as it is revealed by or through protoplasm.

The cells of which man is composed have all been derived from the same source, and pass into one another by imperceptible gradations, so that no definite boundary lines can be discovered; and it is assumed that there are no boundary lines when we cannot discover any. Brain and bone are derived from

the same substance. The complex body with its various organs and tissues is protoplasm, and its origin is protoplasm. Thus the study of man seems resolved into the study of protoplasm. The materialist is so impressed by the infinite variety of the forms it assumes, and the amazing properties it exhibits, that he cannot imagine anything more important than the marvellous slime, so that he even confounds the thing formed with the power which formed it; and regards protoplasm as the formative power of living beings.

Protoplasm may be said to be composed of matter, force, and life. Even supposing the eternal self-existence of matter and force, we must have a beginning for their union into living substance. The statement that life is produced by molecular groupings and motions does not afford any more intellectual satisfaction than is gained by supposing that the first germs of life fell upon the earth in cosmic dust, which had blown off remote celestial bodies in order to provide the earth with population. Such theories are as little scientific as the theory that the Milky Way is the spawning ground of the stars.

Superficial knowledge suggests the comparison of the growth of protoplasm to the growth of a crystal; but the crystal grows simply by accretions to its surface, whereas in protoplasm there are vital processes taking place in every cell of the substance, and also between the cells, so that growth is interstitial. In the crystal there is only chemical and mechanical change and deposition, while in the protoplasm there is formation and rejection of waste products. There is no limit to

the growth of a crystal so long as necessary material is provided ; but life and individuality somehow govern the protoplasm. When parents see a daughter of fourteen more than six feet in height they are filled with dread that she may become a monstrous giantess. Why should she not grow to be twenty feet ?

By increasing the complexity of chemical solutions in which crystals are forming we can imitate to some extent the interstitial changes in the growth of protoplasm, for we can thus set up more and more complicated interchange of atoms or equivalents in the mass of the growing crystal ; and yet we cannot truly imitate the power which the protoplasm has of differentiating and setting apart portions of itself to form special organs which will work for the common welfare. Somehow we are conscious of an unbridged gap between the non-living and the living, and are compelled to acknowledge that there is an essential element in protoplasm which defies all the investigations of physical and chemical science.

A living being begins to exist as a material phenomenon by employing light, and heat, and the other physical forces, to build up a body out of atoms of matter. It would be absurd to suppose the individual life to be a product of the forces which it employs. For the formation of the most minute particle of protoplasm we must have the organising and individualising power of life.

When we speak of vital force as building up a body, we mean that individualised life has entered into the physical forces, and has combined their action for its



own purpose. The life must come from outside the domain of physical force. Any attempt to explain the formation of a particle of protoplasm by supposing the physical forces to begin by themselves to form organised matter indicates views obscured and thoughts confused by the consumption of words which the mind has failed to digest.

To the unsophisticated it would seem evidence of lunacy for anyone to propose to form a man out of material atoms and compounds; yet chemical discoveries, and the concentration of thought upon physical phenomena, have excited the hopes of laboratory workers to such a very high degree that nothing seems impossible to human ingenuity, industry, and skill. Many substances which a few years ago were supposed to be formed exclusively by the action of living organisms, and to be evidence of vital action, are now manufactured on a large scale as ordinary chemicals. As soon as the chemist learns the composition of any complex body by analysis, he at once sets about the task of constructing it from its elements. If protoplasm is only a complex chemical compound, it may possibly be formed synthetically in the laboratory; and the mere physical observer does not think of it except as a variety of albumen. To the materialist a man is a complex mass of protoplasm; so that if the most simple particle can be constructed in the laboratory, there is to him the possibility of forming the complete man. Time is, no doubt, an important element in evolution, but artificial assistance may hasten natural processes.

In Quain's "Anatomy," which the medical student is expected to learn with unquestioning faith in the importance of every word in it, we find it stated, at page 179 of the second volume, that "Butschli has found that if oil is rubbed up into a paste with certain alkaline salts in a moist condition, and some of the paste is examined in water, the latter diffuses into the paste and converts it into a froth, which, under the microscope, has an appearance not unlike the reticular part of protoplasm. In such a froth streaming movements may be seen, lasting for a considerable time, and changes of form may occur in the mass, due partly to continued diffusion through the soap-like envelopes of the froth-bubbles or vacuoles, and partly to the bursting of these bubbles when they become enlarged and approach the edge of the mass. Upon these observations Butschli has based a theory that all protoplasm has such a vacuolated froth-like structure, and the reticulum is only apparent, being the optical expression of the material between the vacuoles, and that the movements of protoplasm are produced by physical and chemical processes analogous to those which cause the movements within the froth of oil and salt-solution which he has employed."

When a student is once persuaded that the movements which take place in protoplasm are produced merely by physical and chemical processes analogous to those occurring in artificial mixtures, he naturally feels that he has succeeded in getting very near to the formation of protoplasm, and that if he could only produce the proper albuminous mixture, the necessary

physical and chemical processes might be set up by the junction of the materials. The great difficulty lies in the fact that the physical and chemical processes which take place in protoplasm, as well as the movements which produce these processes, or are produced by them, are combined to form an individual, and are only the effects of the cause which is commonly spoken of as the life.

If man were to succeed in producing living from non-living matter it would be further evidence that he is the son of the Creative Mind, and that he was originally endowed with the potentiality of acquiring power over life and death, or of reaching the fruit of the Tree of Life.

Goethe took great interest in the attempts made, or dreamed of, for the artificial construction of man. Wagner does not appear to have made any progress until Mephistopheles stood by his side, and Faust, as representing the spiritual element in man, was asleep. The materialist, by the aid of the devil, saw the spirit appear in the phial, and is described as saying :

“ Hope for the world dawns there ; that, having laid  
The stuff together of which man is made,  
The hundredfold ingredients mixing, blending,  
(For upon MIXING is the whole depending !)  
If, then, in a retort we mull it,  
Next to a philosophic temper dull it,  
Distil and redistil, at leisure thin it,  
All will come right, in silence, to a minute.  
'Tis forming—every second brings it nearer—  
And my conviction becomes stronger, clearer.  
What Nature veils in mystery, I expect  
Through the plain understanding to effect ;



What was organisation will at last  
Be with the art of making crystals classed.

\* \* \* \*

It forms ! glows ! gathers ! in a moment more  
The work's accomplished, never done before  
Broach an unfolded project, men suspect it,  
Scoff at it, as a madman's dream reject it ;  
We, in our turn, may laugh when the event  
Is placed beyond the reach of accident.  
Think of the thinker able to produce  
A brain to think with, fit for instant use !  
The glass rings low, the charming power that lives  
Within it makes the music that it gives.  
It dims ! it brightens ! it will shape itself.  
And see ! a graceful dazzling little elf.  
He lives ! he moves ! spruce manikin of fire,  
What more can we ? what more can earth desire ?  
Mystery is no longer mystery.  
Listen ! a sound ! a voice ! and soon will be  
Intelligible words addressed to me."

The description given by Goethe of the formation of man in the laboratory cannot be accepted as scientific in tone or in accuracy of detail ; and how could the student of the material be expected to recognise the necessity for the assistance or presence of the devil ?

It was only as a momentary vision that Wagner was able to see the Homunculus, or spiritual essence of man, for the little elf refused to remain in the society of his materialistic parent, and went away with Faust, leaving the experimenter to sorrow over his inability to understand or enjoy the pleasures of the spiritually-minded. All his labours only brought disappointment and grief to the man who sought the secret of life in the laboratory ;

and the most self-confident and famous teacher, whose view is limited by the material, and who is left to solitary reflection in old age, must sink into miserable pessimism, since no ray of hope can illuminate the den of dust and cobwebs in which he tries to live.

Any theory of the nature and origin of man is necessarily false if its result is to render a man unable to rejoice in mental health under natural conditions; and death is one of the natural conditions imposed upon us. A really sane old man ought to feel a healthy awe-inspiring pleasure in contemplating death, when age and experience have taught him that it is a normal stage in human existence; but the materialist is not at all in harmony with his environment when enfeebled by age, and must say with Faust,

“Alas! in vain poor I together scraped  
All that man’s science till this day hath shown;  
And all that his imagination shaped,  
I in ambition’s dreams have made my own.  
A weary task it was—a sullen strife;  
And now I sit me down, helpless, alone;  
No new power comes—no strength—no spring of life;  
Nor by a hair’s breadth higher is my height,  
Far—far as ever from the Infinite!”

Man is a conscious being, inhabiting a body by means of which he can think, feel, and move, and possessed of capacity and desire for a knowledge of causation, so that he is impelled to seek to discover his origin and his destiny. Consciousness assures him that every effect has a cause, and that every cause must have an effect in view. He, therefore, investigates the causes

of the phenomena which are manifested by the various organs of his body, and endeavours to learn the effects which each part is calculated to produce by its action. Thus he may attain to a knowledge of the functional elements of his body, and their relations to one another and to his welfare; yet he is not content until he has discovered what properties he possessed in his most primitive condition, and how he became possessed of these properties—nor, indeed, until he has discovered the Cause of causes.

By pushing our inquiries further and further back in his life's history, we find that in spite of his present complicated organs and imposing appearance, man was originally only a cell of protoplasm, so minute as to be almost invisible on the point of a needle except by the aid of a magnifying glass. When stripped of the accessories provided by time, even the greatest philosopher is seen to begin life on an equality with common men, so far as it is in the power of man to discern; and whether an individual shall become a king and a saint, or shall lead the life of a criminal and die as a justly execrated malefactor, may depend upon the use he makes of the opportunities presented to him, or of the physical and mental food which he receives. The common egg of a bee is said to be developed into a queen by modifications of the food and the environment.

Man in his primitive state, as known to the physiologist, is not only devoid of hair and teeth, but has positively no brain, no nerves, no muscles, and no sense organs. Yet he is potentially all there. We are quite sure that the man is in the ovum, and that, if permitted

to live under natural conditions, he will grow and develop like the creation of a magician, will construct for himself a most marvellous dwelling out of the commonest chemical atoms, and will even use the component parts of his dwelling as organs for the display of his peculiar powers. He will form a brain to think with, and nerves to feel with, and muscles to move with, and sense organs to acquire information with. That Homunculus is in his little transparent delicate cell is beyond a doubt, though how he got into it is an insoluble puzzle. The most accomplished experimenter cannot construct the cell in his laboratory, or cause the man to enter into the matter, even with the aid of Mephistopheles; and the moment the fragile tenement is broken, the potentially conscious individual disappears.

The microscopist tells us that man in his primitive state does not differ in any essential respect from the elephant, or the shark, or the frog, or the worm; so that, from the microscopic point of view, a man is not speaking metaphorically when he describes himself as a mere worm. The microscopist, however, over-estimates his own ability and the power of his instrument when he concludes that because he cannot see the man in the ovum there is no man present. Peculiar powers of vision may be needed to see the real man, and the contrivances which seemed calculated to assist the vision may only cause obscurity. It is only the clothing that the microscopist can ever see, and the man has not had time to dress.

It is necessary to define accurately the meaning of

the terms we use, in order to have a clear understanding of the subject we discuss ; and the accurate definition depends upon the clearness of the idea defined. What is it we wish to analyse ?

Much misunderstanding arises from lack of a clear idea of what we mean when we speak of a man. When we speak of a big man, or a small man, we are thinking of masses of protoplasm, but not so when we speak of an educated man or an ignorant man. Attempts to define man as an animal that cooks, or as an animal that laughs, or as an animal that prays, can only obscure an idea already involved in fog. If we say that a man is the sum of all the tissues and organs that he possesses, the very statement that he possesses them proves that we regard him as something superior to his organs and tissues. When we become indignant with a man for neglecting to cultivate his intellect, or to exercise his will, we prove that we do not believe that the intellect or the will is the man. Some writers say that man is only a highly evolved animal ; but they at once proceed to prove that they do not believe what they say ; for an animal is regarded as limited by its body and its environment, and it is not believed to take any interest in its ancestry or its destiny, whereas men are called on to study history and the laws of heredity.

Man is said to be an animal possessed of the power of reflecting, or of reduplicating his sensations ; but the mere process of reflection implies a setting up of the animal nature for examination as if by an outside observer. What is the man who makes the examination of the phenomena exhibited by the animal ?



Philosophers speak of the man as the Ego; and this is a very appropriate name when we are speaking of the adult man who can declare his consciousness of his superior existence, and can truly say, "I am." This is a return to the old Hebrew condition when men recognised themselves to be gods, though they had to die like the princes of the people who lived as animals. It is surprising how few men can truly say, "I am." The term Ego is not an appropriate name for the man as he exists concealed in the ovum, nor even as he exists in infancy; for it implies a declaration of self-consciousness.

The man is often designated by philosophers as the Self; but this term is ambiguous, and it implies the power of making a distinction between one individual and another, so that it is not appropriate for the infantile man who has had no experience. A man never knows himself until he sets up his body and mind for his own inspection and criticism, and then he learns something of his ignorance of himself. This is called the process of introspection, though it is really an inspection from without. Language is not sufficiently precise and explicit, since our ideas are not clear and definite; and consequently we say that a man must get out of himself to know himself, though when he is beside himself he does not know himself—and yet he cannot recognise the self until he ceases to be selfish. Thus we are compelled to come to the conclusion that a man in the true sense of the word is one who has abandoned his life in order to find it; for the word life, like the word self, is used in different senses.

The term that is least open to objection, and that is, in fact, the only appropriate one for application to the vital essence of man at all stages of his existence, is spirit. The spirit seems originally to have meant the human being that breathes, and there is no stage of man's development that we can imagine in which breathing is not vital to existence; yet we try to express the idea that the spirit is anterior to the physical breathing. The most minute particle of the protoplasm cannot exist without breathing, and must die if deprived of all air, though the breathing may not be perceptible by any means of investigation that we possess. Man exists for the study of the physiologist as soon as he inhabits a particle of matter capable of breathing, and dies whenever he loses the power of breathing. In all stages of his existence he is a spirit, but he cannot manifest himself except by breathing.

The wonderful ability and insight of the ancient Hebrews is always manifest in their language, and for the foundation of all our philosophy we have to fall back upon them, or upon their intellectual descendants, the Greeks. The living being is the breather. Man is a spirit, and in order to live must breathe without ceasing. Yet he must have been living before he began to breathe. It was life made him breathe. How did he get the life?

We may reasonably suppose that the primitive man is at least as rich in physical endowments as the primitive frog or worm, and therefore we may study the primitive state of any animal to supplement our

knowledge of the properties of the human ovum. Indeed, the whole question of the origin of man, from the evolutionist standpoint, seems reduced to the discovery of the origin of the simplest particle of protoplasm imaginable. Man, the spirit, inhabits a definite particle of protoplasm. Reduced to his simplest condition, man appears to be composed simply of protoplasm—that is, of life and the material of life. Which is the life and which the material of life is the riddle of modern science which not even a human sphinx could solve. There can be no protoplasm without life, and we know nothing of life except as it is manifested by protoplasm.

In our search for the origin of man we are not satisfied to take the ovum as the starting-point, for we find that the ovum contains a nucleus which differs in some respects from the protoplasm surrounding it; and it is not unreasonable to suppose that all the peculiarities of the individual are potentially concentrated in the nucleus, and that the surrounding protoplasm is mere nutrient material for the man. As microscopes increase in power, our notions of the physiological unit, or the biophor, undergo corresponding modification, and what was regarded as homogeneous and structureless is regarded as a complex body containing elements possessed of different properties. Some suppose that the fluid in the nucleus contains the vital juice; others say that the really important part is that which can be stained by particular dyes while the remainder of the substance remains colourless. Familiarity soon breeds contempt, and when we have become familiar with



chromatic filaments and nucleoli within the nucleus we long for something more elementary.

The particle of protoplasm into which we have traced the man is somewhat like albumen in appearance and chemical composition, though its chemical composition is not fixed or definite. It is made up of atoms of oxygen, hydrogen, carbon, nitrogen, and a few other elements; but its peculiar characteristic is that these atoms of matter are somehow united into a complex moving mass by life.

In order to satisfy our thirst for a knowledge of causation we may imagine that man begins his career by the union of one million atoms, which thus form the ultimate organic unit. An eminent teacher may even give special names to the units and to a number of their imaginary combinations; and some generations of students may waste much time and energy in learning the meanings attached to the words by their manufacturer. Then another more eminent teacher may say that the organic unit is really made up of ten atoms, and is much more simple than a molecule of albumen, and he may manufacture a new set of words. The efforts of investigators to discover the essential portion of the man, and their destructive criticism of one another, bring them down to the fact that no protoplasm can exist without water, and as the calcium is not the man, nor is the phosphorus, nor the sulphur, nor the nitrogen, nor the carbon, we agree to believe that the one thing the man cannot do without is a molecule of water; so that all the phenomena of life may be said to find their ultimate expression in the

behaviour of an atom of oxygen and two atoms of hydrogen. Now we triumphantly proceed to weigh the man, and in order to do so accurately we dry him thoroughly—when he all evaporates.

Thus we have gone on removing atom after atom of the material as not essential to the man, until, in our search for his origin, we have stripped him quite naked. In trying to discover the essential part of the body of the man we have disembodied him. The man has had no chance of escape, and in our pursuit we have got out into Space where there is no more matter to be dealt with—no more bolts or bars. Like Faust in his search for the Mothers, we have found that in order to know the real origin of man we must emancipate ourselves from the material. Again we find ourselves compelled to become dead to the world in order to find life.

The attempt to find the primitive man, or the organic unit, or the biophor, in the material of the protoplasm, is philosophically absurd; for the man is a definite entity possessed of continuity in his identity through all his changes of form, whereas the material of the protoplasm is composed of atoms which are incessantly varying in number and arrangement. The man manipulates the atoms by means of the life in order to clothe and exercise himself; but no sooner has he got possession of an atom than he keeps changing it from one place to another until finally casting it aside altogether. If any atom or combination of atoms were to fancy itself the essential bearer of life, it could not retain the fancy for two seconds, since the man would

in that time have thrown it out or torn it asunder, or otherwise demonstrated its inferiority.

We started with the certain knowledge that the primitive man is to be found in a particle of protoplasm, and that protoplasm is composed of matter and life. We have proved that the man is not in the matter of the protoplasm, and therefore he must be in the life.

The materialist here says that he cannot go any further, since he is not conscious of any knowledge but that gained and tested by the physical senses. He is of the earth, earthy. He appeals to his microscope and his test-tube; describes and photographs the tissues and cells; points out how one structure differs from another in the phenomena it exhibits under the influence of various reagents; weighs most carefully each product of metabolism, and tries to estimate the number of atoms required to form a molecule of each proximate principle; dissects, disintegrates, decomposes, and concludes with the announcement that man is composed of atoms of matter. All the study of a lifetime, with the aid of all the appliances of modern science, results in the discovery that man is made of the dust of the earth—and of nothing else.

“ Thus, he who seeks to learn, or gives  
Description of a thing that lives,  
Begins by murdering, to dissect  
The lifeless parts he may inspect.  
The limbs are there beneath his knife,  
And all—but that which gave them life !  
Alas ! the spirit hath withdrawn !  
That which informed the mass is gone !

They scrutinise it when it ceases  
To be itself, and count its pieces—  
Finger and feel them, and call this  
Experiment—analysis."

The materialist presents a very interesting object of study as he watches the search for the origin of the body which is to him the whole man. He maintains a state of apparent indifference until the primitive cell or ovum is reached, but this he seizes with marked manifestations of fear and anxiety. He tries to calm himself by asserting that the life *must* be merely an extremely minute atom, or some kind of a material physiological unit containing the promise and the potency of every form of life in itself. As atom after atom of the ovum is laid aside, the cold sweat becomes visible on his forehead with the dread that the atoms, behind which he sits concealed, may be cast into the void and he himself exposed naked to the light. He longs for mountains to fall upon him that he may be hidden from the terrible analysis. Anxiety gives place for a time to mingled rage and terror, and the goaded expression of the animal eye passes into the painfully fixed expression of impotent despair, until, when the last molecule is reached, he clings to the atoms composing it with all the frenzied agony of a lost soul endeavouring to find shelter; and, as the atoms are at last torn from his grasp, he plunges headlong, with a shriek of anguish, into the mystery of Space, which to him is the Nothing of Absolute Night.

The modern physiologist does not profess to be a materialist. He studies biology, or the phenomena

exhibited by life ; and thus bears witness to the superior importance of the life ; for that which can manipulate physical and chemical processes must be greater than the processes it uses. Yet the biologist sometimes resembles the Parisian who is very miserable when compelled to spend a Sunday in Scotland, and to whom existence seems intolerable without something material to occupy his attention. He cannot understand that the greatest delight and most supreme satisfaction enjoyed by the highest intelligence is derived from communing with the Invisible. Life is something coming from outside the material, and yet containing all the properties that can ever be exhibited by the man.

The civilised man does not feel comfortable without clothing, unless he is satisfied that he is in perfect harmony with his environment ; and so, when the biologist is not in harmony with his environment, he is anxious to avoid being on too familiar terms with the Invisible, and therefore seeks refuge in a covering of words. He says it is quite true that life is very mysterious, but that mystery is something that science must ignore—not face. Instead of admitting that the life comes from outside the matter, he tries to surround both the matter and the life by a fog, and says that there *must* be an organic unit, or a biophor, or a plastidule, or a micella, or a pangene, or some other minute accumulation of molecules possessed of the primary vital forces and capable of producing a complete man. As soon as one word is proved to be an empty shell a new one is produced, and the student is compelled to



waste his time and stupefy his mind by trying to learn each succession of indefinite or ambiguous terms, and to discover ideas in them.

The cell threatens to become a biological Tower of Babel, around which the students of all nations will be confounded if they persist in attempting to construct a man out of clay. The changes that can be seen taking place in the cell and its nucleus during the process of development are very interesting, as are the various attitudes which a man assumes when at work constructing a building, but which afford us no assistance in determining the origin of the man, or the design of the building; and yet the terms employed to describe the changes that occur in the appearance of the nucleus become more ponderous and high-sounding as the phenomena observed become more obscure and indefinite. When we study earnestly the descriptions given of the division and multiplication of cells and nuclei as revealing the beginning of the development of the human ovum, we find that the writers lose sight of the living being altogether, and devote all their energies to minute examination of his dwelling-place. In discussing the biology of man the man himself is ignored, and attention is concentrated upon the folds and wrinkles which appear in his dress as he moves and grows. In response to our inquiries as to the manner in which man originates we have our vision obscured and our intellect stupefied by a lecture that seems to tell us that the spongioplasm and the hyaloplasm of the protoplasm rock the cradle of the nucleus by their spontaneous amoeboid movements, until the sleeping man within the

nucleus hears the cry of karyokinesis, and awakes to an appreciation of all the wonderful mitoses he has to undergo, and, in his struggle for development, employs his achromatic spindle to arrange the chromosomes, so as to form the monaster preparatory to the metakinesis, in which the chromosomes are drawn along the fibres of the achromatic spindle into the two separate groups of the dyaster in order to prepare the way for the formation of the daughter nuclei and the production of the complete man by the anabolism and katabolism of the keimplasma.

In his eagerness to learn the meaning of the novel and uncouth words required to give a faint conception of the changes that take place in the appearance of the microscopic cell, the student may well be excused for fancying that the most profound knowledge of life is somehow contained in the bewildering and ever-varying terminology, and that life itself has somehow been captured and comprehended, and the origin of man discovered. The very use of the word ontogeny in this connection is misleading, as it implies a study of the beginning of being, whereas all that is attempted is a description of the different appearances observed in a cell during a process of development. As the number of atoms between him and Space becomes fewer and fewer, the materialist tries to keep up the appearance of substantiality by surrounding them with gauze puffed out by bladders of air. All is designed to blind us to the plain fact that the primitive man, or the essence containing all the possibilities of the man, is not in any atom, or in any collection of molecules.



Having laid aside as non-essential every atom of the ovum, we feel emancipated, and move freely in the domain of Force, where the scientific philosopher studies the phenomena of the ether. It may now be said that the primitive man is an individualised portion of vital force; and here we are again immersed in the meshes of ambiguous words.

What is vital force? It is simply the combination of the physical forces employed by life. Vital force is not light, nor electricity, nor heat, nor magnetism, nor gravitation, nor attraction, nor chemical action, but it is the combination of them all under the control of a Design. We may say that vital force is the shuttle employed by the life, or the Earth-Spirit, to utilise the physical forces in the work of weaving the atoms of matter into organisms in obedience to the design of the Spirit. Vital force is force as employed by life; but it is not life. There can be no comparison or analogy between the physical forces, or any combination of them, and the power which directs and employs them.

Having traced man into the life, we must now isolate the life from the agents with which it works. The chemical action, the heat, the light, and all the other forces, must be cast aside as mere food which the life utilises, until we at last find the life with no covering except the ether, which seems something quite beyond the reach of earthly influence, since it is independent of the action of gravity, and has no limitations of space. This is the nearest approach the physical investigator can make to the Absolute; and still we must say that

the ether is not the life, but only something utilised by the life. There is nothing left for us but to get beyond the ether, and contemplate the life as existing in Space. The primitive man is there, containing in some concentrated manner the essences of all the powers and peculiarities which he can ever exhibit by means of a body.

To describe the man at the stage of existence to which we have now followed him, we must simply say that he is a living spirit, or a spirit clothed with life.

Owing to the limitations of our faculties, and the consequent imperfections of our language, we fail to distinguish between the spirit and the life which it employs to act upon the physical forces. We know nothing of spirit except as it is revealed by life, and we know nothing of life except as it is revealed by its influence upon physical forces. We fail even to define accurately what we mean by life, and when we speak of the human life we really mean the spirit, or the man himself. Life is the special primary agent of the intelligent being. When we speak of life as building up a plant, we mean a mere force devoid of intelligence, though acting in obedience to design. This life is quite different from the life which a man loses by abandoning himself to a life of vice; and the life he leads is not the vital force he squanders.

The great awe-inspiring and transfiguring moment for every man is that in which he consciously looks for the first time upon the life as something that is obtained from without the material which forms his

temporary dwelling-place. He then recognises himself as a spirit, distinct from the mere human animal; and from that moment he is a Hebrew, to whom the body becomes as the cells of the battery to an electrician—only temporary apparatus for working with. Before that moment the hours, and even the minutes, may have seemed tedious, and the days to pass so slowly as to demand some entertaining expedients for “killing time”; but after that moment the months and years are recognised as brief and transient portions of a swiftly-vanishing scene of which the end is visible. The universe is looked down on from outside, and Time is recognised as a minute portion of Eternity. The apparently endless plain of man as a worm is seen by man as a spirit to be only a little globe.

Most men have an intense dread of facing the disembodied life problem, and they adopt utterly unfounded hypotheses in their efforts to ignore the spirit as the primitive man. In order to avoid facing the truth, words are employed ambiguously, and are even artificially manufactured without the existence of any definite ideas to inhabit them. Life is spoken of as mere vital force, and vital force is said to be the innate energy of protoplasm; so that a jugglery with indefinite sounds is kept up in order to foster the delusion that life may be nothing more than a kind of chemical action, and that it is therefore unscientific for a man to think of himself as a spirit. Scientific investigation and sound reasoning lead inevitably to the conclusion that the primitive man is a spirit, or an immaterial individual entity, transcendental to all

matter and to all physical forces, and possessing the potentiality of all the faculties and properties exhibited by the adult man.

Language is the revelation of thought by symbol—of the invisible by the visible—of the spiritual by the material. The man has now retreated into a region where the invisible has not yet clothed itself with the visible, where the material has not yet come into existence. We are out into the world of spirits. Description by symbol is impossible, since there are no physical phenomena to provide symbols. Yet it is here that man realises himself and his origin. Here the true Brahman finds his Highest Self in the Universal Spirit. Here he learns the value of Yoga, and enjoys the ecstasy of spiritual vision by rising superior to the dominion of the senses.

An intellectual materialist may plod on for years indifferent to the discomforts and uncertainties of the muddy plain upon which he exists; but, in the course of time, the influence of superior minds tends to make him feel himself something better than a brute, and he may long to escape from his sordid surroundings. Sometimes the accounts of spiritual enjoyments, in which he is unable to participate, fill him with envy and hatred; so that, in his foolish spite, he tries to convince himself and his companions that the spiritual world has no existence, and that those who speak of a higher life do not know what they say. Then we have the strange spectacle of a lecturer whose aim is not to impart knowledge, but to persuade others that what he does not perceive does not exist. Those who enjoy

spiritual sense are liable to forget that they possess nothing but what they have received, and, instead of regarding the ignorant declaimer with pity and compassion, they may look upon him with contemptuous scorn, and say :—

“ Poor devil ! the mind of man—  
Man’s seeking, struggling spirit—hopes—aspirings  
Infinite—are they things to be conceived  
By natures such as thou art ? ”

While occupied with the gratification of his senses and the enjoyment derived from the exercise of his physical and mental powers a man may have little time or inclination to meditate on his nature and origin, or on the purpose of his existence. When the hopes of youth have proved illusive, and the pleasures of the world transitory and unsatisfying, what remains to make life pleasant or even tolerable ? As friend after friend is buried in the earth to make room for coming generations, the certainty of death and the horrors of the grave are realised, and man seems to exist only to suffer and be slaughtered. Those who now are young and strong must soon be old and feeble, and must be trampled underfoot by the advancing army ever moving out of darkness onward to destruction. Is the earth only a scene of brutal struggle in which the strong must crush and prey upon the weak in order that the fittest may survive ? Why do intelligent beings perpetuate the cruel tragedy ? When want, and fear, and care steal upon the old decrepit human animal who has rejected



the revelations of the idealist, his hopeless writhings present one of the most piteous spectacles imaginable.

“ Restless—nevermore partaking  
 Calm of sleep or joy of waking :  
 All that others do resenting ;  
 All that he hath done repenting ;  
 All he hath not done regretting ;  
 All he ought to do forgetting ;  
 Lingering, leaving, longing, loathing ;  
 Ripe for Hell and good for nothing.”

The mere physical investigator always looks downwards. He removes one brick after another from the edifice in order to find out the origin and meaning of it ; and when he lifts the last brick he sees nothing but earth, and can think of no reason why the bricks were ever placed together. The Temple of the human body has been formed with a purpose, and is infinitely superior to any building made by man. Every brick is a living cell intended to assist in revealing the nature of the spirit inhabiting the body ; and the whole universe is the field provided for exercise and enjoyment. The animal man can never discover what was his primeval condition, or why he exists—he can never know formal or final causes. The genius sees the Archetypal Man, and the object of his creation, when he says :

“ Our wills are ours we know not how ;  
 Our wills are ours to make them Thine.”

The absolute certainty of knowledge which is conferred by intuition, or by the perception of the spirit, cannot be explained by any language. The material

body which provides the means of revealing the individual is felt to be at the same time a prison which limits and conceals him. The conversation of Prospero with Ariel cannot be made intelligible to those around who remain immersed in the material, and the magician cannot introduce his invisible companion to his friends. Spirit speaks to spirit, deep calls to deep, with mutual understanding, and with the certainty of a common origin and a common destiny, though language known to the materialist is impossible.

“We are spirits clad in veils :  
Man by man was never seen ;  
All our deep communing fails  
To remove the shadowy screen.”



## CHAPTER II.

### EVOLUTION.

By analysis we have endeavoured to discover the material cause of man, or the essential elements or constituents from which he has originated; and we have found that he is a spirit, inherent in a mind clothed with a material body, which fits so accurately that it reveals him while concealing him. By the evolution theory an attempt is made to learn the efficient cause, or the means by which he has been produced from the material cause.

Here an objection meets us. The material cause was found to be a spirit, so that the evolution theory does not go far enough back to be of any value in an inquiry into the origin and nature of man; for the theory only deals with the force and matter employed by the spirit to build a dwelling-place for itself, by means of which to communicate with the world around. Matter may be the manifestation of an infinite number of associated points of force; and force is the manifestation of spirit. The spirit of man can control both matter and force, and must be anterior to them.

In his lectures on "Man's Place in Nature," Huxley defines his idea of evolution in the following terms:—"In view of the intimate relations between man and the rest of the living world, and between the forces

exerted by the latter and all other forces, I can see no excuse for doubting that all are co-ordinated terms of Nature's great progression from the formless to the formed—from the inorganic to the organic—from blind force to conscious intellect and will."

This search for origins is of primary importance, though it may not be successful. The joy of pursuit is everlasting. We have found that the material cause is not material but spiritual; and now evolution refuses to go beyond formless matter and blind force. Still, the evolution theory is of great importance in giving some rational idea of the method by which all things were produced out of force and matter, and by which the spirit became possessed of its body. Orderly and harmonious progression is pointed out in the work of creation, and a comprehensive view of the universe as the embodiment of law is revealed.

The Creator was formerly supposed to have taken and to take sudden incomprehensible leaps in the production of things, and to act in an arbitrary, erratic manner, so that it was often thought impious to attempt to seek rational explanation of extraordinary phenomena, or to attempt to form a continuous chain of natural causation. The hypothesis of evolution shows the Creator as a patient Teacher, slowly working out intricate designs in such a way that pupils will find infinite delight in tracing and imitating them. When there are chasms which cannot be fathomed by human powers ladders are placed across, with the steps so close together that one is scarcely conscious of danger or difficulty in crossing.

There is a philosophical necessity compelling us to believe in the unity and continuity of Nature, and to try to account for everything by causes that are natural, or obedient to fixed laws. This belief may be said to be both the origin and the supreme aim of science; for it is because he believes in the unity of Nature that man has confidence in his search for natural causes; and the great aim of science is to prove that the instinctive belief is rational. The history of belief in the unity of Nature may be compared to the course of a stream encountering many obstacles, so that it is sometimes broken up and almost disappears. At first there is a placid well in the centre of a meadow, because the child saw all as under the control of the Heaven-Father; but when men become impressed with the notion of the overpowering influence of a multitude of hostile or capricious demons they almost lose the power of forming the conception of a physical unity of creation. Now, the stream has passed beyond the region of swamps and cataracts into a placid river of assured conviction, and is almost merged in the sea of knowledge where faith is swallowed up in sight.

For thousands of years men of greatest intellect were content to regard each plant and animal as a distinct creation without necessary connection or relation anatomically with any other, and to look upon such forces as light, and electricity, and chemical action as phenomena outside the sphere of human comprehension or inquiry. This may seem opposed to the statement that belief in the unity of Nature is instinctive; and yet Moses, and Plato, and Shakespeare were

as satisfied as we are that the universe is a unit, or a united whole. The ancients invented for us such words as cosmos and universe, and were less confounded than many modern thinkers by the mysteries around them. Where the evolutionist sees all living things united by a hypothesis of common descent, the primitive teacher saw all thoroughly united and blended by a common authority; and where we suppose a law of gravitation, of the nature of which we know nothing, as necessary to maintain the planets in their orbits, the ancients regarded all the universe as kept in harmonious movement and merged into one by the Supreme Being. In every age men live by faith; and faith in a Divine Governor is more satisfying to the reason than faith in blind force.

Science may be said to be the discovery and classification of causes, or the substitution of natural for supernatural causation, so as to enable man to control effects and to foresee consequences. Reason strives to prove that all things form a connected and harmonious whole, and to bring all phenomena under the reign of law, even though imagination has to be called upon to construct bridges. A fact that seems unconnected with other facts excites intense interest merely by its apparent isolation, and men centre round it with curiosity as eagerly as ants congregate around a strange body suddenly appearing within their domain. The ants cannot rest until they have satisfied themselves that the new object is similar in nature to those with which they are familiar; and men cannot rest until they have discovered relations between the new fact and other facts.

If there are no relations apparent the thinker postulates or imagines some, and forms a hypothesis or theory to stop the gap in his knowledge of causation, as he may try to appease hunger by chewing straw when he cannot obtain corn. The recognition of a phenomenon or a truth implies the swallowing of it by the mind; and then we are unable to avoid endeavouring to digest and assimilate it, so as to combine the new food for thought with other concepts and elements of acquired knowledge, and make it part of the organised intelligence. Miracles are phenomena that seem permanently isolated.

The student of science must ignore the possibility of supernatural interference in his search for causes. There must be no doubt in the mind of the chemist that the same elements will always produce the same compounds under the same conditions; and the architect must feel confident that no unknown incomprehensible agency will change the strength and properties of the materials employed in building. If there were capricious changes science and art would be impossible; and if there were arbitrary interferences by powers quite beyond human control or comprehension, rendering calculation and reason of no avail in foreseeing consequences, the mind would be paralysed by uncertainty and terror. Reason seeks for laws and causes that can be somehow controlled and utilised, or that may give rest to the imagination by the suggestion of stability and permanence in the order of phenomena.

It is now often assumed that mankind proceeded from knowledge of the natural to speculation on the supernatural, whereas the material is instinctively



regarded by primitive man as the agent or the dwelling-place of the spiritual, and every phenomenon as possibly governed by supernatural causes. A normal child with mind developed so as to feel at home when communing with Nature sees everything as bathed in a spiritual atmosphere, and revels in the contemplation of the miraculous. There is no need of teaching or schools to induce men to believe in the supernatural; for the difficulty is to control the imagination so as to prevent enslavement by fancies of witches, and demons, and charms. Since the beginning of history and to the present moment the teachers of religion and science have been struggling against the tendency to superstition.

Ancient philosophers meditated upon theological and metaphysical problems and theories, while treating the physical environment as of secondary importance; and men were so much occupied with the study of the mysteries of the spirit that they did not succeed in constructing fanners to winnow their corn or pumps to facilitate the watering of their cattle. The Creator was believed to be always interfering with causes, so that it seemed useless to attempt independent action in any direction where unfamiliar processes might be at work to overwhelm the intruder. This engrossment of the mind by the mysteries of the spirit world prevented the great nations of the past from subjugating the earth by mechanical inventions; and even now makes the East the easy prey of enemies who attend to the practical application of knowledge, and the improvement of engines of warfare. The lines of Arnold may be taken

as summing up the attitude of many generations of most intelligent scholars and profound thinkers towards the march of physical science:—

“The East bowed down before the blast  
In patient, deep disdain;  
She let the legions thunder past,  
Then plunged in thought again.”

To illustrate the manner in which scientific knowledge was acquired, let us suppose the case of a primitive observer seeing an inanimate object mysteriously move. The movement is ascribed to supernatural agency, or is said to be miraculous. On further investigation a lever is discovered by means of which the observer can himself produce the movement of the object. Then it is supposed that some supernatural agent acts upon the lever which is said to be the cause of the movement. Another lever is discovered acting on the first, and supernatural agency seems more remote, while man's confidence in his own power increases. Lever after lever is discovered, and each lever is found to have branches projecting in all directions; so that the discoverer is able to produce more and more extensive movements from greater and greater distances, and to predict with certainty the result of pre-arranged combinations of applied force. Next it is found that definite systems of levers can be worked without disturbing other systems, so that an automatic method seems to exist for throwing out of action those which are not wanted. This control of systems may be ascribed to supernatural agency, until imagination



comes to the aid of science, and a theory is invented which accounts for the control of the systems by supposing the existence of systems of secondary levers acting upon the primary in positions where it is impossible to see them. There are now so many known facts to occupy the mind that supernatural agency is almost forgotten ; and as generalisation becomes wider and wider, the aim of science may be said to be the elimination of supernatural agency by the discovery of law.

Confidence in the supernatural is a necessary condition of scientific research, though as research progresses confidence in law becomes established. The man of faith precedes and supports the man of science. A lost child, or a man anxious for his safety, cares nothing for the beauty, or the history, or the value of the things around him. Before it will even pull its doll asunder in order to discover the nature of the stuffing the child must have the security and peace of home ; and tribes always in danger of attack have little inclination to form philosophical theories, and have not leisure and opportunity to accumulate knowledge by handing down their thoughts and experiences to posterity. The first scientific observer must have had confidence in his environment, so as to become superior to the fear which is the parent of superstition.

Superstition is the paralysis of reason by the foolish contemplation of mystery ; and it appeals to supernatural causation in proportion to its ignorance of science and the degree of the paralysis. Reason strives to account for all phenomena by natural laws

governing cause and effect. When a savage sees for the first time a sudden eruption of fire and smoke accompanied by a noise like thunder, and evidently controlled and guided by an unseen hand so as to ensure the destruction of objects far distant, he is likely to fancy himself in the presence of a supernatural cause until he discovers the cannon and the gunners; and multitudes of the civilised believe in supernatural causation when an earthquake threatens the stability of the ground beneath them. As confidence is gained by familiarity, or by increase of knowledge, experiments are made with explosives, and earthquakes are studied as interesting links in the chain of natural causation. The Creator is forgotten.

Primitive thinkers naturally devoted special attention to the wonders of the heavens, to which the modern city-dweller seldom looks. The rising and setting of the sun were alone sufficiently striking as miracles to prevent any imagination from dreaming of explaining, or understanding, or imitating them. Problems of infinite profundity were suggested by the varying positions and appearances of the moon and stars, by the alternations of day and night, and by the seasons. There were no fixed laws known, or scientific theories of the universe, by which explorers might support and shelter themselves in their journeyings through the haunting mysteries of existence.

Superstition would have prevented all progress by causing fear of imaginary enemies. The intelligent man of faith saw something greater than a law of gravitation behind the ever-circling universe; for he

recognised the Creator, infinite in power and wisdom ; uttering warnings by the thunder, and sending messengers by the lightning, yet providing food for all, and giving the refreshing delight of rest and sleep ; setting bounds to the storm and flood, and promising that harvest should always follow seed-time. There seemed no need to think of natural laws such as that of gravitation. Confidence in a person is more satisfying in many respects than confidence in machinery ; and passengers who have perfect faith in the captain of a ship do not care very much whether the motive power is steam or electricity, or whether there are screws or paddles.

Knowledge of the motions of the heavenly bodies, and of the changes in their relative positions, was more general in the early ages than in modern times ; since a pastoral life compelled men to be much alone with Nature, there were no books to occupy the attention, and it was frequently necessary to rely upon the stars as guides. Interest in astronomy was intensified by the mysterious manner in which some of the brilliant bodies gradually approached until apparently in touch and then slowly receded from each other. Every change was noted with an accuracy of observation and a retentiveness of memory only possible through whole-hearted devotion to the study.

All controlled movement being seen as the revelation of mind, the simplest means for the primitive investigator to attempt to satisfy his reason was by the personification of phenomena. The Hebrew, or the man who tried to see from the point of view of the Creator,

was not much concerned with material or efficient causes, which seemed of quite secondary importance compared with the object of existence and the relation of man to his Maker ; but the children of the Hebrew, having no apparent need to think out the primary problems for themselves, demanded some explanation to satisfy reason without faith, and found some comfort in ascribing phenomena not understood to the action of imaginary living creatures. The Almighty alone had control of these supposed beings, as we might say that the Almighty alone has control of natural laws. Thus the writer of the Book of Job represents the Supreme Being as asking :—" Canst thou bind the cluster of the Pleiades, or loose the bands of Orion ? Canst thou lead forth the Mazzaroth in their season, or canst thou guide the Bear with her train ? " The Creator had control, so that a law of gravitation was of secondary importance, being merely the means employed to hold together the apparatus whose wonders engrossed attention.

No one in ancient times thought of assigning a natural cause for the motion of the planets, or supposed them bound by fixed laws similar to those which govern the fall of an apple to the ground, and the flight of an arrow in the air. Men had the simplicity and wonder of children united with the meditative wisdom of age, and felt the necessity of connecting even the stars with ordinary events. To the Hebrews, who thought first of final and formal causes, it seemed enough to regard heavenly bodies, like all others, as agents and servants of the Creator ; but those who depended greatly on reason invested the stars with marvellous powers, and

supposed that by their 'movements they reveal or determine the destinies of men. Apparent isolation of the phenomena was a cause of mental disquiet, and some theory had to be formed to relieve the intellectual indigestion due to the existence of detached units of thought ; or we may say that when the passengers failed to trust the captain they had to comfort themselves by ascribing miraculous powers to the machinery.

There are many events in the life of the individual, and in the history of the nation, which cannot be explained by reason ; and yet the mind is dissatisfied until the effect is ascribed to some cause. The Hebrew, by faith, saw the decrees of the Supreme Ruler in all things. Those who had not faith sought refuge behind such words as accident, and chance, and fate ; some exhausted themselves in the invention of theories, and then abandoned hope of knowledge ; many became the victims of credulity and superstition, and regarded the stars as the ultimate governors of life and death. Astrology was due to the efforts of imperfect reason to bring the stars and fortuitous events within the sphere of the idea of the universe as a unity under a continuous law of causation. There was no definite ground of fact upon which the astrologer could base his calculations, yet he proceeded to predict wars, and revolutions, and marriages and deaths, and events of every kind, from the position of the stars. There is no decline in superstition ; for while the ancients looked with fear and reverence on the stars, the modern Englishman without faith has fear and reverence for a horseshoe.



For the ordinary affairs of life, and even for metaphysics, and theology, and ethics, and religion, it is sufficient to believe that the earth is flat, and is at rest, while the sun and stars move round it. The great kings of humanity were not hindered in their thinking by such belief; and few of the most successful men of the present day ever think of the sun as stationary. That the sun should rise and set seems as much a matter of course as that a tree should blossom; and only a visionary sees anything wonderful in the blossoming of a tree, or in the production of grapes by an old stump of wood. When men are intent on discovering easy methods of securing food or wealth, or sensual pleasure, they have not leisure or inclination to look at the stars.

Observers of the heavens believed for many centuries that some of the planets revolved round the sun, and with the sun round the earth; but as each succeeding generation was able to stand upon the shoulders of its predecessor, the field of vision became wider, and it was found that some facts could not be explained on the supposition that the earth is the centre round which the sun revolves, while others did not accord with the notion that the earth is flat. Shepherds could think of the earth as a vast plain until they began to discuss why the shadow cast by it upon the moon during an eclipse is always that of a sphere; or until, residing on the border of a lake or sea, they tried to explain why a receding vessel is not visible as far as vision can extend on a flat surface, but disappears as if going over the crest of a hill. At last the present theory of the solar

system was adopted, and by it facts were made intelligible and brought under the reign of law that before seemed inexplicable. The scientific nature of the theory was further established by its practical application, since it enables navigators to traverse unknown seas with safety and confidence, and gives astronomers the power of predicting with certainty the position in the heavens which will be occupied by planets and comets at stated times. Thus dread of supernatural interference in causation was further removed, and a more comprehensive theory of a law-governed universe was formed.

Reason must always seek a resting-place which it can never find except by confidence in the Governor. Each new department of Nature penetrated reveals a number of mysterious passages tempting the investigator to press on to more and more wonderful discoveries, since provision for the exercise of imagination must be incapable of exhaustion. It may be said of the scientist :—

“ And he wandered away and away,  
With Nature, the dear old nurse,  
Who sang to him night and day  
The rhymes of the universe.

“ And whenever the way seemed long,  
Or his heart began to fail,  
She would sing a more wonderful song,  
Or tell a more marvellous tale.”

Having become familiar with the solar system, weighed and measured the planets, learned the limits within which they can move, calculated the periods



needed for their axial rotation and for their revolution round the sun, and constructed models to illustrate their relations to one another, there was a tendency to rest content with the knowledge acquired, and to look back with a feeling of triumph on the progress made. Old minds may lose enthusiasm and stop to reflect upon the difficulties overcome, or they may realise the littleness of all achievement as they become more conscious of the infinite mystery beyond; but to the young the past is only a stepping-stone to something higher. The wall around may be for a time sufficiently high to paralyse the will, so that no attempt to penetrate beyond is planned, until a sanguine imagination rises above all barriers and the impossible seems easy. The Milky Way is at present little more than a name for mystery, and fixed stars have no known causal relations with the solar system; but comets come and go as if beckoning the astronomer to follow them into outer space, while the spectroscope gives encouragement by providing evidence that the most remote bodies are formed of matter similar to that of which the earth is composed.

Progress in science is due to observation, experiment, and calculation, aided by the action of healthy imagination which gathers up the many into one. Newton made a great advance in unifying the conception of Nature by establishing the law of gravitation, which provided a rational explanation of the movements of all masses of matter, and showed that even the planets are free from interference by arbitrary supernatural influence, and that all bodies are connected in their movements so as to be mutually dependent. We are so

accustomed to think of all things as controlled by this natural law that we can hardly imagine how our ancestors in their ignorance of it were able to avoid a condition of mental anarchy when they saw such bodies as the sun and planets apparently threatening to collide with one another.

So long as the heavenly bodies are thought of as independent existences beyond our means of investigation, there is no basis upon which to form a hypothesis regarding their origin and nature, and there is no rest for the mind except as the result of faith in the Supreme Governor; but when it is proved that they can be weighed and measured, and that they move as if all controlled by one cause and obedient to one law, and that the law controlling them is utilised as a servant by every man in his simplest work, their power of inspiring awe diminishes, and they are studied as common objects. Man becomes more and more convinced that he is himself the centre of the universe, with all things subservient to him. He is the microcosm capable of comprehending the macrocosm in the embrace of his imagination; and he seeks to learn the origin and mode of growth of worlds.

The universe was formerly supposed to have sprung into existence as the result of sudden creative acts having no relation to natural or fixed laws. Science forbids the assumption of an unknown cause when known causes may possibly suffice to provide an explanation; and spiritual agencies cannot be considered by anyone engaged in extending the conception of the universe as governed by physical laws. There is

not satisfaction for the reason in the statement that the Creator launched all the heavenly bodies into space, and gave them their motions, and preserves them in their appointed places. Science inquires the means adopted, or the efficient cause.

Laplace attempted to give a rational account of the method which the Creator may be supposed to have pursued in forming the solar system by employing material and forces comprehensible by man. According to this theory all the matter forming the solar system was at first in the form of a vast sphere of incandescent gas, or in some nebulous state supposed to be homogeneous. This luminous mass extended as far as the utmost limits reached by the remotest planets ; yet the Creator had to mark a boundary for it, and to set it glowing on its axis. As the mass rotated it gradually cooled and contracted, and the central parts became more dense than the superficial. Great volumes of the less condensed superficial layers fell off, or were left behind ; and these naturally continued to rotate and also to revolve round the parent globe, while they contracted and perhaps gave off satellites.

Laplace believed that the Creator intends man to investigate and to understand the laws and principles employed in the work of creation ; and he tried to point out how we might comprehend the method of forming the solar system with the planets rotating on their axes and revolving round the sun. Thus, while apparently approaching nearer and nearer to the Cause of causes, the domain of natural law is seen to be extending, and we have gone back to

primitive nebulosity to find a place where we can suppose supernatural interference to be possible because we have fancied ourselves beyond the reign of law. This is where the evolution theory tries to begin. Postulating the existence of matter and force, and that the matter has been made sufficiently hot, and has had the proper limits assigned to it, and has been set rotating with sufficient velocity, and has been arranged to throw off each mass at the proper time, and has been taught how to produce chemical elements and to arrange them correctly, and has been endowed with an invincible desire to progress from the simple to the complex, and has intellect and will in the highest imaginable degree, the materialistic evolutionist finds no difficulty in believing that the primitive nebulosity produced all things under the influence of the persistence of force.

The nebular theory can be made the basis for other theories designed to prove the possibility of an everlasting cycle of existence, or a kind of perpetual motion. Some planets have become cold, while others are still very hot; some are circling comparatively near the original mass, while others have to move in very much wider circles; some are larger than others, and some much more dense than others. Thus there is great variety; and much of the variety we may suppose to be due to age and wear and tear. A large body will contain more heat, and will require longer for cooling, than a small one; and those which have to move with inconceivable rapidity through vast orbits must be affected differently from those moving much

more slowly in smaller orbits. When a world has exhausted itself, or lost all its heat, there may be some provision for dashing it against another with sufficient violence to reduce them both again to the nebular state, to again go through the processes of birth, growth, development, decay, and death. We can fancy that the dissipated material re-forms and develops into new worlds, and so on for ever and ever. Thus poor humanity on the brink of the grave endeavours to avoid the necessity of contemplating death, and dreams of renewed youth.

The elimination of possible opportunity for supernatural causation seemed to proceed with ever-increasing vigour and completeness during the past century. Primitive thinkers were awe-struck in the presence of a lofty mountain, and felt that only an Omnipotent Being could have formed the inaccessible peak and horrible precipice before which the mightiest potentate was insignificant and all the boasting of warriors silenced. Familiarity with mountains never diminishes reverential admiration, but rather intensifies it; so that the enthusiast longs to climb again and again the heights upon which he has suffered hunger, and thirst, and fatigue, and pain, all ministering to a blissful joy derived from gratification of the sense of the beautiful and the sublime. Hebrew poets in ecstasy called upon mountains and hills to praise Jehovah; and Greeks, who had lost much of the pure spiritual knowledge of the Hebrews, were still sufficiently sensitive to lofty emotion to fancy that the most appropriate earthly seat for the Supreme must be the summit of Olympus.



How could anyone think of mountains as the product of natural causation ?

Evidence of the miraculous construction of mountains seemed confirmed by the discovery of marine shells upon the high peaks, and of fossil fish in the centre of rocks ; while supernatural agency was alone deemed capable of accounting for the presence of trunks of trees in coal buried far beneath the hills. As the various kinds of rock were examined it was seen that some existed in regular layers for long distances, and then were abruptly upturned and pierced through by masses of another formation ; as if the Creator had determined to go on for a time in a definite simple manner and then had changed all by a sudden catastrophe. Yet such inexplicable phenomena produced no confusion or bewilderment in the mind of the Hebrew. Could not the Heaven-Father do as He pleased ?

Geologists proved that all the phenomena exhibited in the formation of mountains and of the crust of the earth may be explained by natural causes working through long periods of time. The deposit in seas and lakes and at the mouths of rivers must often have become of great thickness in the course of thousands or millions of years, and remains of plants and animals were inevitably embedded in the deposits ; while contraction of the earth in the process of cooling must have caused depressions and upheavals in the surface crust. Even volcanoes and earthquakes, which were believed to be unquestionable manifestations of supernatural power, are viewed by the geologist as physical



agencies for forming mountains and valleys, so as to separate the waters and prepare dry land for the habitation and use of man. Earthquakes provide us with a possible cause of violent upheaval of stratified rocks ; and volcanoes, which seem so marvellous when regarded as isolated phenomena, become mere routine agents of natural causation when we wish to explain how rocks are melted together and then propelled through superincumbent strata. When we ask how the volcano and the earthquake are caused there is no difficulty in providing answers. Explosive gases may readily be formed by the great heat in the centre of the earth, or water finding its way into the interior must be suddenly vaporised ; and displacement of great volumes of compressed gas may readily burst through the limiting crust. The mining engineer now discusses geological formations and the effects of volcanic action without a thought of supernatural agency.

During the nineteenth century efforts to abolish mystery by the discovery of causes became specially persistent and energetic in all departments of thought. Laws and principles which before had been treated as isolated subjects of study were found capable of wonderful combinations. It was as if one observer had previously confined his attention to the means of producing steam, and another to the consideration of the properties of metals, and another to the improvement of methods for carving letters on wood, while now all combined to make and utilise printing machines. Physical science made rapid strides in generalisation, and seemed to leave no lurking-place for supernatural

agents, whether as engaged in the formation of rocks, or in the preservation of fossils, or in the production of earthquakes, or even in the construction of worlds. Research was at the same time made into the secret forces by means of which it was possible to perform apparently marvellous feats of sorcery and witchcraft. Alchemists had sought for the means of transmuting baser metals into gold, and for a universal solvent; they were exceedingly optimistic in their conception of man's dominion, and in his capacity to learn the laws which govern the properties of matter, while they even believed in the existence of an elixir which could enable them to resist the decay due to age. Chemistry proved that a substance which has apparently vanished into nothing on being consumed has only changed its form, and that destruction by burning, or by any other method of decomposition, is not annihilation, but is due to mere rearrangement of atoms.

Matter was found to be indestructible and force to be persistent. The total amount of energy in any system of bodies remains the same, however it may be transformed by the action of one part of the system upon another; force which seems to be lost is only transformed into its equivalent of some other force; and every display of energy is produced by the expenditure of a corresponding amount of energy in some other form. Heat can produce motion; and motion can produce electricity, or heat, or light, or chemical action. The various forces can be transformed into one another, and the amount of one necessary to produce a given amount of another can be determined. There is

conservation of energy, and there is correlation of the physical forces.

Chemistry turned attention from the movements of planets to the movements of atoms, and furnished the imagination with a scientific basis upon which to construct theories of the method by which all things were built up out of the invisible. It was proved in the laboratory that all matter is made up of a limited number of chemical elements which are apparently indestructible; that these elements combine with one another in definite proportions; that they replace one another in compounds in such a way that a fixed weight of one is always equivalent to a fixed weight of another; and that when two elements can combine with each other in several proportions there is some simple ratio between the weights of one that combine with a fixed weight of the other.

Calculations that apply to tons apply equally to pounds, or to the smallest weights imaginable. It was inferred that each element has an ultimate atom of inconceivable minuteness, which yet possesses a fixed weight peculiar to itself; that these atoms unite to form molecules; and that molecules of various elements unite to form chemical compounds. Thus another great step was taken in the unifying of the conception of Nature, and all substances were seen as built up from the simple to the complex, and almost from the formless to the formed.

The atomic theory is one of the best examples of a truly scientific theory produced by the action of sound imagination in illuminating and connecting ascertained

facts. It provides an explanation for every fact coming within its scope, and it is a trustworthy guide to discovery by enabling us to predict the results of experiments. Imagination traces the atoms in space, and sees their relative positions, and the symmetrical or unsymmetrical grouping of their molecules, until they are discussed as if they were real tangible objects. Chemical compounds are represented by graphic formulæ, in which the chemist deals with the arrangement of atoms, and the changes that may take place among them, somewhat as one may deal with the pieces in a game of chess. Manufacturers calculate how many atoms, or pounds, or tons of one element are needed to unite with or to replace a certain quantity of another element; and a schoolboy can calculate how much iron or zinc will set free the quantity of hydrogen needed to fill a balloon of known capacity.

Our knowledge of imaginary atoms is so accurate, and the unifying of the conception of Nature is so advanced, that external properties may be to some extent predicted from knowledge of the chemical composition; and complex compounds have been built up to respond to special therapeutical demands, as in the case of some synthetic drugs which relieve pain and lower the temperature of the body in fever.

While other workers were engaged in establishing the reign of fixed law in the inorganic world the biologist by the aid of the microscope discovered that every plant is formed of cells derived from a single original cell or particle of apparently simple structure. Soon afterwards it was found that every animal is built

up of somewhat similar cells derived from an original cell. It seemed at first incredible that hair, and skin, and bone, and brain should all be formed of cells which, in an early stage of development, were indistinguishable from one another, and that at one period of development an insect might almost be mistaken for a man. Facts must always be accepted, and, as all matter must now be thought of as built up of atoms, so all living beings, vegetable and animal, must be thought of as built up of cells.

When the worker in the laboratory discovered that all matter is one, and that all force is one, and when the biologist also announced that so far as he could see all life is one, the way became clear for a theory to explain all things as made by progression from the simple to the complex. Science seeks for one great all-embracing law to establish unbroken sequence in eternal order. In every period of history some theory of the method of production of the universe of things had to be invented to try to satisfy the reason; and the explanation invented must always be in harmony with the thought of the age. Intelligence demands an efficient cause; and modern science suggests a comprehensive theory by which all things are seen as produced by continuous advance from the formless to the formed, from the indefinite and incoherent to the definite and coherent, from like to unlike, from simple to complex, from nebular fog to solar system, and even from blind force to conscious intellect. Formal causes were not thought of.

According to the popular lecturer of the present day



on the origin of all things by evolution we may suppose that "in the beginning" there was nothing in existence but force. This force occupied all space in the form of electrons or points as nearly as possible like geometrical points, which have position but not magnitude. These points of force began to concentrate around an infinite number of centres, and by circling and squeezing together formed atoms. Millions of points of force formed an atom; and then millions of atoms formed the substance which we recognise as matter, since a few atoms could not act sufficiently upon our senses to produce the impression, or delusion, that force is matter.

The mass of matter, according to the evolution theory, now took the form of the primitive nebosity, and constructed the solar system, as described by the nebular hypothesis of Laplace. As each molten world cooled down the atoms set to work to compose the variety of compounds needed for the special requirements, and the earth was provided with minerals as we find it. Under the guidance of the persistence of force gold, and silver, and iron were stowed away in suitable places and compounds, and soil was made suitable for the growth of plants.

There were many difficulties to overcome, but the persistence of force acting along with the selective power of the atoms succeeded in accomplishing all the work that provides us with food for study. Oxygen and hydrogen were produced in enormous quantities, and were caused to combine into water by the simple expedient of exposing them to flashes of lightning; and



the resulting water surrounded the earth with a steam jacket which facilitated chemical transformations, until the surface of the molten globe had cooled sufficiently to permit of condensation of the vapour. Arrangements were made to form soil suitable for the growth of plants, and a regular routine system was instituted for the evaporation of water and the descent of it again as rain.

There are still one or two points at which, according to several high authorities on evolution, it is permissible to suppose the interference of supernatural agency, though some seem to think that fresh discovery, or hypothesis, may at any moment supply the deficiency in our knowledge of natural causation, and so make all reference to the Creator unnecessary. We cannot at present conceive how the transition was made from the inorganic to the organic, or how the force became life. In order to see unity and continuity throughout all, so as to form a comprehensive theory of the universe as the product of evolution, it is necessary to have progression by natural law from the chemical to the vital, from dead matter to living organisms, and from force to intellect.

Our forefathers did not find any difficulty in believing that fungi and small insects originate spontaneously in hot and moist soil, and such origin was commonly accepted as fact. A few years ago attempts were made by scientific observers to prove that under suitable conditions of heat and moisture living bodies will appear in fluids from which all germs have been carefully excluded; and it was mainly the experiments of Pasteur and Lister which convinced thinkers that every living

germ has been derived from a previously existing germ, so that some external cause is necessary to account for the first germ. Is it impossible to imagine any reasonable hypothesis according to which the inorganic might have become organic?

The evolutionist may say that the methods adopted to prove the impossibility of the production of living bodies from inorganic matter depend upon the production and maintenance of sterility, and upon an isolation which would not exist under natural conditions. The sterilised substance is protected from all the great influences which we may suppose necessary for the transformation of the inorganic into the organic. We know that many of the most stable compounds will readily decompose when subjected to electric currents, even such substances as water and salt being thus easily reduced to their elements. Electricity can also cause the direct combination of carbon and hydrogen into acetylene; and carbohydrates may be regarded as the basis of organic compounds. We also know that chemical elements have their affinities especially active when in a nascent state; and that electricity can convert oxygen into the more active form of ozone, and may intensify the activity of other elements. Under the natural conditions existing at the beginning of life the elements were subject to the combined action of special temperature, and pressure, and moisture, and electricity, and other influences prolonged over long periods of time, so that changes and combinations may have been effected which now seem impossible.

To complete the evolution theory at this point we

must suppose that albuminous compounds were formed, and that the physical forces so combined in the complex molecule as to assume the characteristics of vital force. Half-a-century ago the most advanced chemists believed that substances such as urea and alcohol could not be produced except under the influence of animal or plant life, whereas now they can be formed out of inorganic material; and it is quite probable that the method of forming glycerine from its chemical elements will soon be discovered. Why not then go on to the formation of albumen? Having obtained the first living particle, the theory of evolution assumes that it will go on developing from the simple to the complex, from the unicellular to the multicellular, from the lowly organised to the highly organised.

Herbert Spencer in his "First Principles" says:—"Evolution is an integration of matter and concomitant dissipation of motion, during which the matter passes from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity; and during which the retained motion undergoes a parallel transformation." Thus it is supposed that force was indissolubly united with the matter which was originally diffused uniformly throughout space, and that every condensation and combination of the matter was necessarily accompanied by corresponding rearrangement or transformation, or development of force; and we may suppose as a hypothesis that when the atoms formed a complex molecule like albumen the force made corresponding advance in the direction of vital force, since structural complexity involves functional complexity.

A living cell seems only a little mass of albuminous material. We may some day construct a compound in the laboratory apparently similar to protoplasm in structure and composition, and we may produce some chemical and physical imitations of vital processes; and yet there are peculiarities of function which we can neither imitate nor understand. Chemical processes can be made to go on almost automatically, but life builds up its protoplasm out of inorganic material by a system of integration and disintegration, as if in obedience to a central authority. Protoplasm is excitable or irritable, so that it responds to external impressions by inherent contractility, and in modes which no phenomena exhibited by inanimate matter can be said to resemble in essence; and the living cell transforms food into energy, and can reproduce itself. However small and simple the cell may be, the possession of life gives it something we cannot account for by physical forces; but then we do not know what advance may be made in knowledge in the future, and it is urged that progress from the non-living to the living may have been by natural causation, though we cannot at present explain how.

Thus an attempt is made by evolution to give an adequate explanation of causation in the whole series of changes through which all things have passed from the imperceptible to the perceptible, from the inorganic to the organic, and from the lowly organised to the highly organised. The ancients regarded the universe as a cosmos, or a unity in which all worked together in perfect order; but they were convinced that the

harmony pervading all is due to the ever-present guidance of the Divine Mind. Evolution conceives all things as forming a continuous chain of causation, and tries to show that change and progress took place step by step necessarily and inevitably without external or supernatural interference, and that everything is controlled by fixed laws. The theologian here asks where there is place for the Creator to act; and evolution replies, Nowhere. Hence evolution and theology are incompatible.

Each generation, and each individual, must face the same mysteries if desirous of acting up to the high privilege of intelligent beings. The origin of life and the condition after death are no better known than at the beginning of history; and discussions on the means of reconciling belief in the omnipotence and foreknowledge of the Creator with the exercise of free-will by man have no effect in solving the problem for posterity. The theory of evolution stated this problem in new terms, and was supposed to have proved by science that supernatural interference does not and cannot take place. Teachers of religion were alarmed and indignant at the ability and patronising confidence with which their doctrines were assailed, and many volumes testify to the importance of evolution from the Christian standpoint.

During the confusion of conflict appeals to calm judgment are unheeded; but now that the great champions have passed away, or become mellowed by age, it seems possible to consider more judicially the matters in dispute from the onlooker's point of view. The



leading exponents and advocates of the evolution theory were Darwin, Huxley, and Spencer; and they may be taken as typical of the best writers on the subject whose work has become authoritative. Darwin was not a controversialist, and was content to occupy himself with the study of plants and animals as modified by many causes, and as possibly connected by common descent; so that his writings are mainly concerned with observed facts regarding them, and his suppositions as to causes of change in them.

Whatever may be thought of some minor writers in support of evolution, the three leaders were genuine seekers of truth, earnest, sincere, and with desire to be honest and upright in thought and act. When such men are at variance with others of similar character upon any vital question there must be some confusion of thought, or some blindness due to prejudice or passion, or some misuse of language. Why should there have been so much antipathy manifested between teachers of physical science and teachers of religion?

Religious teachers were generally ignorant of the science which was monopolising the attention of many of the greatest minds, and yet they were accustomed to insist on the acceptance of their teaching with dogmatic assurance, independent of reason or knowledge, and to consider the laity as inferior in mental culture. This attitude is naturally exasperating to a man of independent mind, and was especially so to one like Huxley, who was so satisfied with his own acquirements and education that he responded to dogmatic utterances with contempt for those ignorant of science and afraid



to base their teaching upon reason and knowledge. He felt himself on a higher plane of science than the religious teacher, and resented bitterly appeals to authority which the theologian is so apt to make. As honest opponents learn to know each other they are often surprised to find how easily they might have been reconciled.

In the heat of controversy Huxley was very emphatic in asserting his confidence in natural causation; and yet he guarded his statements by qualifications which his opponents often failed to appreciate. In saying that there is orderly progression from blind force to intellect, he was supposed to be making a profession of atheism; yet he did not necessarily deny the work of the Creator. One may say that there is orderly progress from clay to house, though there is an architect, and a brickmaker, and a builder.

When determined to remain agnostic regarding all things outside the domain of science Huxley said: "The whole world, living and not living, is the result of the mutual interaction, according to definite laws, of the powers possessed by the molecules of which the primitive nebulousity of the universe was composed." This may at first seem a denial of any control by the Creator; but it must be noted that the mutual interactions took place in obedience to definite laws. Who made the laws? The molecules were possessed of special powers. Who gave them the powers? It is not denied that the Supreme Intelligence made the laws, and planned the interactions as Grand Architect.

Spencer went further than Huxley in attempting to carry out the evolution theory to its ultimate extremes, and to explain the origin of the universe without the Creator ; and his opponents had good reason to criticise him severely. Huxley always described himself as an agnostic, and was quite honest in doing so. He could not find out God by all his physical research, and thus was agnostic. Spencer assumed that in the beginning there was the homogeneous nebulosity pervading all space, and that this dead incoherent matter began of itself to act, and went on to produce all things. By the employment of a multitude of words not generally understood he led the simple to suppose that there was some sound sense beneath his language, and that something could be produced by nothing if there were only added the processes of integration, differentiation, decomposition, reconstruction, and the spontaneous evolution of organised heterogeneity. The simple fact remains, that what is homogeneous will not begin to move of itself; and if it begins to move of itself it is not homogeneous.

The attempt to explain the universe without any acknowledgment of the Creator fails; and Spencer says at page 131 of "First Principles" that we are persistently conscious of a Power manifested to us, though we are unable to learn anything of the nature of that Power ; and at page 98 he says that though the Absolute cannot be known, yet its existence is a necessary datum of consciousness, and the belief which this datum constitutes has a higher warrant than any other. Thus while holding that in one sense God cannot be

known, it is admitted that we can know nothing else with the same positive certainty.

The evolutionist attempts to begin by postulating the eternal self-existence of matter and force; yet he is compelled to admit the existence of the Power beyond. It is infinitely more rational to postulate at once the eternal self-existence of the Divine Mind. To say that blind force made all things out of primitive fog is not a scientific advance on the statement that Elohim made all things out of nothing.

Science is impossible without definite knowledge; and definite knowledge is made possible only by the special interferences of the Creator in the construction of the universe. Continuous evolution without such interference could have no fixed stopping points. All would be in a state of flux. There would be no possibility of the existence of the horse as a distinct species, since all animal forms would be changing masses of developing protoplasm. It is the fiat of the Almighty which alone gives permanence even to a chemical element, and thus makes knowledge and science possible.

It seems incredible that a student of science could ever have supported the notion that formless matter grew into the universe, or that blind force did definite work. The physical structure of the universe is a stupendous temple built up of less than one hundred kinds of chemical atoms. Each atom has its own fixed weight, and its own peculiar properties. There is now discussion as to the special form of the atom of each element, and it is supposed that each may be compared

to a house of peculiar shape filled with electrons or points of force. Out of the incoherent, homogeneous nebulosity the atoms must have been formed; and the formation of the first atom of hydrogen, with its wonderful properties, was as great a miracle as the creation of man.

Chemistry, even alone, shows the impossibility of believing in continuous evolution; and physical science, which has been supposed by some to lead to atheism, points with decision to the necessity of interference by Omnipotent Intelligence. Each chemical element had to be fixed in the size, and shape, and weight, and qualities of its first atom; and the absolute stability of the atom in every respect is so important that if even the atom of hydrogen were in any way to change its affinities the whole universe would be destroyed. Omnipotence had to arrange that the foundation bricks should be unchangeable and indestructible. Every particle of a chemical compound must always contain the same kind of atoms arranged in the same way. The atom of oxygen had to be formed so that when united with two atoms of hydrogen the result would be water; which is something very different from either hydrogen or oxygen.

Means had to be devised for holding the atoms of the universe together. We speak of chemical attraction, but what is it? How can any force pull the earth towards the sun? We know no better than the ancients who spoke only of the power of the Creator. What is electricity? or gravitation? or inertia? It is now said that electricity has inertia, and, therefore, can

neither begin to act of itself, nor leave off its action when begun, but as some external power or force compels. What is causing electricity to obey in the working of engines? The will of man.

A very weak electric current is sufficient to separate the atoms in compounds undergoing electrolysis; and atoms of one constituent collect at one pole while those of another constituent collect at the opposite pole. Thus sodium goes to one pole and chlorine to the other in the decomposition of common salt; and when metals are coated with gold in the electrolytic bath the metal to be coated is made the pole for the gold to deposit on. We must believe it possible to put a layer of gold only one atom thick on a metal; and the atoms in the solution must be floating about past one another as if ready to go asunder altogether. Suppose the binding force to be loosened thus throughout the whole earth, or throughout the solar system, so that the atoms could separate, all might vanish like the substance of a dream. Fortunately electricity has to obey the Supreme Will.

Haeckel, who is distinguished by German thoroughness without German insight, tries to carry the evolution theory to its logical conclusions, and to look upon the universe as an infinite sea of fog condensing in myriad forms which progress in complexity from atoms to plants and animals. He regards all things as a mass of fluctuating substance, and strives to emulate the profundity of Goethe in the search for causes and origins. It is very interesting to watch the efforts of an evolutionist attempting to follow the example of Faust;



for the evolutionist denies the existence of archetypal forms, and is unconscious of his blindness, while Faust had no doubt of the existence of the Mothers when he sought for the Ideal in the light of the Divine Trinity.

“A burning Tripod tells thee thou hast found  
The deepest—art below the deepest ground;  
And by its light the Mothers thou wilt see—  
Some sit, and others stand, or, it may be,  
In movement are. Formation, Transformation,  
Eternal play of the Eternal Mind,  
With Semblances of all things in creation  
For ever and for ever sweeping round.”

According to the German thorough evolutionist man is a particular phenomenal mass of matter and energy, existing only as a transitory unimportant phase in the evolution of ever-changing homogeneity, or as a bubble on the surface of the sea of protoplasm which is in a state of continuous transformation. Nothing can remain the same for the millionth part of a second according to the evolution hypothesis, and yet man is upon some fixed and secure spot, and endures long enough to study the phenomena exhibited by the matter and blind force of which he is a temporary phase. Haeckel thus seems unintentionally to reduce the evolution theory to absurdity by logical thoroughness; for he makes the believer in evolution appear like a lunatic enjoying his food and discussing its value, while convinced that his body has been carried away so that he consists of nothing but his head.



Haeckel professes to be a tiny particle of protoplasm of no importance or permanence, yet revels in the arrogant assertion of atheistical dogmas; whereas Huxley and Spencer maintain an indefinite position, with a background of possible theism to which to retreat. As he advanced in thought Spencer learned to say: "A Power of which the nature remains for ever inconceivable, and to which no limits in Time or Space can be imagined, works in us certain effects." Towards the conclusion of his life's work, in which he manifested a devotion to what he believed to be truth which few of the great teachers of the world have excelled, he says of the most powerful and instructed thinker: "But one truth must grow ever clearer—the truth that there is an Inscrutable Existence everywhere manifested, to which he can neither find nor conceive either beginning or end. Amid the mysteries which become the more mysterious the more they are thought about, there will remain the one absolute certainty that he is ever in presence of an Infinite and Eternal Energy from which all things proceed."

Instead of being an atheist Spencer is simply a great thinker who has puzzled himself in the search for a boundary between the natural and the supernatural, and has proved for himself that man by his own wisdom cannot find out God. Yet he says that Matter is the symbol of some form of Power absolutely unknown to us; so that he attained very near to knowledge. His great mistake lies in the supposition that because he does not know, nobody else can know. Matter is the

symbol of a Power, but it is something more ; it furnishes a revelation of the thoughts of God to him who can read. The great thinker who does not know God may be compared to a man who writes profoundly on the properties of the soil of Egypt, but is convinced that hieroglyphics are meaningless accidental imprints made by leaves or animals. The peasant who knows nothing of the chemistry of the soil may be able to read them.

Religious men naturally felt irritated when men like Huxley and Spencer assumed that God is unknowable. A scholar could hardly help becoming indignant with those who, because themselves ignorant of the language of his favourite author, persisted in asserting that all he wrote had no meaning ; and in the discussions between agnostics and Christians the attitude of the agnostics was felt to be worse than that of those who would deny all sense or meaning to the most cherished letters of a parent. Only the self-conceit of ignorance and inexperience could prompt anyone to assume that the vast multitude of the most eminent and highly cultured men on earth must be under delusion or speaking falsely when they declare that they are conscious of the presence and nature of God.

Evolutionists attempt to show that there is no place for supernatural interference ; while Christians see the spiritual pervading all. The Power of Spencer may be a cause of anarchy ; while the Power recognised by Christians is infinite in knowledge, wisdom, goodness, and truth. The evolutionist assumes there is no cause or agency where he cannot see one ; and he may be

compared to a fly confident that there is no power capable of controlling the wind, and believing when in shelter of an umbrella that the wind has been controlled in some way by blind force. God acts by laws, as a man acts by laws when he saves his child from the storm. The evolutionist thinks he must know if there were any intervention; but a slight impulse on the ether may have the effect of a wall completely arresting a storm.

Many Christians had made an idol of the Bible, instead of meditating on the reasons which induced holy men of former times to collect and preserve these writings as specially sacred or inspired. They forgot that the letter killeth, and that it is the spirit which giveth life. The symbol and allegory were valued for themselves, rather than for the moral truth they were intended to teach. It had become a generally accepted notion that the Days of Genesis were periods of twenty-four hours, and that Adam and Eve must have been produced instantaneously; though in speaking of work performed by God in creation there can be no question of time, since past, present, and future are alike to Him.

Huxley and other evolutionists assumed that these notions of the work of creation were essential to Christianity, and naturally attacked them with much animus as being diametrically opposed to evolution; and it was some time before Christians generally awoke to the fact that it matters nothing to the truth of Christianity, or of the teaching of the Bible, whether the work of creation occupied seven minutes or seven millions of

years. Many years are spent in producing a man or a tree under ordinary conditions, yet he is no less formed of the earth. Some theologians made the mistake of supposing that the Bible is designed to teach science, and evolutionists naturally took the same view; and so both parties made much of reference to movements of the sun and stars that may be scientifically incorrect, but are the only modes of reference employed in ordinary speech or comprehended by the people.

Much of the bitterness of controversy was due to neglect of definition. There was not clearness of thought, and it was only after much conflict that disputants learned they had been concentrating their energies in attacking positions where there were no enemies. The word creation was employed in two distinct senses, and so was the word evolution. When the evolutionist attacked belief in creation, he meant by creation instantaneous production without regard to law—something arbitrary and incomprehensible. The Christian believer in creation meant a method of production by the Divine Mind, however extended in time or governed by law.

One Christian regards the evolution theory as a most pernicious and subtle error, which he is bound to denounce with all his might as the enemy of religion, and as destructive of all morality. He is thinking of the theory which asserts that blind force and primitive fog produced the universe by themselves, thus refusing all recognition of the Creator. Another devout Christian, to the horror of his friends, proclaims his acceptance

of the evolution theory; but he is thinking of a slow, orderly method of creation, in which the Creator is always present, acting as a gardener might act in producing varieties of plants by special plans and means of interference, though according to an order of cause and effect which men might see as law. To this Christian the atheistic or thorough evolutionist is like a foolish stranger denying the existence of the gardener, because the work of grafting and producing changes has been so cleverly done that no scars or traces of interference are to be found by his inferior powers of observation.

The question is often asked, Do you believe in evolution? Before an answer is given a satisfactory explanation of the meaning of the term is necessary; whether blind force is to be accepted as supreme, or whether Divine Intelligence is recognised as the source of order, and law, and harmony in the universe.

Christian writers made a mistake in blaming Huxley and other evolutionists for their agnosticism, at least when there was humility enough to admit that others might know. The agnosticism was inevitable. It was honest to confess ignorance. Those who seek for God by physical investigation need a teacher to refer them to the experience of all ages which proclaims, "Verily Thou art a God that hidest Thyself, O God of Israel, the Saviour."

The great question raised by the evolution theory is, How can man find out God? Even among religious teachers there are many round-about ways taken to



avoid meeting the ever-present Personal Ruler. Thought is obscured by words, and vision by theories. A sense of distance is kept up by the employment of such terms as the Unknowable, the Absolute, the All-pervading Power, the Source of Truth. Humility and docility are essential qualifications for the study, and they are not easily acquired. The fear of the Lord was recognised as the beginning of wisdom by profound thinkers in the past; and it was said that the secret of the Lord is with them that fear Him. There is, however, no way by which one man can confide the secret to another, since each must learn by experience.

Evolutionists virtually say, "Show us the Father." One correct reply would be, "Clouds and darkness are round about Him; righteousness and judgment are the habitation of His seat." Instead of searching in the laws regulating the union of matter and force, it is necessary to meditate in solitude upon righteousness and judgment. Another correct reply would be, "He that hath seen Me hath seen the Father." Those who study physical science in the light of the Archetypal Man always find that, "The Heavens declare the glory of God; and the firmament sheweth His handywork. Day unto day uttereth speech; and night unto night sheweth knowledge."

We may compare the Creator to the designer and constructor of a vast workshop, where all kinds of processes and machinery are arranged in an infinite variety of forms and systems, all mutually supporting and assisting one another to maintain stability and



promote efficiency. Primitive man was like a child or a poet, with great admiration for the marvellous agency providing him with all he wanted, but satisfied to accept everything as supplied by an Omnipotent Father, and caring nothing whether one or one million machines were employed in bringing about the result. The student of science had to consider how processes depend upon one another, and how machines interact. There could be no knowledge of physical science until some mechanical connection was recognised, and one phenomenon was seen as depending upon another as if the Creator never interfered. By tracing the systems of machines further and further back so as to increase our knowledge of causation, we are now almost ready to believe that the whole machinery of the universe is controlled by infinitesimal impressions upon a geometrical point of ether.

The evolution theory enables us to form a more comprehensive conception of the universe as made by the Divine Mind on a definite system and according to fixed laws, by continuous production of more and more complex forms progressing from the inconceivably minute atom to man himself. Special impulses and modifications of environment needed to construct the amazing variety out of a few kinds of atoms are apparently concealed, and yet provide the pupil with an infinite source of enjoyment as he strives to learn how to make the complex out of the simple and to develop the lower organism into the higher. There is continuity of plan, and the interweaving of all into one magnificent edifice, with all junctions blended harmoniously so that

no faults are visible, and the Grand Architect is revealed as infinite in power and wisdom.

“ God moves in a mysterious way  
His wonders to perform;  
He plants His footsteps in the sea,  
And rides upon the storm.

“ Deep in unfathomable mines  
Of never-failing skill  
He treasures up His bright designs,  
And works His sovereign will.”

## CHAPTER III.

EVOLUTION (*continued*).

WHAT constitutes species? Until fifty years ago the general belief was that each species has descended from parents specially created, and placed upon the earth to remain distinct from all other species for ever. It was supposed that there are just as many distinct species as there were distinct types created. There seemed no reason to doubt that a sheep had always been a sheep, and would remain a sheep until the end of time.

All living beings, whether plants or animals, present themselves in groups composed of members evidently intimately related; and those which can be supposed to be descended from the same parents are naturally formed into one class. The members of a species have marked likeness in structure, character, and habits; and, above all, they intermix and breed, as if recognising their close relationship, while they refuse under normal conditions to breed with members of another species. Thus it seems a simple matter to arrange plants and animals into species; and in Genesis we find it stated that "whatsoever moveth upon the earth, after their families, went forth out of the ark." The families seemed quite distinct.

In dealing with plants and animals low in the scale

of organisation it is found that distinctions between species become apparently more vague and arbitrary. The gradual change of tadpoles into frogs would suggest that animal types are not permanent. Moths and butterflies change their form in a manner that must have been puzzling to the primitive observer; and the peculiar forms assumed by some fish at different periods of development have caused confusion in classification even to modern naturalists. Increase of knowledge of various countries reveals forms apparently intermediate between species, so that the species seems to have changed in character owing to the influence of climate or some other cause. Instead of one definite form of oak that everyone may recognise, a variety are found with characters gradually passing into one another, and showing resemblances to other trees, until it becomes difficult to define what constitutes an oak.

Plants and animals descended from the same parents vary much in appearance and characters, and breeders soon learn to produce modifications by accumulating slight successive variations through the tendency of heredity to transmit peculiarities to the offspring. Thus there seemed something plastic in the organism; and attempts were soon made to discover how far man has the power to modify or alter species. Moses thought it necessary to publish as an express command: "Thou shalt not let thy cattle gender with a diverse kind; thou shalt not sow thy field with two kinds of seed." From this it would appear that the Israelites had been trying to mix species; and no doubt whatever they knew on that subject had been learned

from the Egyptians. The peculiar mixed animal forms which some ancient artists delighted to depict seem to indicate that there was a morbid longing to produce monstrosities.

The knowledge of physical laws and organic nature possessed by the Babylonians, Egyptians, and other ancient nations was confined to a privileged class, and thus was easily lost when the kingdoms were destroyed and the inhabitants killed or carried away as slaves. Greek and Roman philosophers revived the study of physical science for a time; but a cloud soon settled again over the human intellect, and for more than a thousand years of the Christian era ignorance of science was regarded as akin to virtue.

When mankind awoke once more to the claims of reason and conscience, the war against arbitrary authority and ignorant dogmatism was carried on in England with steady determination and calm certainty of the triumph of truth, so that it produced a great succession of intellectual men of the noblest type by preserving all that was good and beautiful beneath the accumulated rubbish that had to be swept away. Harvey, in 1628, opened the way to a true science of physiology by proving that the circulation of the blood is in obedience to mechanical laws and causes; yet the extension of the reign of law to vital processes did not impair his confidence in the providence of God, or weaken his desire to worship the Author of all laws. Newton, in 1685, found the purest Christianity to be the natural accompaniment of the most profound thought on the wonders of creation; and his religious

belief and practice were in no way altered when he placed physical science on a firm basis by establishing the law of gravitation.

Linnæus, in 1735, introduced his famous classification of plants and animals into genera and species ; and by his binary system of nomenclature each kind was given a generic name to signify the wider class to which it belongs, while a specific name particularised the species or family. This clear and definite system of classifying and naming gave a great impetus to the study of botany and zoology, and enabled many workers to combine the same method for a common purpose. The accepted notions of creation did not interfere in any way with the pursuit of science by Linnæus, nor did scientific study seem in any way at variance with his faith in God, or his belief in Christianity. He believed that there are just as many distinct species as there were distinct types created in the beginning.

Buffon was greatly influenced by the mathematical triumphs of Newton, and became much interested in theories to explain the origin and present condition of the earth by a succession of changes obedient to natural laws such as that of gravitation. The causes that have modified the surface of the earth so as to produce mountains, and valleys, and oceans, and rocks, and soil, were to him subjects of great importance ; and he discussed the influence of earthquakes, and volcanos, and tides, and winds, and whatever else he could find that seemed to have influence in altering the earth in any way. He began the publication of his immense diffuse work in 1749, and devoted his life to the study



of natural history ; so that his task increased the more in magnitude the more he laboured to show how all things are related to one another. He examined plants and animals, and collected facts to try to discover the causes that produce improvement or degeneration, and that give rise to the diversities which characterise and constitute particular orders of existence. He wished to know the origin of species.

Spontaneous generation was believed until recently to be a common mode of origin of living beings, and Buffon thought that there is generally diffused a substance universally prolific. This substance he regarded as composed of organic particles which exist in food ; so that an animal is always replenishing its store, and the particles are never destroyed. He says : " These living organic particles being common to all animated beings, they are capable of forming particular species of animals or of vegetables, according to the peculiar arrangement they assume." This seems an application to the organic world of a kind of atomic theory, resembling that established later by Dalton, according to which the nature of chemical compounds is determined by the number and arrangement of the molecules forming them. The life of an animal was supposed to be the result of the particular lives of its component organic particles, and the life in the particles was said to be primitive and perhaps indestructible.

Buffon was a man of independent means and a friend of those in authority, and cared little whether his opinions harmonised strictly with traditional dogmas. He had travelled sufficiently in his youth to gain breadth

of view, and had been influenced by the emancipated intellect of England and Germany before the French people had asserted the rights of man. In France the oppression of the intellect by arbitrary authority, compelling assent to absurd traditions and erroneous dogmas, culminated in an outburst of outraged manhood which threatened to destroy the treasures of the past, and to substitute a savage anarchy for an orderly despotism; but fortunately the revolution was confined within bounds which made it useful in stimulating independence of thought and action while preserving respect for law and order. There remained a permanent dislike for dogmatism, and a distrust of all who advised submission to authority without reason; self-confidence was vastly increased, so that ancient creeds and beliefs were subjected to unsparing criticism; and a rational explanation was sought for all phenomena.

In the revolt against tyrants who professed to found their authority upon religion there sprang up an irrational antipathy to theology; and men turned for the solution of all mysteries to the investigators of mechanical, physical, and chemical laws and processes. Reason was proclaimed the only object worthy of worship; but those who thought they had discovered a worthy God overlooked the fact that a Perfect Man is needed to reveal what is Perfect Reason. Hence Goethe said of those who thought physical science all-sufficient:—

“Reason he calls it—see its blessed fruit,  
Than the brute beast, man is a beastlier brute.”

Kant endeavoured in 1755 to apply the principles established by Newton so as to give an explanation of the origin and constitution of the world, showing that all has been formed by the condensation of a primitive form of matter, and that all things are produced and governed in accordance with fixed laws. Goethe, in 1790, wrote that all plants are derived from one primitive type, and pointed out that all mammals, including man, have skeletons framed on a common fundamental type. There is anatomical unity, since the skeletons are built up of homologous parts, though these parts may vary in many details.

Laplace, in 1796, further elaborated the nebular theory, which he is generally supposed to have invented, though it seems unlikely that Kant's views did not form a subject of discussion among students of science before the time of Laplace. The tendency of the age was to concentrate attention on physical laws and phenomena, and to account for all things by natural causes, to the ignoring of ancient authority and dogma; yet Laplace, like Newton, wished to trace as closely as possible the footsteps of the Creator, and believed that man as the child of God is intended to understand how all things have been arranged.

Belief in various grades of humanity, or in a gradually descending series of strata of mankind, seems to have been common in all ages. Slavery was regarded as the natural result of superiority, and slave-owners have always been unwilling to admit the truth of the statement that a negro is a man. Erasmus Darwin followed somewhat in the steps of Buffon, and, in

1794, tried to give explanations of the variety of living forms, and the method by which superiority is acquired ; and Lamarck, in 1802, taught that species are not immutable products of miraculous power, but have evolved from a few simple ancestral types to higher and higher forms by slow and gradual transformation under the influence of natural conditions. Fixed laws and natural processes were supposed to exist and act as independent and adequate efficient causes without any guidance from Divine Intelligence. Adaptation to environment in reciprocal action with heredity was said to cause changes in the organism so as to produce new species ; and man himself was said to be the descendant of apes.

When an animal is transferred from a hot to a cold climate it acquires a thicker fur or other natural covering, and its descendants are modified to fit them for the new conditions. The breeder knows how to alter animals according as he wishes special production of flesh, or milk, or wool. Active habits cultivated, accumulated, and transmitted by heredity produce the racehorse. Special exercise of organs causes increased growth, and may develop special capacity, while disuse may cause atrophy. Lamarck concluded that species are derived by natural generation from pre-existing animal forms gradually modified by the attempts to adapt themselves to changed conditions of existence.

Comparative anatomy seemed to confirm the theory of common descent of all animals of the same class, since they are fundamentally the same in structure. In all mammals there are the same number of small bones

in the limb, or spine, or pelvis, similarly arranged and distributed. In some animals certain of these bones may be much enlarged, while others may be rudimentary; some may be fused to others, so that at first sight the number may appear to be deficient, and the form may be very much altered; yet there is the same essential type. Man has the same number and arrangement of bones, muscles, nerves, glands, &c., as the higher apes, and his vital processes are subject to the same physical and chemical laws.

Embryology teaches that all vertebrate animals are similar in the early stages of development. Embryos of mammals, birds, and snakes are almost indistinguishable for a time. The nearer two animals are in structure in the adult form the longer and more closely do their embryos resemble each other. Thus the embryo of a dog begins to develop slight differences from the human embryo at a comparatively early stage, while that of the ape resembles the human until nearer birth.

Cuvier, in 1812, described fossils of mammals intermediate between existing species, and showed that a series of different animal forms have succeeded each other upon the earth. He assumed that each series had been destroyed by special miraculous catastrophe to prepare the way for a new creation. Lamarck maintained that the struggle of organisms to adapt themselves to new conditions, and other natural causes, are sufficient to explain both the extinction of some forms and the production of their successors, and that all phenomena can be accounted for without supposing any supernatural interference.



Lyell, in 1830, popularised the geological record, which proves that all stratified rocks have been formed by slow continuous growth, and show no signs of purposive catastrophes. Plants and animals were revealed as fossils in the rocks in ascending scale of complexity from the most ancient to the most recent strata, and intermediate forms not only seemed to link existing species, but to connect reptiles with birds, and birds with mammals. The study of geology extended the vista of history indefinitely, and distinctions between species seemed to fade away as the thinker looked back in imagination over myriads of forms gradually receding to the primitive eozoon; yet believers in the permanence of species refused to admit that objects seen afar off are necessarily continuous because the eye fails to distinguish the gap between them, and they reconciled their belief with the geological facts by assuming that each great type of organisation was somehow brought into existence when conditions were suitable, and was extinguished when its place could be filled by an organism better fitted to carry on the development of the earth for the use and enjoyment of its coming ruler.

On every hand knowledge of the organic world as well as of the inorganic accumulated with amazing rapidity; and all tended to prove slow and orderly progression from the lowly organised to the highly organised, and to leave no possible opportunity for special creation or miracle. The infinite number of complex compounds forming all material bodies, whether inorganic or organic, had been proved to be built up of the atoms of a few



elements combining in obedience to fixed laws, and the mind of the scientist had become accustomed to the conception of the universe as constructed of invisible atoms. Schleiden, in 1838, showed that plants are built up of elementary cells; while Schwann soon after discovered the cellular composition of animals. Fundamental identity was thus apparently established in all living things, and all were seen as derived from a common basis of protoplasm, which could be further traced back to the common basis of atoms.

Atoms, and cells, and physical forces, and chemical processes, became the great objects of study. Such vital functions as respiration and digestion were found to depend on physical conditions and chemical action; and disease, which had always been regarded as specially mysterious and supernatural in origin, was discussed as the result of the abnormal action or condition of cells. Man was studied as a mass of cells divided into a series of chemical laboratories working in harmony. Time seemed lost when spent in learning ancient languages, or history, or philosophy, or religion, since such subjects did not directly contribute to the triumphs of engineering, and chemistry, and biology.

Some hypothesis was needed to connect facts and explain phenomena. There can be no science without casual relationship, or something like mechanical dependence of one phenomenon upon another. The theory of special creations did not seem to give a scientific explanation of the similarity of framework in all mammals; nor of the various modifications of form and structure in living beings; nor of the existence of

intermediate forms, and the progression from simple to complex organisms revealed by geology; nor of useless rudimentary organs, such as the rudiment of a tail in a tailless species, or the vermiform appendix, which seems to be merely a cause of appendicitis. The work of Cuvier and Lyell in geology made some kind of evolution hypothesis necessary for students of natural science; but while French teachers like Lamarck did not hesitate to proclaim their belief in the descent of man from apes, most English naturalists were disposed to admit special creations. Religious scruples and unwillingness to give offence helped to prevent dogmatic assertion of the evolution of man from animals.

The theory of descent from a few simple primitive forms, with modifications produced by use and disuse of parts, and other means adopted by the organism to adapt itself to changes of environment, was found to explain facts which otherwise were apparently anomalous. The similar framework of mammals may be accounted for by descent with modifications from a common parent; useless rudimentary organs are supposed to be evidence of atrophy from disuse in ancestors; gradual ascent in geological succession appears as proof of progressive orderly evolution.

All vertebrate animals are formed upon a framework which through all its modifications exhibits striking homologies of parts, and embryology reveals a unity of design and a typical method of development common to all vertebrates. The human embryo passes in a few months through stages of development apparently similar to those through which all vertebrate animals may be

supposed to have passed in creation by evolution, having resemblances at different stages to an embryo fish, and reptile, and bird, and mammal. Knowledge of embryology enables us to explain many pathological conditions ; and we find congenital defects in man, such as hare-lip, due to arrest of development, and having parallelism to normal conditions in adult animals, thus seeming to be reversion to type of an animal ancestor. Then there are rudiments of parts and organs which persist in man without apparent use, and which correspond to fully-developed parts and organs in adult animals. A reasonable hypothesis for explaining such phenomena is community of descent.

Darwin may be said to have inherited the evolution theory, and the tendency to be a naturalist, while his environment favoured development in one direction. Provided by ancestors with an income sufficient to enable him to lead a life of leisure, and to make his hobby the business of his life, he had none of the visionary idealism or romantic sentiment of the genius to distract his attention from the study of the plants and animals which abounded in the beautiful country where he had his residence. England has been specially fortunate in the possession of a leisured class voluntarily industrious in the acquisition of knowledge ; and Darwin devoted himself to the study of botany and zoology at a time when every variation in an organism was seen as possible proof of evolution. A voyage to South America as naturalist widened the field of his speculations, and in 1837 he began the systematic accumulation of all sorts of facts bearing on the

origin of species, though he did not publish his work until 1859.

In the following extract from the introduction to "The Origin of Species" there will be found something of an apologetic tone for suggesting in an English book that the accepted theory of special creations was no longer tenable: "In considering the Origin of Species, it is quite conceivable that a naturalist, reflecting on the mutual affinities of organic beings, on their embryological relations, their geographical distribution, geological succession, and other such facts, might come to the conclusion that species had not been independently created, but had descended, like varieties, from other species. Nevertheless, such a conclusion, even if well founded, would be unsatisfactory, until it could be shown how the innumerable species inhabiting this world would have been modified, so as to acquire that perfection of structure and coadaptation which justly excites our admiration."

Use and disuse of organs, and functional changes produced by efforts to live under altered conditions, had been supposed sufficient to explain the modifications of evolution; but Darwin says: "It is preposterous to attribute to mere external conditions, the structure, for instance, of the woodpecker, with its feet, tail, beak, and tongue, so admirably adapted to catch insects under the bark of trees." Some active, intelligent Power was evidently needed to produce the woodpecker; and this was found in Natural Selection.

Breeders improve or modify domesticated animals by selecting and augmenting peculiarities. Natural Selec-

tion acts in the same way upon the successive variations naturally occurring. Any being with a variation profitable to itself will have a better chance of surviving in the struggle for existence; that is, it will be naturally selected. Then by heredity it will propagate its usefully modified form. Less improved forms will tend to become extinct, and only the fittest will survive. Thus Darwin teaches.

Natural Selection is said to be accumulating slight, successive, favourable variations; and continually adjusting the inhabitants of each country to one another. Strength, and agility, and cunning are means adopted to keep up the warfare, and to prevent extermination. The snake develops poison to defend itself; and the snake-like animal that has no poison pretends to have some. The tiger, not satisfied with strength and agility, develops stripes to resemble the bamboos and grass in which he lurks: which seems hardly fair to his innocent victims. Mechanical and automatic actions designed by the Creator to prevent extinction or deterioration are mistaken by Darwin for purposive efforts of animals to improve themselves.

When comparing the power of Natural Selection with that manifested by the human breeder, Darwin says: "Under Nature, the slightest differences of structure or constitution may well turn the nicely-balanced scale in the struggle for life, and so be preserved. How fleeting are the efforts and wishes of man! how short his time! and consequently how poor will be his results, compared with those accumulated by Nature during whole geological periods! Can we



wonder, then, that Nature's productions should be far 'truer' in character than man's productions: that they should be infinitely better adapted to the most complex conditions of life, and should plainly bear the stamp of far higher workmanship?" Here we find the term Nature used as synonymous with Natural Selection.

Thus Natural Selection is infinitely superior to man in power, wisdom, thoughtfulness, foresight, and every other quality necessary for the best imaginable gardener and breeder of animals. For fifty years the advocates of the evolution theory who disliked to speak or think of the Divine Ruler, were longing for some method of filling the gap in causation without acknowledging God as the Cause of causes. Other evolutionists had recognised the struggle for existence as one of the means influencing the changes in plants and animals which might be supposed to occur in originating one species or variety from another, and the survival of the fittest was no new idea; but nobody had thought of investing the survival of the fittest with Divine attributes. At page 58 of "The Origin of Species" we find it stated: "This preservation of favourable individual differences and variations, and the destruction of those which are injurious, I have called Natural Selection, or the Survival of the Fittest." At page 60 there is the following: "It may metaphorically be said that natural selection is daily and hourly scrutinising, throughout the world, the slightest variations: rejecting those that are bad, preserving and adding up all that are good, silently and insensibly working, *whenever and*



*wherever opportunity offers*, at the improvement of each organic being in relation to its organic and inorganic conditions of life." This has considerable resemblance to the statement, "Are not two sparrows sold for a farthing ? and not one of them shall fall on the ground without your Father."

A position of great honour must be given to Darwin for the painstaking industry with which he accumulated an immense number of interesting facts relating to the causes which produce modifications in plants and animals, and which may be supposed to have been used by the Creator, in producing varieties; yet he himself seems to have considered his great claim to honour to be, not his accurate and valuable observations, but his insistence on the capacity of a law of nature to accomplish all that theologians ascribed to Divine Intelligence. All the power and wisdom of all the philosophers who have ever lived multiplied together cannot be compared with the power and wisdom ascribed to Natural Selection; and it must be noted that Natural Selection always aims at improvement, and the production of higher and higher forms. Huxley had good reason to say: "The 'Origin' provided us with the working hypothesis we wanted. Moreover, it did the immense service of freeing us for ever from the dilemma, 'Refuse to accept the creation hypothesis, and what have you to propose that can be accepted by any cautious reasoner?' In 1857 I had no answer ready, and I do not think that anyone else had. A year later we reproached ourselves with dulness for being perplexed by such an inquiry." A new term had been employed

to take the place of the word God; or, rather, terms had been used in such a confusing manner that the processes of construction were described by the same term and invested with the same intelligence as the Architect.

Huxley was convinced that only some omnipotent, omniscient, all-pervading cause possessed of infinite intelligence could account for the construction of the universe and the production of species; yet he was determined to maintain his reputation as an agnostic by refusing to admit any recognition of supernatural agency. His spirit of independence, or pride, or self-will, or obstinacy, or whatever it may be thought, prompted him to refuse to accept or employ any of the titles commonly used to signify the Supreme Being. Such terms as Nature and Natural Selection enabled him to glaze over the intellectual evasions revealed to him by his conscience.

The evolution theory provides the best hypothesis for establishing the unity of the organic as well as of the inorganic world by connecting all phenomena in a chain of mechanism, and so enabling us to understand something of the methods employed by the Creator to produce modifications of structure and to adapt the various organisms to the conditions of existence. It shows all organisms as originating from a common material source, and as made by the operation of causes still in action, and according to laws which man can in some degree control. The gardener and the breeder, as well as the engineer and the chemist, are able to speak of their work as the result of scientific

knowledge because they employ methods taught them by the Creator.

How, then, can anyone doubt the truth of the evolution theory? Why has it been denounced in the strongest manner as opposed to reason and common sense, and as the enemy of morality and religion? All depends upon what is meant by evolution; and the different meanings attached to the word need to be carefully distinguished.

When one speaks of the evolution of a tree from its seed, or of the evolution of a duck from an egg, he is referring to the development of the individual organism, and is stating a fact which is unquestionable; so that it would be absurd to deny the truth of evolution, and the doubter would be naturally regarded as extremely ignorant or stupid. This use of the word evolution is quite misleading, and is due to confusion of thought. Individual growth from a special germ is a natural law; but the evolution theory denies the existence of special germs.

Evolutionists deny all supernatural interferences, and assert that all things have originated from primitive nebosity by the action of blind and unconscious agencies or natural laws, without any design or Designer; and though this is utterly irrational, it is the theory accepted by Spencer and carried to absurdity by Haeckel. Christians who profess to believe in evolution either have no clear notion as to what they believe, or mean by evolution a slow and gradual process of creation by the continuous operation of the Grand Architect, acting upon matter according to definite

principles comparable to those employed by the mechanic, the chemist, the gardener, and the breeder. This is evolution in the sense necessary for the employment of the hypothesis as a scientific theory.

In his work on "The Origin of Species," Darwin said: "Therefore I cannot doubt that the theory of descent with modification embraces all the members of the same great class or kingdom. I believe that animals are descended from at most only four or five progenitors, and plants from an equal or lesser number." This was simply the recognition of supernatural interferences and archetypal forms; but the admitting of a single supernatural interference is fatal to evolution as a mechanical explanation of the universe, and is in harmony with the theory of special creations by imperceptible interferences. Darwin had no spiritual vision, but had been taught by men who knew, and had enough common sense to see, how preposterous it is to deny the work of Supreme Intelligence; so he says: "There is grandeur in this view of life, with its several powers, having been originally breathed by the Creator into a few forms or into one." Which was the one? Those who do not know the Worker can find no starting point or resting place. Anatomists can find no essential difference between men and brutes, since man is a spirit.

The evolutionist who wishes to account for all phenomena by natural causes must refuse to admit any special creations. The Creator must either be recognised as working in all things or not at all. Hence Darwin felt compelled to abandon the hypothesis of a

few typical primitive forms, and to assume that there has been continuous evolution by natural generation from the unicellular organism to man; for there is no certain boundary between man and brutes to those who ignore the Archetypal Man.

In "The Descent of Man" the conclusion arrived at is: "He who is not content to look, like a savage, at the phenomena of Nature as disconnected, cannot any longer believe that man is the work of a separate act of creation. He will be forced to admit that the close resemblance of the embryo of man to that, for instance, of a dog—the construction of his skull, limbs and whole frame on the same plan with that of other mammals, independently of the uses to which the parts may be put—the occasional reappearance of various structures, for instance of several muscles, which man does not normally possess, but which are common to the quadrumana—and a crowd of analogous facts—all point in the plainest manner to the conclusion that man is the co-descendant with other mammals of a common progenitor."

Reason, without intuition, cannot reach beyond the conclusion that the human organism has arisen by gradual transformation from ape-like ancestors. The search for the material and efficient causes of man, without any knowledge of the final and formal causes, only succeeds in discovering a brute formed of protoplasm. Darwin says: "We thus learn that man is descended from a hairy, tailed quadruped, probably arboreal in its habits, and an inhabitant of the Old World. This creature, if its whole structure had been



examined by a naturalist, would have been classed among the quadrumana, as surely as the still more ancient progenitor of the Old and New World monkeys."

Thus the evolution theory according to Darwin teaches that the origin of man is by descent from the brutes as truly and naturally as the origin of a child is from his grandfather; and that the nature of man is merely the complex product of the natures of all the animal forms through which he has passed in his evolution.

"There was an ape in the days that were earlier;  
Centuries passed, and his hair became curlier;  
Centuries more gave a thumb to his wrist;  
Then he was man, and a positivist."

The rationalist sees all as mechanism, and as nothing more. The spirit, or the "pure reason," recognises the Creative Mind by intuition. The Creator could produce birds from reptiles, or men from apes; but the belief that Natural Selection, or evolution by any natural processes, can produce new species, or can permanently improve any species, is delusion.

Science depends upon the permanence of order and the continuity of law. The hypothesis of evolution enables us to study all inorganic and organic bodies, all plant and animal life, and all physical and mental phenomena, as connected parts of one harmonious design, proceeding from the simple to the complex without apparent breach of continuity. The theory embodies the most comprehensive conception of the



universe imaginable from a purely physical point of view; it suggests the possibility of explaining all phenomena according to fixed or natural laws; and it emphasises the unity of nature by pointing out intimate relationship and mutual dependence where nothing but diversity and incongruity were formerly seen. It shows that there is a grand design, formed and carried out by the Creator, by laws and processes which man may learn, and, in some degree, control. Man has been specially created with capacity to learn the methods of his Heavenly Father.

Darwin denied the Archetypal Man, and thus the means of knowing anything of the Creator; yet he was saddened and confounded to find himself inextricably entangled with atheists. He saw plainly enough the absurdity of supposing that a bird like the woodpecker could ever have been produced from a fish by changes of external conditions compelling the exercise of organs in various ways to secure adaptation to environment, as Lamarck and previous evolutionists had assumed. Infinite Intelligence was needed for such work; but the evolutionist wished to avoid all reference to the Creator. Even the use of the word "Providence" could not be allowed, and Nature, with a capital, was too easily recognised as a substitute for Providence. The Something possessed of intelligence, wisdom, and power to plan and execute was called Natural Selection.

It was not a case of jugglery with words where the performer is able to catch the correct word when he pleases. An established idea was clothed with a dress

which did not fit, and which was continually changing shape, so that Darwin lost himself in pursuit of it among the immense mass of indefinite assumptions and observed facts which he had accumulated. He was never certain whether Natural Selection means the Creator, working by and for the good of each being, and "daily and hourly scrutinising, throughout the world, the slightest variations," or whether it means the result of such scrutiny in the destruction of the weak and the survival of the "fittest." At page 58 of "The Origin of Species" he tries to define what he means, and there he uses the term "Natural Selection" as signifying the Survival of the Fittest.

Suppose a torpedo boat able to make a long tortuous course, and to destroy a great number of objects scattered over the course, and to exhibit a light of different colour at each object, and to perform many other purposive actions before returning to its starting-point. Suppose all this to be effected by electric power. Then suppose the boat to be named Electric Power. It is evident that there cannot be a scientific description of the work done until the mechanism and the means of utilising electric power are understood. On the Darwinian principle the name "Electric Power" is used to signify not only the boat, but also its constructor; and everything that is accomplished is ascribed to the boat as if it has invented itself and works independently, which it does in a limited sense. When it is asserted that there is no design, and no interference by a designer and controller, but that "Electric Power" as the boat has all the intelligence

in itself, one is naturally inclined to denounce such a theory as irrational and absurd. Then the Darwinian asks in surprise, "Do you not believe in electric power?"

Man can construct automata capable of performing so many complex purposive actions that the simple find it difficult to avoid believing that the machine can plan for itself; and the work of the Creator is, of course, infinitely more complicated and clever than that of man. The Creator has formed organic bodies so imbued with elements of mind that it is impossible to distinguish definitely when they are exercising independent volition, and when they are merely responding as automata to external or internal stimuli. Tests must be provided for the highest spiritual capacity of man, as well as for his highest physical and mental capacity; and no one with sound spiritual sense is ever deceived by displays of animal intelligence, so as to fancy that the brute is really capable of communing with the human spirit in meditating upon origins.

Those who refuse to recognise the Creator are abandoned to delusion, and to believe a lie, even though they may possess great intellectual ability. The notion that plants and animals have inherent purpose of improving their species is as great a delusion as the notion that a torpedo-boat plans its own movements. There is no such thing as improvement of species by a law of the survival of the fittest; though there are automatic laws designed to prevent the extinction of species. An animal may be capable of being taught to imitate many acts of man, or to perform tricks, since the power of man to form dead mechanism

into automata can produce more wonderful results when applied to the plastic material of animal intelligence; yet the animals most highly trained quickly revert to their original state when left to the care of natural selection and survival of the fittest.

Natural selection as a natural law must be compared to the law of gravitation, and is not comparable to an intelligent being. We might as well expect gravitation to select pebbles of various colours rolling down a hill so as to form them into special patterns, as expect natural selection to make improvements in species. A mass of rock falling on a fruit-bearing tree will destroy it; and a strong animal fighting with a weaker one will destroy it. The evolutionist says that what survives is fittest to survive.

All the eloquent descriptions of the efforts of animals to become attractive to each other so as to make sexual selection satisfactory are founded on delusion. There is no such thing as sexual selection among animals. The influence of the decorations of the male and the blandishments of the female exists only in the imagination of the human observer. The bull does not select the white cows, or the red cows, or the cows of graceful form; and the cows care nothing which of two competing bulls is conqueror. All generations of any species of animal go through the same movements in response to the same stimuli without thought of selecting or accumulating the useful or the good.

The Creator selects; and man selects; but there is no other selection for the improvement of plant or animal. The Creator selects according to laws and

rules, so that man as gardener or breeder may be able to imitate Him. When mere law is at work, as in flood, or earthquake, or pestilence, does any one believe that the fittest survive?

Did the law of the survival of the fittest produce sheep? If primitive man produced sheep by selection he must have been endowed with much greater mental ability than his modern critics.

The Almighty may have created, or produced, or evolved species from pre-existing species by paralysing some regions and stimulating others; and if man can graft one part of an animal upon another we must recognise the power of the Creator to perform work infinitely more extraordinary. Some years ago the thyroid gland was regarded as a useless remnant, liable to degenerate and enlarge so as to produce goitre. The gland was removed by a surgeon, and the patient was soon becoming a myxœdematous imbecile. It was proved that the little mass of substance, apparently of no use, controls not only physical growth, but also intelligence. Thus the Creator, by imperceptible influence on one little insignificant part of the body, can alter all.

The pineal gland is a little body about the size of a pea attached to the brain as if of little importance; and an ancient tradition assigned this as the seat of the soul. Jocular anatomists mentioned this tradition as an example of the ignorance and folly of our ancestors, and the soul was said to be located in a portion of the body of no use for any other purpose. Now the pineal gland is said to be the atrophied remains of a third eye centrally situated; though its



function has not yet been discovered. Another little body attached to the brain beneath is the pituitary body, which is not even given the name of gland; yet it has recently been found that there is some mysterious relation between an affection of this structure and enlargement of the bones of the limbs and face. There is even reason to believe that the state of the pituitary body determines whether a child shall grow into a giant or be a dwarf. Methods for the production of pigmies or giants seem to be almost within human grasp, and they may have been known in the East thousands of years ago; but they must be regarded as revelations of the ease with which the Creator can mould protoplasm to modify animals as He pleases. The evolutionist does not see the Designer behind the responses of the sensitive protoplasm.

Darwinism teaches that man is an animal, and is nothing more than an animal highly evolved. All religion is founded on the knowledge that man is a spirit, specially created with capacity to investigate his nature and origin, and thus distinguished from all mere animals.

The two special dogmas of Darwinism are that Natural Selection, as blind unconscious force, is able to work with greater intelligence than that possessed by the most intelligent breeder, and that man is nothing but a highly-evolved animal. No teacher with clear intelligence and sound reasoning powers believes either of these dogmas. Anyone who fancies he believes them misunderstands the meaning of words.

It is easy to accept Natural Selection as able to



produce species, if we admit that the words signify the Creator. Darwin compares Natural Selection to selection by a breeder producing modifications in animals; and he confounds the process of selecting with the agent employing the process, and with the work done in weeding out the defective. He becomes so bewildered among the different meanings he gives to the words that he says Natural Selection means the Survival of the Fittest, which may be one of the results of its action. He admits that the supposition that unconscious external conditions could ever produce a new species is preposterous; and the supposition that Natural Selection, when it means something that is acting as a natural law, like gravitation, can do intelligent work is utterly preposterous.

The clear intelligence of Huxley asserted itself even when he fancied himself an agnostic and a Darwinian. He says: "Our reverence for the nobility of manhood will not be lessened by the knowledge that man is, in substance and in structure, one with the brutes; for he alone possesses the marvellous endowment of intelligible and rational speech, whereby, in the secular period of his existence, he has slowly accumulated and organised the experience which is almost wholly lost with the cessation of every individual life in other animals; so that, now, he stands raised upon it, as on a mountain top, far above the level of his humble fellows, and transfigured from his grosser nature by reflecting, here and there, a ray from the infinite source of truth."

Speech is here described as an endowment, and even

as a marvellous endowment ; but an endowment necessarily pre-supposes someone capable of bestowing it.

We find an infinite source of truth recognised behind the blind force, and man becomes transfigured from his grosser nature by reflecting rays from "the infinite source of truth." A writer on theology might express the same idea by saying that man is made superior to his animal nature by communion with God.

The writer is careful to point out that it is in substance and in structure that man is one with the brutes ; and this is only what cannibals in all ages have believed and proved. It is the spirit which is the peculiar characteristic of man. No animal, and least of all an ape, affords companionship to the spirit of man when he is gazing with profound emotion on the beauties of a sunset, or when pondering on his own nature and origin.

At page 153 of "Man's Place in Nature" we find the emphatic assertion : "No man is more strongly convinced than I am of the gulf between civilised man and the brutes, or is more certain that, whether *from* them or not, he is assuredly not *of* them. No one is less disposed to think lightly of the present dignity, or despairingly of the future hopes, of the only consciously intelligent denizen of this world."

The agnostic does not profess to know whether man was derived from the brutes or not by the process of evolution. The philosopher is quite certain that man is something totally distinct from the brutes. How did he get this distinction? Was there a special creation? There is emphatic denial of the oneness of

human and brute nature, though science cannot demonstrate essential structural differences, or even an absolute intellectual line of demarcation.

What are the future hopes of man? Does it matter to us whether the denizens of this world are giants or dwarfs a thousand years hence if we have no existence? There is no such thing as future hope except as the result of belief in immortality. Huxley never told his scientific friends all that he thought about future hope. The soul is outside the domain of physical science; and yet the testimony of the spirit is the sure ground of certainty. To the agnostic, and to the mere anatomist, brutes are the humble fellows of man; to the philosopher, man is the only consciously intelligent being on earth.

It is folly to attempt to place any limit to the time occupied by the Creator in forming the earth, or in preparing it for life, or in creating the varieties of plants and animals. The geological record may be in millions of years; but the human mind can form no conception of such time. There is evidence of gradual progression, which may be called evolution; but each new species was produced by special interference of the Creator. Prophets in all ages have recognised the Archetypal Man, and have consequently been certain that the first man was created perfect in body and mind. There is a ground of certainty which cannot be explained, and which the Darwinian cannot comprehend.

Belief in the creation by evolution of all plants and animals has no bearing whatever on any question of

religion so long as the special creation of man is admitted. Evolutionists objecting to Christianity always mean by the term "evolution" the production of man from animals by natural descent.

Is the doctrine that man was created perfect inconsistent with facts? Does the theory that man is a product of evolution from animals by natural descent explain facts more satisfactorily?

Darwinians say that man required hundreds of thousands, or millions, of years to attain his present state; and geology is said to prove that he has been upon the earth for a very long period. If this is so we might reasonably expect to find many fossil remains of animals resembling man; yet such remains are very rare, and when found are of doubtful age. Evolution requires us to believe that there were an infinite number of animals more nearly resembling man than any existing anthropoid ape; so that there might be a vast number of such remains liable to be mistaken for those of man. Thus it is important to know what constitutes a man. A chimpanzee may be taught many tricks by man; but there is an impassable gulf between them until the chimpanzee learns to be interested in its nature and origin.

If human remains were found in definite geological strata there would be evidence of antiquity; and yet even in that case it would be necessary to know the history of the rock and the probability of cave burial. There is not constancy in the conditions which determine geological changes. Increase in the number and activity of coral polyps would cause the rapid filling of

a part of the ocean by calcareous rock, and the consequent overflow of the displaced water at some other part of the earth's surface. The Glacial Period seems to indicate a sudden subsidence of much of Europe and Asia beneath the waters of the Arctic Ocean, and upheaval again after a brief period.

Attempts have been made to estimate the age of cave-fossils by the size of stalactites and stalagmites, and by the thickness of calcareous deposits. Thus we may find that a crust is forming at the rate of one inch in ten thousand years, and it seems simple and reasonable to calculate that a layer of a foot in thickness indicates an age of more than one hundred thousand years for any fossils found beneath. Further knowledge shows that there may be no deposit whatever at one period, and yet a little change in the water, due to the breaking up of a new route by a flood, or to a change in the nature of the soil traversed, or to a change in the gas dissolved, may cause the formation of deposit at the rate of ten feet in a century. A slight variation in the angle at which calcareous water falls has been found to wear away deposit previously formed.

The determination of the antiquity of human fossil remains is a most fascinating and important subject, but what is emphatically asserted by one observer may be regarded as quite erroneous by another ; so that a committee of scientific men and lawyers of independent views ought to meet to consider all evidence. For a time the skull found at Neanderthal was famous as proof that man was an ape-like animal in former times ; whereas it is now thought of no more value as



evidence than a skull dug up from any ancient graveyard would be.

Little importance can be attached to remains found in river-drift, since a single flood may bury men and animals beneath a mass of *débris* which in a few centuries might be so altered by infiltration of ferruginous or chalky water that no one could estimate the date of the catastrophe. The remains found at Kent's Hole, near Torquay, are supposed by some geologists to indicate that England was populated long prior to the Biblical records; so that much attention has been attracted to this particular proof of man's antiquity. There is good reason to suppose that Kent's Hole was used as a place of refuge for fugitives, and also as a burial place: while it was also liable to be filled by drift. Roman implements and pottery have been found among the contents of the cave in the upper deposits; while the earliest fossils may have been produced by Egyptian raiders compelled to reside in the cave. We may suppose a large collection of skeletons and implements, which in a few years would be covered over by *débris*; and succeeding fugitives would not be likely to attempt to clear out the remains.

It seems a long time since the Romans came to Britain; and yet the Romans were modern residents when compared to the inhabitants who were contemporaneous with the Babylonians. Thousands of years before Rome was founded the earth was densely populated, not by ape-like men, but by men no less intellectual than the modern man. There were no doubt cave-men in Britain two thousand years ago, or two



hundred years ago ; and there are cave-dwellers in the Canary Islands and many other places at the present moment, but they may be the descendants of philosophers such as Solomon and Socrates. Soldiers who took part in the expedition against Sekukuni would doubt the intelligence of anyone who should describe the discovery of human remains in caves as extraordinary.

The inhabitants of Australia received a lesson a few years ago on the rapidity with which changes may take place in the surface of the earth. There were creeks fifty feet deep with no water in them. Nobody living had ever seen the high grounds flooded. Nobody believed that they ever would be flooded. Any evidence of flood on the elevated parts must apparently have been produced by catastrophe in pre-historic times. Then the dry gullies suddenly became seething torrents ; the empty creeks were transformed into mighty rivers carrying all before them ; houses that had seemed beyond the reach of any possible flood were swept away ; and after the waters subsided the rotting bodies of animals tainted the air. Any cavern in the course of one of the creeks may have been filled with remains of animals and *débris* of houses ; and many such floods may have occurred during the past four thousand years. In considering the origin of the remains in Kent's Hole we need to imagine the flooded condition of many parts of England during wet seasons in former times, when there was no system of drainage.

Nothing seems simpler than to reckon that if one inch of mud is deposited at the mouth of the Nile in ten years, then more than fifty thousand years must

have elapsed since fossils found at the depth of five hundred feet were on the surface. The calculator would be forgetting that the objects may have sunk in the mud within a century; and he would also be in great error in supposing the rate of deposit to be uniform. When the inland country was more elevated the flow of the water must have been more rapid, and the quantity of material carried away greater. The extent over which the mud spread must have been greater, and the depth of deposit less, when the flow was most rapid, provided other conditions remained the same; but if the river was at one time confined by high banks, and the overflow arrested by a bar at its mouth, the depth of deposit would be enormous. At East London, in South Africa, twelve feet of water at the mouth of the river has been reduced to six by a single flood. Suppose a dug-out canoe had been buried at the mouth of the Buffalo, and covered in the course of a hundred years by a hill thrown up by a change in the direction of the river, and discovered after an interval of another hundred years, it might have seemed a wonderfully ancient relic. We can hardly realise that Sandwich was once an important seaport, and that the Romans sailed across the Isle of Thanet.

Ruins become buried in an astonishing manner without the aid of rivers or seas; and few men have sufficient education or imagination to project themselves over a period of several thousand years so as to appreciate the nature and the dates of changes. Walls built by the Romans on high ground in London are now many feet below the surface; and explorers who have been trying

to unearth ancient Troy find evidence of a ruined town which had become so deeply buried that another generation built above it, apparently without knowing that their ancestors were beneath them. There may even be several towns superimposed. The education of a lifetime would be needed to enable us to form a fairly accurate notion of the changes that took place between the time of Abraham and that of Solomon; while the condition of the world a thousand years before Abraham lived is utterly unknown, except that of a limited part of Asia.

When bones of the mammoth and woolly rhinoceros are found in a cave or in river-drift along with distinctly human remains, as appears to have been the case, there is the reasonable inference that all were in existence at the same time. Then we need to learn when the animals became extinct, so that we may know the antiquity of man as proved by this evidence. It is usual to suppose that these animals became extinct in Europe many thousand years before the Christian era; but we can form no idea of the condition of Europe even so late as the days of Moses, and the history of South Africa proves how rapidly species of animals may become extinct, even within a few years of their existence in countless herds. Writers often forget that there is no natural boundary between Europe and Siberia, and India and Africa. They all are one in so far as the original distribution of animal life is concerned. The herds of elephants and mammoths and rhinoceroses were as free to roam over Europe as over India or Siberia. A few centuries would give ample

time for them to exist in millions, and a much less time would be sufficient for their disappearance. When a severe winter in Europe compelled such animals as elephants and rhinoceroses to seek shelter in caves, and prevented their reaching pasture in a warmer climate, there would naturally be a great accumulation of their skeletons. Under favourable conditions for breeding there might be many millions of reindeer or giraffes in Europe within two centuries.

Lake Dwellings in Switzerland and Kitchen Middens in Scandinavia have been regarded by Darwinians as proving both the vast antiquity of man and his descent from an inferior species. When a tribe is beaten in war, and driven from the highlands, it is only natural for the fugitives to take refuge in swamps and forests and to build as best they can. The Lake Dwellings of Switzerland were merely such as exist at present at Singapore and other places, and simply prove the superior intelligence of the builders. If a man wishes to live by fishing in a lake, and is afraid of enemies on shore, he will do well to make his dwelling somehow on the water. The people of Amsterdam found the site of their town convenient for trade, and built it on the tops of very large piles, so that a slight subsidence would make it a city of fossils; and it would possibly be at present a remarkable example of a submerged lake city, built by men supposed to be deficient in intelligence, if the Rhine had not been brought under control by French engineers by command of Napoleon Bonaparte.

Herodotus mentions that Xerxes was resisted in his

march by a Thracian tribe who lived in dwellings raised upon wooden framework in the centre of the lake. In some lakes of Central Africa the formation of a village upon piles some distance from the shore is the best plan to prevent surprise by slave-hunters, and is evidence of the superior intelligence and enterprise of the people. There are Lake Dwellings, or rather River Dwellings, at the mouth of the Mississippi; but any philosopher studying the inhabitants as specimens of the savage would need to take credentials of sanity with him.

The Lake Dwellings of Switzerland have been described by Darwinians as pre-historic. What is meant by pre-historic? Roman coins and pottery have been found in the ruins. To the ancient Egyptians the history of Rome would be very modern. One of the Lake Villages is found to have passed through changes of fortune. There are a succession of platforms, and evidence that some platforms have been burnt. Suppose that when Cæsar was trying to conquer Europe a Lake Village made resistance, it was very likely to be burnt, and stone weapons and arrow-heads would of course be found in the ruins. Ten years after this the Lake Dwellings may have been all re-built; and ten years later they may have been again destroyed. Later still the inhabitants may have been annihilated, and their methods of preventing submergence destroyed. The whole history may not have occupied one century.

Kitchen Middens have been described as proof of the savage condition of pre-historic man; but they are merely the mounds of refuse that are naturally found where a large number of people have to live chiefly on



shell-fish. When a tribe was defeated and driven out of their country, the wanderers must have rejoiced on arriving on the coast of a quiet sea where there was an abundant supply of oysters and other shell-fish. Mounds of shells were soon formed; and bones of animals were often thrown upon the shell mound. The common man would think this as natural as the existence of sardine-tins at an abandoned gold-mine; but the Darwinian philosopher was surprised to find that the bones had been broken in order to extract the marrow. The manner in which the bones were broken has been seriously discussed as having important bearing on the savage state of the pre-historic man: as if the mode of breaking bones and eating marrow varies with the centuries. If modern philosophers were placed on an uninhabited island without implements of any kind they would suddenly belong to the Miocene Period, in so far as the employment of stones to extract marrow from bones is concerned; and they might date back as far as their very remotest human ancestors when judged by the quality of the flint axes and arrow-heads they would make. The greatest Kitchen Midden of all time might soon be formed at the mouth of the Thames if there was no market for the cockle-shells.

The people who left the mounds of shells are said to have been far more ancient than those who built the monuments called Dolmens, because implements of bronze and iron have been found in the Dolmens and not in the Kitchen Middens. By this mode of reasoning we should prove that the cockle-merchants at the mouth of the Thames are far more ancient than their



farmer grandfathers. The wanderers who were compelled to subsist for a time upon shell-fish, and other food available to those without permanent home, may have been the children of princes who had possessed magnificent palaces before their defeat in war.

The Stone Age, the Metal Age, the Dolmen Age, the Cave-Man Age, and other such so-called Ages, are merely expressions of our notions of the conditions and customs of a people at some unknown period of their history. The Palæolithic savage of the Darwinian may have been the lineal descendant of Abraham or Homer. Brave exiles compelled by necessity to live on shell-fish and to employ stone weapons are described as savages in the process of evolving. The children of the mighty warriors of great empires when driven to the woods had to revert to the primitive arrow tipped with flint; and whenever men have to begin life afresh without assistance from their ancestors they must adopt the stone axe and chisel, which seem so ancient and wonderful when described as *celts*.

Man, no doubt, had to progress from the use of stone implements to the use of metal, and from the use of bronze to the manufacture of steel; but such progress has no relation whatever to progress in intelligence. The farmer of the backwoods, or the Boer trekker, who has no metal tool, and who can make a thoroughly reliable waggon without the aid of metal, is far superior in intelligence to the city critic who is helpless without the steel instruments supplied by a manufacturer. It is utterly absurd to divide the history of any people according to a scale of intelligence determined by their

employment of stone, or copper, or iron. There are tribes in Africa at the present moment using primitive stone implements, though their ancestors in Egypt were the most skilled workers in metal when the inhabitants of England were using stone weapons and tools. Those who had no sound knowledge fancied that the ancients were far inferior in knowledge of metals, until a few years ago it was found that they had been able to chisel stone which was too hard for ordinary English steel. Every group of emigrants compelled to stand alone with Nature must adopt the same original methods of working and fighting, and go through the same stages of progress; but it is preposterous to suppose that the man with the worst tools is therefore inferior in natural ability.

Modern education and civilisation tend to leave a man ignorant of his relative impotence. A French traveller recently attempted to visit Thibet in order to seek for the "missing link." Such is the result of Darwinism. It is supposed that the European is the most highly evolved being, and that some of the inhabitants of other countries must be mere apes in process of evolving. The Frenchman did not know that Central Asia was peopled by men of the highest intelligence some thousands of years before the Romans tried to civilise the savages of France and England.

A carpenter taught to believe in Darwinism was greatly astonished by a visit to Rouen Cathedral, and exclaimed, "Well, I'm blessed! How on earth did men do that work without our education and machinery?" He would have been more surprised if he had been

capable of appreciating the work of the artists of Persepolis, and the vastness of the interval between their age and that of the artists of Rouen. The notion of modern superiority is only possible to those incapable of understanding the past, or to those provided by others with the means of living in idleness. The genuine worker realises the difficulty of the task; while the critic, unable to support himself, thinks he is superior to his ancestors. The more we study history the more we must become convinced that the men of the present day are in no respect superior in natural ability to those who lived thousands of years ago. The British Museum furnishes abundant proof that Darwinism is the opposite of the truth; for the ancients were able by natural ability to accomplish the finest artistic and the most stupendous engineering work, without the aid which the accumulated knowledge of the ages has provided for the modern worker.

The strong pioneer who has made a garden in the wilderness is often anxious that his son shall possess more extensive knowledge of books and of fashionable life than could be acquired by one compelled to spend his time in conquering the earth by physical toil; but the son may only learn some fashionable vices, and may then despise his father, to whose superior ability he owes everything that distinguishes him from an ignorant savage. We ought at least to try to feel thankful to our primitive ancestors who by their labour made it possible for us to exist as civilised beings. The ancient Hebrews cultivated music, and the modern child may despise their work; but what scholar can imagine how

music originated, or tell its relation to the spiritual ideas on which it was founded? We give praise to a man who improves the breed of sheep or cattle; but we do not try to realise how much we owe to the intelligence and ability of those who gave us horses, and cattle, and sheep, and dogs, and cats. We should still be poor savages if we had not been provided with such things by the superior intellect and energy of the despised primitive man.

Various species are said to have originated and to have been preserved according to the law of the survival of the fittest. Was man fit to survive as an animal of evolution? We must suppose that primitive man was like a variety of gorilla, able to contend on equal terms with lions and tigers; and that he became smooth-skinned and feeble by indulging in luxury and warm clothing. How did he get the chance of improving himself? Why did he improve? No animal acquires greater skill than its ancestors. The ant and the elephant are the same in all ages, and were as able to adapt themselves to conditions five thousand years ago as they are to-day; but for man blind chance permitted the quiet life of ease necessary for the development of reflective consciousness and a tender skin. Why did chance cause the primeval monsters to die off, and to be replaced by sheep and cattle before the appearance of man? The megalosaurians are believed to have been carnivorous animals, about forty feet in length and of enormous bulk; and if such animals had been prowling about, the naked creature would have been afraid to put his head outside his cave.

Darwinism invites us to believe that the history of mankind is the history of progress from a "hairy, tailed quadruped, probably arboreal in its habits," to the positive evolutionist. We know as a certainty that the Babylonians and Egyptians of five thousand years ago were quite equal, if not superior, in intellect to the men of the present time. Thus the Darwinian has a simple calculation to make. If there is no evolution in five thousand years, how many years will be needed to evolve a man from apes? Darwin says: "Even slow-breeding man has doubled in twenty-five years, and at this rate, in less than a thousand years, there would literally not be standing-room for his progeny." Explorations in the East confirm the teaching of history that the earth was densely populated five thousand years ago with men of the highest type; while the further history of the race shows a continual effort of the great original Hebrew teachers to preserve mankind from degradation and destruction towards which they are always tending. History proves degeneration, not evolution.

Some accounts have recently been published of the work of Professor Hilprecht, who commenced his excavations at Nippur in 1888, and has dug through the ruins of many cities built one upon another. He has unearthed the great Temple of Bel and a library of 23,000 tablets; and he says that the contents of the tablets will altogether change our ideas of the world as to the state of civilisation and knowledge of that early people—that is, on the supposition that our ideas are at present founded on Darwinism. They knew then



(2,300 B.C.) that the earth is a globe; and their astronomers took the same view of celestial phenomena that we take now, and were able to make the most minute calculations of the places and movements of the stars.

Language is said to have evolved, and in one sense this is true, since it has to grow with the increase of knowledge; but it needed foundation thoughts upon which to grow. If a number of savages ignorant of speech were isolated in a community they could not produce a permanent language; for everyone would employ peculiar and arbitrary signs or sounds, and there would be no fundamental agreement. Even the English language is preserved by the permanent influence of thoughts clothed in words by the genius of the ancients; and without this central control the inhabitants of England would in a few generations be divided into many tribes unable to understand one another. Slang is always threatening to destroy the language and divide the empire, and hence the necessity of compelling every English child to be familiarised with the same fundamental books, such as the Bible, the Pilgrim's Progress, and Shakespeare.

There is no higher authority on the history of language than Max Müller, and his testimony is that, "As far as we can trace back the footsteps of man, even in the lowest strata of history, we see that the Divine gift of a sound and sober intellect belonged to him from the very first; and the idea of a humanity emerging slowly from the depths of an animal brutality can never be maintained again. The earliest work of art wrought by



the human mind—more ancient than any literary document, and prior even to the first whisperings of tradition—the *human language* forms an uninterrupted chain from the first dawn of history down to our own times. We still speak the language of the first ancestors of our race; and this language, with its wonderful structure, bears witness against such unhallowed imputations.”

Evolutionists teach that the sense of duty and moral feeling were originated by Natural Selection acting upon the social instincts of animals; and that ethics, and morality, and religion have slowly evolved, and are going on in evolution. Has the ape a very much higher moral ideal than the pigeon, which is said to be millions of years lower in the scale of evolution? The moral difference between pigeons and apes would seem to indicate that Natural Selection must be blind force.

One might as well speak of the evolution of geometry as of the evolution of ethics. The principles are fixed and eternal; and man merely makes fresh applications of them, as conditions become more complex, and his knowledge enables him to take wider views. The constructor of a building may know little of mathematics, but when any part of the work offends against mathematical principles it has to be corrected in order to save it from destruction. The line from the zenith to the level on earth is always a right angle. There can be no evolution to truth; and there is no other foundation for ethics. The everlasting and unchanging standard is seen to be the same by the honest builder of every age

Rhetoricians and slaves of words may fail to see the revelation which Nature gives by symbol and allegory ; but every thinker emancipated from words recognises the compass and square as symbols of duty and morality, and knows that they always have been and always will be the same, though myriads of millions of years be invoked to make evolution in them appear possible. The moral standard is always the same : it is man's depravity that varies, and the circumstances to which the standard is applied. Except in so far as Christ has made the truth plainer, all the advantages gained by the experience of generations have not enabled the modern man to imagine a higher standard of morality than was adopted by Adam, and Abraham, and Job.

There is no higher law than that given by Moses, which Christ alone fulfilled. In Leviticus we find it expressly commanded, "Thou shalt love thy neighbour as thyself ;" while in Deuteronomy there is the command to love God with all our heart, soul, and might. What has the evolutionist to add to this ? Englishmen have some reason to be proud of their Society for Prevention of Cruelty to Animals, but the Hebrews demanded something more than the prevention of cruelty ; the practice of kindness was implied in the command, "Thou shalt not muzzle the ox when he treadeth out the corn." Moses would have punished the man who yokes a rusty horse with a willing one.

The distinguishing feature of Biblical history is its truthfulness ; and thus it is the only history worth studying by anyone who is trying to discover the

principles of spiritual law. Lack of truthfulness makes modern history worthless for this purpose. Who would dare to write as plainly of the misdeeds of a modern king, and to show as clearly the result of his sin, as the Bible does? Who would be able to estimate without prejudice the justice or injustice of a war? Precautions are taken to prevent the publication of the truth until after the death of all those specially interested in learning it; and the friends of the criminals are able to suppress the memoirs that would enlighten the public.

It has been said that we have more regard for the sanctity of human life than the ancients had. There is no doubt that Christianity has arrested moral degeneration; but the man without Christianity was never more a savage bloodthirsty fiend than at the present moment. Is human life in Armenia sacred? Did European soldiers regard the sanctity of human life in China? Even a great Christian ruler is said to have ordered his soldiers to give no quarter to the unfortunate Chinamen falling into their hands. In the early stages of the Boer war there was admiration in Christian England for the officer who charged the Christian Boers with the cry, "Exterminate the vermin!" Restraint was not due to superior moral nature, but to clearer exposure in contrast with the Ideal men profess to accept.

Human life was never so sacred, and conscience was never so sensitive, as at the beginning of history, when the murderer of his brother was left to the pangs of conscience as the greatest possible punishment.

It is said that infants were murdered in ancient

times, whereas now they are specially cherished. Is it true? Some thousands of years ago children were regarded as spécial gifts of God, and a birth was an occasion of great rejoicing. How often in modern times is there lamentation because the advent of an infant interferes with selfish enjoyment? Those who see beneath the veneer of Christianity with which the mass of the people are made to seem respectable know that in France, and America, and England, there is callous indifference to infant life except in so far as the infant gratifies vanity, or ministers to social position, or takes the place of an animal pet.

The history of religion is the record of a continual struggle to prevent degeneration from a pure spiritual worship to the lowest form of fetishism. In every nation which has written records the earliest writings are those treating of religion, and the purest ideas of worship are the most ancient. No philosopher of any age has provided the world with any system which can replace that of the Hebrews for training the mind to appreciate the most profound thought, and for satisfying the deepest longings of the soul. Whether we look to the East or the West we find evidence of fall from spiritual worship to idolatry, and a corresponding fall from a higher civilisation, until the downward movement has been arrested by the influence of Christianity, which saves the modern European teacher from debasing superstition.

Huxley, the great agnostic, was a profoundly religious man ignorant of theology; for even the great mass of serious students in England receive no theological

education. The genuine thinker always feels the need of religion; and nothing but a lofty religious ideal could have satisfied the earnest independent mind of Huxley. Did he find it by the study of science, or of evolution, or as the result of modern observation and research? He went to the Bible for it, and found it in the saying of Micah: "And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" At page 161 of his essays on "Science and Hebrew Tradition," he declares: "If any so-called religion takes away from this great saying of Micah, I think it wantonly mutilates, while, if it adds thereto, I think it obscures the perfect ideal of religion."

Where is there room for evolution if a Jew who lived between two and three thousand years ago taught the perfect ideal of religion, which all the giants of modern science, with all their marvellous intellectual progress, cannot possibly improve? The acceptance of this creed of Micah makes all Huxley's arguments in favour of evolution and agnosticism mere food for the waste-paper basket.

Does the theory of evolution agree with the worship of justice and mercy? In the struggle for existence where is the justice? In the law of the survival of the fittest where is the mercy? What is meant by God? Who is the Lord? Did science or evolution teach the agnostic that it is desirable to be humble? There must be no cultivation of humility in the struggle for existence, but a crushing out of the weak by the strong.

The foundation of all religion is Truth. Huxley wished to be truthful; yet he quoted Micah as a man who had attained a higher conception of God than his ancestors, as is required to bolster up the evolution theory. David lived some centuries before Micah, and Moses lived five hundred years before David, while Abraham lived five hundred years before Moses. Now, Micah did not pretend to be better than his fathers, and he would have thought it blasphemy to profess to worship any God but the God of Abraham and the God of Adam. Theory and prejudice made the honest critic blind to his ignorance of history.

Evolution is now a word in very common use by those who have no clear notion of its meaning. Preachers speak of the evolution of religion when they mean the application of fixed principles to more and more complex conditions. The word ought to signify only the operation of fixed law, and not the results of the reasonings and experiments of an intelligent being.

Degraded and uneducated man could never gain for himself a true idea of God, and could not possibly evolve into a higher religious atmosphere. History and experience prove that the degraded man never yet became elevated except by assistance from without. The highest ideal of religion could never have been learned by mankind except in one way, and that was by the intuition of a perfect mind in harmony with the Archetypal Mind. Without the perfect First Adam there would never have been religion, or philosophy, or civilisation.



All religion has its essence in an open secret which can never be penetrated by the mere physical investigator; and yet he may be conscious that there is a secret, and that it is most important. Huxley resembled the courageous Esau, who felt that there was some mysterious importance attached to his father's blessing, though from a scientific point of view it did not seem worth a mess of pottage. So long as material considerations are kept in the foreground, and so long as doubts are nursed rather than cursed, the agnostic must seek in vain; but when circumstances have produced docility of mind there is appreciation of the true ideal of religion taught by primitive man.

Many great scholars who discuss religion are like water-logged ships; they are word-logged, so that instead of using words to gain progress in thought, they wallow among them aimless and helpless. Degenerate Hebrews who had scholarship without spiritual knowledge thought that worshippers of Jehovah, the Elohim, were merely worshipping a mighty King with human limitations like Jupiter; and there are modern scholars who have so little knowledge of the meaning of the Bible that they describe Jehovah, the Creator of the heavens and the earth, as Jahveh, a local deity. There is always a tendency to materialise and degrade our conceptions of the Divine Mind, and to concentrate attention upon the symbol, when we ought to look beyond to the spiritual reality symbolised. The French have not a peculiar national God because they worship Dieu, nor the Moslems because they worship Allah; yet critics blinded by notions of evolution assume that

the great nations of the past had inferior ideas of God because they used an unfamiliar language, and worshiped El, or Bel, or LOM. If a book should be discovered in future ages in which the Supreme Being was always referred to as A Power, or The Power, or the Unknown Power, the people of this age might be supposed remarkably low in the scale of religious evolution; apparently blind worshippers of the law of gravitation, or of a flash of lightning, or of the movement of the tide, or even of a runaway engine.

## CHAPTER IV.

EVOLUTION (*continued*).

NATURAL science teaches us that there has been gradual progressive creation on a definite plan; so that man is able to some extent to trace the steps taken by the Creator in the production of the universe. When the chemist is building up complex bodies by means of simple elements, or when the gardener is producing new varieties of a plant, there is recognition of principles established at the beginning.

Gradual progressive creation by successive modifications is what Darwin at first meant to teach as evolution; and he even assumed that a number of typical primitive forms were brought into existence by special creative acts. The evolution theory is now commonly understood to signify the denial of all supernatural interference in the production of the universe, or in the government of it. The representative evolutionist knows nothing of formal or final causes, does not recognise the authority of the Designer over His work, and cannot know Jehovah, the Personal God.

The term Darwinism is commonly employed to signify the assumption that man is as truly and naturally descended from lower animals as from his grandfather,

and the further resulting assumption that some tribes and nations are less fully evolved, or are lower in the scale of humanity, than others. Thus the highly evolved may plead some justification for treating the less evolved as inferior animals. The nature of man cannot be regarded by the Darwinian as definite and fixed, but must be supposed to vary according to the stage of evolution reached, and to be continually changing. Belief in this theory of the origin and nature of man depends upon parasitism, inexperience, and ignorance.

One of the biographers of Darwin gives as the cause of his distinction that he was "born of a cultured scientific family, surrounded from his birth by elevating influences, and secured beforehand from the cramping necessity of earning his own livelihood by his own exertions." Such are the conditions necessary for belief in human evolution. The condition of society which permits a man to obtain the necessities of life by the work of others develops a tendency in the parasite to despise those who feed him. Place the evolutionist where he is not surrounded by the elevating influences provided by Christianity, and compel him to earn his own living as a man in competition with other men, and belief in Darwinism will, like Bob Acres' courage, ooze out at the tips of his fingers. The Englishman may believe that the Chinaman is on a lower plane of evolution until he has to work beside him on equal terms; then he longs for some artificial protection.

A man with no notion of how much he owes to others is naturally very much surprised at the inferiority of the

man who has had none of the advantages of civilised life, or who has been cut off from them and compelled to stand by himself. The hut of the Esquimaux has been regarded as evidence of inferior evolution and barbarism, whereas one ought to admire the men who have been able to secure homes and independence in the dreary Arctic regions. Darwin says, "The astonishment which I felt on first seeing a party of Fuegians on a wild and broken shore will never be forgotten by me, for the reflection at once rushed into my mind, 'Such were our ancestors.'" He might also have reflected that such would be his own descendants in a few generations if treated as the Fuegians had been. A man who had worked as a man would have admired the athletic forms, the hardiness of constitution, and the courageous defiance of the hardships of the wild shore; but the artificial product of civilisation, with his theory of his natural superiority in evolution, could only see inferior creatures comparable to baboons.

Belief in Darwinism is in proportion to ignorance of life under natural conditions. It was formerly supposed by evolutionists that an inferior race, possibly with tails, lived in New Zealand. A few wars with the Maories proved it is safer to boast of superiority in the security of an English study than on the field of battle; and the scientific world began to think that a Maori is a man. There remained the consolation that the Negro may be bullied and insulted with impunity; and failure to resist tyranny is the great evidence of lowness of type according to modern teaching. The Zulus proved able, even with their poor weapons, to inflict a defeat upon the

British armed with rifles ; and we had at once discussions on the skull of the Zulu as being of an advanced type. Hot-house philosophers would still have us fancy that there are swamps or forests somewhere of whose natives we are sufficiently ignorant to safely assume that they are vastly inferior to us in evolution.

Hottentots have often been referred to as savages barely emerged from the brute state ; but when the Dutch first landed at the Cape the description of them given by Captain Hoegsat was : “ They were handsome, active men, of particularly good stature, dressed in ox-hides tolerably prepared, and carried gracefully on one arm with an air as courageous as any brave in Holland could carry his cloak on arm or shoulder.” They are also said to have been very polite to the strangers ; while the house of the chief is described as provided with mats very handsomely made. Instead of evolving from a lower state, they have degenerated owing to vices introduced by Europeans. Ignorant residents of European cities often speak, or spoke before the late war, with great contempt of inhabitants of South Africa as filthy wretches who hardly ever wash ; but those accustomed from infancy to use sewers which they never see, and to find water by turning a tap, are little better in some respects than children in a nursery as compared with independent men.

Darwin writes : “ The Fuegians rank amongst the lowest barbarians ; but I was continually struck with surprise how closely the three natives on board *H.M.S. Beagle*, who had lived some years in England,



and could talk a little English, resembled us in disposition and in most of our mental faculties." The evolution theory would have made him quite blind to the superior airs of the Hottentots; and if he had travelled among the Bechuanas he would have seen them as ape-like men, degraded in their habits, and slowly emerging from an animal condition: apparently unable to count beyond four, and with a language consisting of a few simple sounds, incapable of expressing delicate shades of thought, because there were no abstract thoughts to express.

Livingstone stood on the earth as a man; and consequently he knew men when he saw them, and met them as fellows. He says of the Bechuanas: "They were stupid in matters which did not come within the sphere of their observation, but in other things they showed more intelligence than our own uneducated peasantry. They are knowing in cattle, sheep, and goats, and can tell exactly the kind of pasturage suited to each. They distinguish with equal judgment the varieties of soil which are best suited to different kinds of grain. They are familiar with the habits of wild animals, and are well up in the maxims which embody their ideas of political wisdom." The result of living among them as a fellow-man is stated thus: "The Backwains still went on treating us with kindness, and I am not aware of ever having had an enemy in the tribe."

Darwinians who speak of the paucity of the ideas of savages and their limited vocabulary speak out of pure ignorance, and would do well to reflect on the following

observation of Livingstone: "The young who are brought up in our schools know less of the tongue than the missionaries. The Sichuana vocabulary is extraordinarily copious. Mr. Moffatt never spends a week at his work without discovering new words. Yet a person who acted as interpreter to Sir George Cathcart told him that the language of the Basutos was not capable of expressing the substance of a chief's diplomatic paper, though the chief who sent it could have worded it again off-hand in three or four different ways. The interpreter could scarcely have done as much in English." The evolutionists who discuss the languages of savages are like the ignorant interpreter. An Englishman listening for the first time to a Frenchman may think there is no meaning in the sounds he makes.

With regard to the moral sense of savages, the experience of Livingstone is important. At page 17 he says: "In our relations with this people we exercised no authority whatever. Our control depended entirely on persuasion; and, having taught them by kind conversation as well as by public instruction, I expected them to do what their own sense of right and wrong dictated." Those who know nothing of savages suppose them to be less able to appreciate religious teaching than the savages of London and Paris; but Livingstone records how surprised he was to hear how well the converted Sechele conducted family worship, and how simply and beautifully he expressed himself in prayer.

It is usual among evolutionists to speak of the Bushmen of South Africa as more nearly allied to apes in

descent than other men, though the Bushmen may be descended from Solomon, while their critics may be descended from Solomon's slaves. Livingstone observed that South Africa may be supposed to be divided into three longitudinal bands running north and south, each presenting peculiarities of climate, physical appearances, and population. The eastern zone has mountains and forests, and is well watered and fertile; and its inhabitants are, like the Zulus, tall, muscular, and energetic. The central division consists of undulating plains, with few springs or streams; droughts are common, so that the inhabitants are often in want, and they are inferior to the inhabitants of the more favoured part in physical development. The third zone includes the Kalahari Desert, and it is in it that the Bushmen have to live: so that it is no wonder that they are small in stature and deficient in muscle. If the best specimens of Europeans were placed in a hot desert where they had to subsist upon a few grubs and roots, and where they could only obtain water in small quantity, and at the longest intervals consistent with existence, so that the natural juices of the body should be always deficient, what would the fourth generation be? Livingstone says: "Those who inhabit the hot sandy plains have generally thin, wiry forms, and are capable of great exertion and of severe privations. Many are of low stature, though not dwarfish. The specimens brought to Europe have been selected, like costermongers' dogs, on account of their extreme ugliness." Speaking of a more fertile district, he says, "The Bushmen of these districts are generally

fine men." There is no need to go to Africa for dwarfs and abnormal specimens of humanity. If anyone will go over the homes for imbeciles near Dartford he will see sufficient to make him meditate more on degradation than on evolution.

Livingstone had the open mind of a judge, and knew what it was to work as a man. Darwin could never see anything but as possible confirmation of his notion that he was the highest product of evolution, since he had never been taught to stand on the Level.

It will be asked : how can we explain the production of the varieties of the human family from a single pair, and the formation of such races as the Caucasian, the Mongolian, and the Negro. Whatever difficulties may be encountered in explaining the descent of the Englishman and the Negro from Adam, they are as nothing compared to the impossibility of explaining their descent from a number of ape-like ancestors.

A gardener does not require centuries to produce varieties of chrysanthemums which differ wonderfully from the original. Two hundred years have produced such changes in American colonists that their ancestors would stare in amazement at the tall, sallow, black-haired individuals who would claim to be descendants. If we suppose that Adam and Eve had the skin pigmented, as seems natural to the natives of semi-tropical countries, there would be nothing very wonderful in the change of their descendants in Africa to Negroes, or in the acquirement of fair complexions by those emigrating to the north.

Climate and mode of life have transforming effects

which science has not fully estimated. Many Englishmen soon become very dark-skinned in the hot, moist districts of Africa ; and even the descendants of typical Scots who had settled in London will be found to have lost their characteristic features. The swampy and unhealthy districts of Africa must have been peopled originally by fugitives beaten in war, or by escaped criminals or slaves. Habitual efforts to tear tough and uncooked food with the teeth would be likely to develop the strong and prominent Negro jaw, while the absence of opportunity for calm reflection and study would tend to produce the materialistic type of mind and physiognomy, with low forehead and large posterior brain.

It is not improbable that ancient Egyptian slave-owners gave great attention to the rearing of slaves, and special care may have been given to the production of peculiar varieties. The curly-headed may have been set apart as worthy of perpetuation ; and a Negro does not differ so much from Caucasians as a fowl with its feathers all up on end differs from its normal ancestor. There are typical English families in which some of the members have hair so curly that it cannot by any means be combed straight ; and if some religious meaning were seen in such hair we might have special care devoted to the increase of the peculiarity. If the priests thought it part of their duty to try to produce a perfect man they may have produced the different varieties of mankind owing to their inability to agree as to what constitutes perfection. Some may have preferred the Mongolian features, and others the Caucasian. We know that the Chinese have still a wonderful insight

into the methods of altering the growth and appearance of trees and flowers, and the history of the ancient world shows that our present knowledge of some things is only like fragmentary ruins when compared with the knowledge of Egyptian priests in the time of Moses.

Darwinism is virtually an appeal to phrenology; and the statues erected in honour of Darwin emphasise this by giving him a form of head very different from that shown in his photographs. The appeal is to the orthognathous or prognathous skull, and the amount of frontal development. There are many examples of Englishmen with orthognathous type of head whose sons and grandsons are of the most inferior prognathous type. The child of the philosopher is often devoid of natural talents; and the child with the best brain is often that of parents without any special claim to superior form.

Vicious habits cause degradation of type in one generation, and anyone may see examples around him. Men and women full of the sense of their own importance, and certain of their superior place in evolution, produce criminals, and idiots, and lunatics, for the workers of the nation to support. There are a few great families in England whose superior qualities have been preserved for many generations by the constant recognition of responsibility to God, and the careful cultivation of the higher mental faculties; but the officers of prisons and asylums know well that the most vicious criminals and most degraded imbeciles often belong to families of famous name.

Neglect to use an organ causes weakness and



imperfection of it. A physical deformity, such as may be due to injury of an arm or leg, is not hereditary ; but degenerations of the higher nature are hereditary. The higher determines the lower, and spirit can mould matter, as we see every day in the gradual physical deterioration of those debased in spirit, and the increase of beauty in those cultivating nobility of sentiment. When a mere animal life has been enjoyed for several generations, the type of head and the physiognomy become degraded so as to resemble those so well known to caricaturists of agricultural labourers and Irish peasants; yet the ancestors of the labourers, or of the Irish peasants, may have been missionaries who civilised the ancestors of the men who now describe them as examples of inferior evolution. Centuries of neglect, and starvation, and grinding tyranny, may make a man afraid to call his soul his own, and the continual debasement of spirit will alter the form of the features ; but the history of the Israelites, as well as that of the English labourer and the Irish peasant, proves that spiritual vitality can successfully resist the external causes of physical degradation.

Hebrews and Christians, as representing primitive man, feel the necessity of continual effort to prevent the spiritual degeneration of mankind, and the consequent destruction of morality and civilisation ; for intellectual culture and social prosperity do not depend on evolution, or climate, or government, or material riches, or knowledge of physical laws, but on the religious ideals of the nation. Nearly two thousand years ago the servants and slaves in Rome and in other towns

were able to understand clearly the meaning of the letters written by Saint Paul; while now those letters are regarded as incomprehensible by millions of people described as educated. Among modern writers supposed to have knowledge we find that Haeckel has no notion of the meaning of worship, and thinks that those who speak of spiritual beings are referring to some kind of accumulation of gas; but this loss of spiritual sense may be due to continuous occupation with material things, and with the learning and repetition of words, so that he never was able to stand alone and think for himself clearly and profoundly.

He who tries to follow the evolution theory to its logical conclusions soon loses himself in chaos. He says that all things are absolutely controlled by rigid mechanical laws without possible interference by Divine Intelligence, and that consequently there can be no freedom of will; then he not only exercises his own will very freely, but attempts to induce other wills to yield to it. Although regarding himself as a mere temporary excrescence on the surface of an infinite mass of ever-changing protoplasm, he discusses theories of the universe, and tries to invent a law of substance on which to fix himself. He professes to believe that after his death there will be no more existence for him than for a cabbage that has been eaten, which may be quite true, since eternal life is the gift of God; yet he is not content to die without dragging others with him, and is most anxious to deprive everyone else of immortality, even though they may be conscious of possessing eternal life. Because he has no theological knowledge he is

greatly aggrieved that intellectual giants like Newton and Kant possessed such knowledge, as if feeling their religion to be a depreciation of his intelligence. When a man is blind he ought not to grieve because others see; and though he is certain of annihilation he need not fret because others will live.

Haeckel says: "We can only arrive at a correct knowledge of the structure and life of the social body, the State, through a scientific knowledge of the structure and life of the individuals who compose it, and the cells of which they are in turn composed." Again he says that the cells are "the only actual, independent factors of the life-process." He considers knowledge of cells, and the process of evolution, of extreme importance for politicians, and judges, and all teachers; but the judge has to deal with a man and not with an embryo; and when politicians require votes they cannot reckon cells. It may be interesting for a captain of a ship to discuss a theory of cosmic dust; but passengers under his care wish him to attend to the solid sun and stars, and not to trouble himself about their evolution, or the independence of their atoms.

The word "sin" loses all meaning when man is regarded as evolved from animals, and what theologians call sin is said to be merely the manifestation of ancestral disposition, or the accidental survival of habits once useful and necessary but now harmful. Morality and conscience can have no definite standard to the Darwinian, and God cannot be known as superior to force or law.

It is evident that if Darwinism is true there can never have been anything resembling the peaceful bliss of

Eden ; and the description of Adam and Eve as perfect man and woman must be regarded as a baseless myth. The production of the human race from brutes by natural selection and survival of the fittest implies continual strife, and the crushing out of the weak by the strong. There cannot have been a Fall from perfection ; and therefore belief in Redemption and Atonement is a vain delusion. The Christian claims for his first ancestor a perfect man, capable of communing with his Creator in the Garden. The Darwinian looks back to ancestors among a multitude of apes, or ape-like brutes : the most filthy and shameless of all animals, and the least stable in purpose or trustworthy in disposition : without the constancy of the dove, or the industry of the ant, or the providence of the bee, or the skill of the beaver, or the faithfulness of the dog, or the cleanliness of the cat. Haeckel is quite logical in rejecting Christianity when he accepts Darwinism, though the irrational dogmas he substitutes would have shocked and puzzled Darwin.

Men and nations develop according to their ideals. The Christian thinks himself the descendant of a perfect man. To the evolutionist there can be no perfection and no moral standard, so that degeneration is inevitable. Darwin was provided with excellent teachers, and surrounded by the elevating influences of religion ; and thus the tendency to untruthfulness, or a natural deficiency in moral sense, which he describes, was overcome. In later life he was most careful to be accurate and honest in all things, and this is proved by his reflections on his own symptoms of deficiency of the higher æsthetic faculties, which he was able to recognise by

contrast with the elevation of soul he had for a time acquired through association with spiritually-minded friends in his youth. At page 100 of the "Life of Darwin" there is the following sad confession in his autobiographical reflections:—

"For many years I cannot endure to read a line of poetry. I have tried lately to read Shakespeare, and found it so intolerably dull that it nauseated me. I have also almost lost my taste for pictures and music.

. . . My mind seems to have become a kind of machine for grinding general laws out of large collections of facts, but why this should have caused the atrophy of that part of the brain alone on which the higher tastes depend I cannot conceive. A man with a mind more highly organised or better constituted than mine would not, I suppose, have thus suffered; and if I had to live my life again, I would have made a rule to read some poetry and listen to some music at least once every week, for perhaps the parts of my brain now atrophied would thus have been kept active through use. The loss of these tastes is a loss of happiness, and may possibly be injurious to the intellect, and more probably to the moral character, by enfeebling the emotional part of our nature."

Here we have the great naturalist at his best. He looks calmly and honestly at himself, and records his opinion with the candour which characterised his life; and he evidently suspects hereditary weakness of the higher æsthetic tastes, and sees the danger of concentrating attention upon the physical. He had never learned, or had never been capable of knowing, that



the Bible is the great original storehouse of the germs of all true poetry and music, and that the study of it would have been the best training for his highest faculties, and the best exercise to enable him to appreciate the thoughts of Shakespeare or Tennyson. He forgot to worship the Designer while gratifying his curiosity by investigating the details of the work, and, consequently, he was never able to see in the Light. If such a man as Darwin felt the continual contemplation of animals as ancestors to be dragging him down, what must we expect to result in the case of those who have not received his early training in reverence for the ideals of religion?

The truth of a theory is tested by its inevitable consequences. When Darwin recorded the fact that mere contemplation of the theory of descent from animals as a possible solution of the puzzle of the origin of man had caused degeneration and atrophy of his higher faculties, there were few who appreciated the accuracy and importance of the observation. The fruit of the theory had not ripened. There are now a considerable number of writers who have been taught from childhood to regard the theory as true, and consequences are becoming apparent. The eloquent and sincere preacher who has not sufficient education to understand science, or sufficient experience to understand theology, loses himself and his followers in a pantheistic fog. Strange as it may seem, the Boer war, which will "stagger humanity" so long as history is studied, was caused by belief in evolution. The authors of that war openly mocked at ancient notions of right and wrong. One of the leading pro-



moters of the war, a man with what is known as scientific education, had adopted the evolutionist teaching that morality is only what we choose to make it by an unwritten code that we designate as moral, and that vice is an infringement of codes and regulations that we have made for our convenience. He is reported to have asserted as his belief: "The actual vice is nothing. It is the being found out that makes the crime." Thus lies and murders were not regarded as either sins or crimes; and would have been proclaimed perfectly right if the attempt to seize the gold mines had been successful. This evolutionary notion of morality has been so widely accepted that the criminals were honoured instead of being hanged.

Darwin did not intend to assert that all things are produced and governed by fate or blind chance; and yet that was the inevitable consequence of the substitution of Natural Selection for Providence. If he had recognised the Creator as Gardener, evolving species by special interferences with pre-existing species, and had seen man as the child of God, then this theory of creation by evolution would not have been inconsistent with Christianity, and he would not have had to lament the tendency to degeneration of all the higher and distinctive human faculties produced by belief in evolution without God. If man is able to transplant the spurs of a cock so that they grow out of the comb, we need have no difficulty in believing that the Creator developed seals from bears. The essential point is to see the hand of God in the work.

The view a man takes of Nature may be determined

to a great extent by his inherited qualities, and the mode of his rearing. In "The Descent of Man" we find it solemnly asserted that "all ought to refrain from marriage who cannot avoid abject poverty for their children; for poverty is not only a great evil, but tends to its own increase by leading to recklessness in marriage." The theorist did not know who fed him, and did not consider that open competition in the struggle for existence is necessary to teach common sense, and to give opportunity for the development of courage, self-denial, and endurance. One of the misfortunes of a wealthy country is the production of children by the rich, since the essential citizens are those able and willing to support themselves by labour, and the descendants of the rich are apt to become discontented whining parasites when they have squandered the hordes left by ancestors. The lives of those who have been the benefactors of struggling humanity prove that the best inheritance is poverty; and while the man saved from earning his own living by his own exertions is groaning over the cruelty of fate in compelling him to work before eating, the Fuegian on his wild and barren shore may shout with joy in life, and share the feeling of the poet who exclaimed:—

"Then fear not in a world like this,  
And thou shalt know ere long,  
Know how sublime a thing it is  
To suffer and be strong."

Darwin says that when we see so much evidence tending to suggest community of descent we must

believe in the theory of evolution by natural selection, because "to take any other view, is to admit that our structure, and that of all the animals around us, is a mere snare laid to entrap our judgment." A man accustomed to enjoy mountaineering would not readily adopt this argument as of great importance. Why are there trackless oceans, and waterless deserts, and arctic regions, and terrible hurricanes? Man must have opportunities of testing his powers, and the brave delight in the conflict. It is a joy to intelligent energetic children to have puzzles set by their parents. The spiritual man is never confounded in honest search of truth; and the higher the summit he has to climb the wider is his field of view. There is no need to take refuge in the utterly absurd notion that species descended from pre-existing species by natural generation without supernatural interference; for there is no difficulty whatever in believing that the Creator could perform such operations as the development of a reptile from a fish by the modification of a germ.

Trials of faith and temptations are necessary for development, and therefore for higher enjoyment. The child with perfect confidence in his father is never confounded by tasks, or puzzles, or even by punishment. Animals tear and devour one another; so that one might fancy the Creator delights in cruelty, and be perplexed with doubts; yet the only feelings of a deer when pursued and torn by wolves may be pleasurable. One man may have his skin so tender that the slightest scratch causes agony; while another with apparently similar skin may be unable to resist the pleasure of scratching. A lunatic may tear out his bowels or his

eyes in order to enjoy himself. Epileptics are to all appearances suffering tortures when they know nothing of the cause of the anxiety of their friends.

The evolution theory provides a storehouse of temptations. By it those who wish to find excuses, or to hide themselves from God by holding straw before their eyes, try to convince themselves that there is no freedom of will, and no moral standard, and no sin, and no Judge. When children are reared so that they develop into criminals, the evolutionist seeks comfort by saying that their conduct is merely an example of reversion to the type of some savage ancestor; and thus parents try to escape censure for neglect of moral and religious training.

Nobody really believes in evolution by natural selection. Darwin assumes that the introduction of new species is a regular and natural phenomenon, and is not in any way due to miraculous or supernatural interference. This assumption is utterly false, yet is the foundation of the evolution theory. Since the first dawn of human history no group of animals having all the characteristics exhibited by species has ever been originated by selection, whether natural or artificial. A sheep has always been a sheep, and will be a sheep so long as there is a man upon the earth.

What confusion of ideas causes men of great ability to fancy that they believe the evolution theory to be scientific truth, and not a mere working hypothesis? They confound Man's Time with God's Time. Species are temporary and mutable to God; but permanent and immutable to man. There is no possibility of discovering beginning or ending, or break, in the work

of the Creator; and the finite mind loses itself in trying to traverse the infinite past. Evolution may enable man to walk over chasms of infinite depth by approximating the edges so that he can step over as if on continuous solid ground—but the chasms are there.

The evolutionist makes the fatal mistake of assuming that there is no power or agency but what he can recognise: and he is thus as irrational as a savage denying the possibility of telegraphy, or of seeing through a wooden box. If we had the necessary gifts for seeing, we should be able to distinguish as great differences between the protoplasm which produces a pig and that which produces a horse as there are between the fully-developed pig and horse. It is absurd to describe all protoplasms as alike because we cannot see the distinctions. There is not the slightest ground for supposing that protoplasm capable of forming an elephant can ever, by any change of circumstances or surroundings, lose its power to produce an elephant and gain the power to produce a different animal.

The mind has a tendency to take refuge in words when confronted with mystery. There is said to be survival of the fittest. Who are the fittest? The answer must be those who survive; though it may be the savages who survive after killing the missionaries. There is a sense of satisfaction in saying that a young duck knows how to swim by instinct. What is instinct? Natural Selection is said to act by accumulating favourable variations of species. Why should there be any variations? Why should there be a limited number, and not an infinity of them? The



answer may be that species have an internal tendency to variation, or that cells fail to divide correctly; and there is supposed to be an explanation.

It is unscientific to admit supernatural interference, yet it is irrational to deny it. Science is expected to deal with what is known and permanent. Is there anything really known or permanent except laws and ideals instinctively recognised by consciousness? The permanent realities are in the mind. The universe is permanent for man, though not for God. The seeker of scientific truth feels himself surrounded by an elastic wall which is impenetrable, and which supports him as he leans against it; but which yields in proportion to his strength and his efforts to penetrate it. The unscientific dogmatist says the wall is rigid and immovable; while the irrational evolutionist says there is no wall, and resembles a lunatic fancying himself standing upon nothing. God has provided standpoints and security.

The evolutionist believes that the only reality is something that can be perceived or estimated by the senses; and yet the basis of atoms, and electrons, and ether on which he builds vanishes into nothingness, while faith, and hope, and love abide for ever.

Belief in evolution makes clear knowledge and sound reasoning impossible. Nothing is seen as positive and permanent. Truth itself is not distinctly recognised; while morality and justice are supposed capable of change. There is no stability. Man is confounded and bewildered, like a traveller dreaming of the invisible atoms of which matter is composed until his ship is



wrecked on the solid rock. Gold has been gold for man ever since his first appearance on the earth, and will remain gold for him while the world endures ; though to the Creator it may be a temporary arrangement of atoms of matter or of elements of force.

In the organic world there is evidence of progressive differentiation of parts and specialisation of organs from the single cell of protoplasm to man ; yet there are distinct species. How is this ? Evolutionists say that fossil remains supply the transitional forms necessary to fill the gaps in the production of species by natural descent from pre-existing species. Why did the transitional forms die out ? Evolutionists say that transitional forms were extinguished in order to give distinctive characters to species. We are thus asked to believe that the law of Natural Selection ordained periodical general suicide so as to leave special breaks in the continuity of evolution to enable man to have some definite knowledge. In like manner we might believe that the law of gravitation could have arrested falling stones and earth on the side of Mont Blanc to construct comfortable stairs for the use of man. The formation of species by any natural law is an absurdity. At every production of a species there must have been a definite supernatural interference ; there must have been an archetypal form, or formal cause, in the Divine Mind in every case, whether the work was done by pruning, or by grafting, or by acting chemically upon the germ, or by any other means of modifying the growth of protoplasm.

Gradual progressive creation is confounded with the

theory of Darwin. When a milliner changes the shape of a hat into a form which bears very little resemblance to the original, those who reason like Darwin would have us believe that the hat passes by chance into a multitude of variations, according as gravity, or wind, or collision with other bodies, or an infinite multitude of accidental circumstances may determine. The great fact lost sight of is that there was an ideal in the mind of the worker before each definite change of form. There was a formal cause.

Man may be regarded as the most complete machine that can possibly exist. The simplest machine requires an inventor, and a formal cause, and must also have a final cause, or some use ; yet evolutionists teach that the human machinery grew by chance from a speck of protoplasm, or from nothing, and never had an inventor, or a formal cause, and has no final cause. Such is the climax of absurdity which is the result of belief in the evolution theory. The man who says in his heart, there is no God, is truly a fool.

There is no such thing as the production of species by natural laws ; and there is no such thing as purposive selection or permanent improvement by natural laws. Evolutionists confound change with improvement. Natural laws will clothe a continent with forests ; but will just as readily devastate it with fires. Natural laws will give one country rich soil and fertility ; but will as readily convert fertile land into desert by drought and sand. Natural laws tend quite as much to destruction and decomposition as to improvement. Tides, and storms, and floods, and fires, and earthquakes do not

aim at improvement or even at preservation. Natural laws destroy species; but natural laws have never been known to produce a new species. The good man preserves what is good, and makes improvements; and the good man can only imitate his Creator.

There is no purposive selection except by an intelligent being. God preserves the fittest, or the essential. The Bible may seem a simple book; but it is essential, and so has been preserved. A self-conceited, discontented man will propose regulations for the preservation of those his arrogant fancy would select as fittest to survive; yet when his own children prove a nuisance to Society he prevents their imprisonment by sending them to a colony which does not carry out evolutionary principles by shooting all undesirables who land. The deformed dwarf able to rejoice in life, and thankful for the good things around him, must be fitter to survive in the eyes of the Creator than the morose grumbling giant, though the carcase of the latter would be more valuable to the manufacturer of fertilisers.

Evolutionists assume that Natural Selection can improve mankind, and that the struggle for existence will secure the survival of the fittest; but it is those who rejoice in life who are the fittest to survive. Those who multiply most rapidly at present are those indifferent to foul surroundings. While those talking as refined, prudent, virtuous, and most desirable citizens are so anxious for the elevation of the race that they leave no issue, those who care nothing for the future leave a numerous progeny to rejoice in the slums. When evolutionists unite with Christians in trying to

elevate the race by cherishing noble standards and striving to improve the moral nature, they completely abandon Darwinism, since the appeal is not to any natural law of selection, but to ideals recognised by intelligent men worshipping the Supreme Ideal.

Ignorance of ancient religion, and language, and philosophy, and history has been a great common characteristic of the leading advocates of the theory that man has naturally descended from lower animals. Ignorance of ancient civilisation, and ignorance of modern degradation, are necessary before the present-day parasite can imagine himself superior to the great pioneers of ancient times. Artificial conditions of society prevent theorists from realising the fact that any man who has not been provided for by ancestors must dig, and plant, and reap, just as Adam did, and as no animal ever did or ever will do. Those who employ the marvellous machinery of our time have to be instructed and trained, but they have not in any way evolved; and they are not stronger, physically or mentally, than Samson, or Homer, or Newton, who knew nothing of steam-engines.

Ignorance of history leads the evolutionist to construct for himself an imaginary childhood of mankind, with primitive man as a savage animal, terrified at every unusual phenomenon as at the operation of a hostile demon; believing in countless gods, each requiring his special sacrifice for propitiation; worshipping animals, and trees, and rocks; without any moral standard or any religion. The true history of primitive man is that of a marvellous philosopher, not provided by

ancestors with words and phrases to repeat, but accustomed to think for himself without words; a man with confidence in the Creator, because knowing Him by profound thought and spiritual experience; able to bequeath to his degenerate loquacious descendants the sure foundations of religion, language, and philosophy. The history of mankind is a record of struggle against degrading tendencies, and in every age and country there are alternations of victory and defeat; but it is always the foundation truths taught by primitive man which preserve society from the anarchy to which it would soon be reduced by idolatry and demon-worship if depending on evolution and the triumphs of physical science.

The ancients have left on record their notion of a good member of the Church. "He that leadeth an uncorrupt life; and doeth the thing which is right; and speaketh the truth from his heart. He that hath used no deceit in his tongue; nor done evil to his neighbour: and hath not slandered his neighbour. He that setteth not by himself, but is lowly in his own eyes; and maketh much of them that fear the Lord. He that sweareth unto his neighbour, and disappointeth him not, though it were to his own hindrance. He that hath not given his money upon usury; nor taken reward against the innocent."

How many modern churches take pains to inquire whether there are any members liars or cheats? The preacher does not say, "Are you a liar? Do you give short measure? Do you dress fashionably, and give liberally in public, while your private debts are unpaid?"



He is more likely to ask, "Do you drink beer? Do you use tobacco? Do you eat pork, or fish, or lentils? Do you face towards the east or towards the west in prayer?" How much progress has there been in religion?

The brief account of the life of Abraham is important for those interested in Darwinism. Abraham paid a large price for a field in which to bury his wife. How is it land was so dear? He paid the four hundred shekels of silver. How is it he paid in silver currency when in the present day, or until recently, trade is by barter in many parts of the world? When he asked the sons of Heth for a sepulchre for Sarah, as he was a stranger in their country, they told him to select any sepulchre he pleased, and did not wish any payment. Are modern people kinder to strangers? Those who need a lesson in sympathy, kindness, and courtesy may find it in the record of the dealings of Abraham with the sons of Heth rather than in the descriptions of dealings between Chicago merchants and negroes. When the herdsmen of Abraham disputed with those of Lot regarding grazing rights, Abraham said, "If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go the left." Has that method of settling a quarrel undergone evolution? How many thousand years was Abraham before the Neo-lithic Age of Britain?

The people are deceived by ignorant teachers. The study of natural history is to a great extent similar to the accumulation of gossip; and proficiency in knowledge of the structure and habits of plants and animals



has little relation to intellectual ability or genuine scholarship. Darwin learned in his later years that the cramming of the memory with facts and anecdotes is positively detrimental to the higher faculties; yet there are multitudes who believe that the great naturalist was an eminent scholar.

Herbert Spencer wrote in ponderous dogmatic style as if an infallible authority, and readers supposed him to be a man of vast learning; yet his autobiography proves that he was so convinced of his own natural superiority, and so pleased with his own opinions, that he never took the trouble to study the works of others. He was a deplorably ignorant philosopher; and while posing as an oracle on the history of ethics, and society, and religion, he had not even a schoolboy's appreciation of the literature and history of Rome.

Haeckel has laboriously compiled a miscellaneous mass of facts, theories, and absurd fancies relating to mankind and the universe, and apparently proving to his satisfaction that consciousness is delusion, and that the only reality is chaos. He is like a man assuming that careful study of the number and form of the teeth possessed by a rabbit can enable him to understand wireless telegraphy. He says, "If, then, the substance of the soul were really gaseous it should be possible to liquefy it"; and he thinks that Christians worship a personal God "as an invisible, properly speaking, gaseous being." When men speak of the communion of kindred spirits this teacher virtually confesses that his higher faculties are so atrophied that he is incapable of understanding them.

The theory that began as a heresy has now become a superstition. As it was at first denounced by prejudice without reasoning, so now it is accepted by credulity without reasoning; and spiritual blindness is the inevitable consequence.

The discovery of remains of the mammoth, or elephant, or woolly rhinoceros in England in association with stone weapons is referred to in newspapers as evidence of the millions of years that man has been in this land; though the writers can never have attempted to form a notion of what is signified by one thousand years. When we consider the rate of destruction of the cliffs near Dover, it seems probable that England was connected with France as recently as the time of the Pharaohs by a deep valley such as those which are common between Brighton and Deal. As soon as the Atlantic had made a path into the German ocean a very few years would suffice to convert the valley into a channel several miles in width; since the force of the current would be greater when the channel was narrower. Swimmers know with what velocity the tide passes Folkestone. The animals of Asia were as free to extend their migrations into England as cattle in Yorkshire would be to wander into Surrey if there were no fences and few inhabitants in this country.

Men without sufficient knowledge of history to enable them to form any conception of the changes that took place in a few centuries, write brilliant articles on the evolutionary significance of burial mounds and megalithic monuments that are described as pre-historic, though they are modern compared with the ruins of Babylon;

and the simple think they have learned something of the origin of man from apes when they have heard an impressive lecture full of references to dolmens, barrows, menhirs, cromlechs, and neo-lithic marvels. Cave-dwellers are supposed to have been like the savage of Darwin, unable to count more than four, or like the Kaffir who is expected to be ignorant of the difference between sixty shillings and forty shillings a month; for evolutionists do not consider why an enormous number of teachers are always needed to teach the modern man to count more than four, or how it has happened that many clever and successful merchants, unable to read, or write, or count as required at school, have yet been able to keep an accurate register of very complicated business.

When a tribe of small men are discovered in Central Africa, the evolutionist adopts Darwin's method of reasoning in the name of science—compels the facts to fit the theory, and because ignorant of their history assumes that the pigmies never had any history as men. An observer with his mind unclouded by theory would remember that there are many small degraded men in London and Paris, and would wonder what would be the result in a few generations if our dwarfish families were treated as outcasts because unfit for military service, and were prevented from intermarrying with families of larger stature, and were compelled to find homes in a dense forest where they could never enjoy sunshine, and where they could only obtain a scanty supply of roots and grubs for food.

The Fuegians are described as the lowest step in

the human ladder, and as a disappearing fragment of the Stone Age. Were the Fuegians seen by Darwin really inferior to him in symmetry and strength of body, or even in type of head and face? The degree of cultivation attained by degraded Europeans in two thousand years cannot be attained by degraded Fuegians in one hundred years; but educated Fuegians will probably have something to say for themselves in reply to evolutionists. Russian teachers talked of evolution until they almost persuaded themselves and their countrymen that the Japanese are contemptible beings only recently emerged from an ape stage of existence. Those accustomed to bully the weak, the poor, and the less fortunate cannot appreciate any argument but a knock-down blow. Even German evolutionists are beginning to learn that there is a limit to the insults a coloured race will endure, and they have abandoned belief in evolution; for, instead of trusting to natural superiority gained by the law of selection, they are anxious to prevent education and the acquisition of modern weapons, lest the negro should prove himself the better man.

When a cave is discovered in some parts of Europe containing evidence of having been inhabited two or three thousand years ago, the evolutionist does not say that it may have been inhabited in the time of the Cæsars, or in the time of the Pharaohs. He does not like definite history, since it would not support his theory; so he says the residents in the cave must have belonged to the Neo-lithic epoch, though they may only have been Greek or Egyptian cattle-thieves.

There are many boys in this country who would soon become cave-dwellers of the Stone Age if permitted, and would leave traces of fire upon the stones, and perhaps even a heap of empty shells.

When an evolutionist hears of the discovery of stone implements in the island of Saghalien, he gives an interesting lecture to prove that the island must have been inhabited in the remote Neo-lithic Age, and that the workers must have been somewhat similar to the primitive men of Europe, since the implements resemble those found in Europe. A little knowledge and reflection might teach him that the Neo-lithic Age may mean any time during the past few thousand years, and that escaped convicts or shipwrecked sailors, without any tools, will make similar stone hammers, whether in Saghalien or in England, and whether in the first century or in the fortieth.

There are Egyptian vases more than four thousand years old of beautiful form, and fashioned out of very hard material. What was English or even Greek art four thousand years ago? A little figure of the date of the Pharaohs is found to represent a Mongolian; and the evolutionist marvels at the fact that ancient Egyptians could have any knowledge of China. A Chinaman might as well wonder how Frenchmen can know anything about Russia. Artistic ability does not evolve by natural law, but improves by careful cultivation. Natural law has caused degradation in Egypt; while spiritual training by those who saw the Ideal has elevated England.

Works are now written on the evolution of language,



but there was no evolution of language. There was intuitional recognition by primitive man of the symbolical meaning of physical phenomena, and the consequent possibility of language. There has been growth, development, and cultivation of language; yet even with such aids to uniformity as printing machines, the London coster and the London magistrate can hardly understand one another. Destruction of a great language results when those taught as parrots usurp in schools the place of original thinkers, and teach that language is only an arbitrary collection of sounds.

There has been no evolution of society. The organisation of society is not the result of mechanical natural laws, such as those which induce animals to migrate, but is due to the thought and planning of intelligent beings striving by conscious efforts to improve their condition and to adjust themselves to more and more complicated conditions of existence. No tribe or nation ever progressed by evolution. The Zulus did not become superior to neighbouring tribes by Natural Selection, but by the cultivation of qualities deemed desirable by superior minds. No animal tries to improve itself, or to make its descendants superior to itself. The Zulus aimed at physical perfection, and were guided by knowledge and wisdom handed down by ancient teachers.

It is gratifying to self-conceit to suppose ourselves superior to the ancients in moral nature; and so evolutionists point to the cruelties of the time of Nero. They do not say how long it is since men and women were burned to death in England for their religious



belief; or how long it is since an upright honest man attempting to teach pure morality and religion in a manner forbidden by those in power was sentenced to be set in the pillory, and to have his nose mutilated and his ears cut off. The evolution of morality permits the slow roasting of a negro by the most highly evolved white men, and the triumphant display of slices of his flesh as trophies. Lecturers on moral evolution forget the horrors of the Inquisition, and talk of the horrors of ancient Rome; but they need to reflect that long before either the Inquisition or Rome there was the glorious peaceful reign of Solomon, when kings and ambassadors esteemed wisdom and justice more highly than gold and diamonds.

Much is said of the superior position of women in modern life; but any improvement is due to the worship of an ancient Ideal, and whenever that Ideal is lost sight of there is degradation of women. After walking through Piccadilly on Saturday night it is difficult for a preacher to become eloquent when speaking of the evolution of morality in Europe, and the degradation of women in eastern harems. He has a lurking suspicion that the birth of an illegitimate child may sometimes be evidence of superior virtue.

The Christian ideal of the relation of the sexes is simply that proclaimed by primitive man thousands of years before the Stone Age of Britain. Christ appealed to the story of Adam and Eve when He declared man and wife to be one flesh. Nature provides as many men as women. Sin produced wars; and wars made polygamy appear necessary. When many of the men

were destroyed, what was to become of the widows and the unmarried women? Marriage was regarded as the natural right of every woman. Duty and honour seem to demand that every woman should have a protector and a home. In later times Christians have attempted to solve the difficulty by consigning the surplus female population to the seclusion of convents; but the legislator must recognise the existence of a multitude of unmarried women who will not live in convents, and who even ignore religion. The Christian tries to lead mankind back to the perfect state of Eden, and has to struggle against modern degradation.

In considering the polygamy of the Hebrew saints it must be remembered that they thought first of the fundamental principles of morality, which are Truth and Right. They put first things first. The King of Siam is received as a friend by the representatives of England, though he has many wives. Is the denunciation of polygamy mere cant? Conscience teaches men instinctively that truthfulness and uprightness are more important than monogamy. The essential questions for the Hebrew critic was, Is a man truthful? Does he live openly? Is he candid and honest? Has he acted deceitfully towards a woman? Is there anything in his conduct that he dreads exposing to the light of publicity? The wives of the King of Siam do not feel that they are wronged; they feel honoured by selection for the harem. It is not the ideal union of the sexes; but higher education of women does not extinguish dissatisfaction with a celibate life. Many women in the East would have thought them-

selves wronged, not by the polygamist, but by the celibate.

The polygamy of Solomon is evidence of a comparatively recent attempt to deal satisfactorily with sexual relations, and has no more resemblance to the ideal of Job, and Abraham, and Noah, than the polygamy of the Mormons has to the moral ideals of America. It is said that an English officer who mocked an old Moslem for combining religion with polygamy was met with the reply: "In my sojourn on earth I have looked on four women. One is with Allah, and three are enjoying the security and comfort of the harem. May I ask where your women are?" Concubines were kept honestly and openly in ancient times, and their children had parental care; now the concubines are secret pests, and their children are murdered. Is it moral advance? Those who sneer at the number of wives kept by Solomon may well consider whether the streets of London, and the legal dens of vice throughout Europe, provide better for the health of women and of posterity than the eastern harem. Solomon had a high sense of his responsibility to women, and would have been horrified at his modern critics, who would condemn many women to celibacy, and would cast out concubines to disseminate moral and physical poison.

Men and women who would have been put to death by the Law of Moses as monsters of immorality, and as murderers of the innocent, and poisoners of domestic and social life, are the heroes and heroines of the modern novelist and the modern stage. The disease

which is most truly hereditary, and which is the chief cause of cancer, and which is causing more misery in England than any other, must not be described, nor even mentioned, in books intended for popular reading. No wonder the fashionable evolutionist dreads the reading of the Bible. The leper objects to exposure, and the criminal to judgment.

The laws of caste and the restricted freedom of women are proof of the age and experience of a nation, rather than evidence of inferior evolution. The East has passed through stages of trial, and has encountered social problems which the west is only beginning to discuss. The rules of caste give dignity and self-respect to the poorest worker, instead of the dishonesty and shame which are apt to result from a life of pretence. The downfall of Egypt, and of many great empires, was due to the absence of the regulations by which Moses secured the health of the Israelites. The barren wastes of Australia may be memorials of ancient female emancipation; and the Japanese may well dread agnostic female lecturers as the most deadly plague, since no greater calamity can befall them than the loss of the faithful, devoted, happy wife and mother, and the substitution of the selfish discontented murderess of the family and the nation.

An Indian philosopher recently undertook a journey round the world to study the wonderful evolution of morality and society spoken of by missionaries; but he found that the only progress results from the worship of the Ideal originally recognised in the East. He did not find in America a nation of pious philosophers; but

a nation of barbarians with no desire for wisdom or knowledge except as a means of gaining money and luxury. They seemed to him destitute of the dignity, courtesy, and self-respect so much esteemed by the ancients; and they regarded liars and robbers as estimable men, and even placed them in positions of authority. These savages cast looks of deadly hatred at the Mahatma when he entered a hotel or public vehicle; while in the street there was a disposition to fling stones at him, apparently for no reason except that he was a stranger of slightly different colour. He now prays that India may be preserved from such moral and social evolution, and may continue to enjoy the reverence for wisdom and self-sacrifice which proceeds from profound thought even in the extremest poverty.

No natural law will improve the degraded savage boys and girls who infest the streets of modern cities; and no natural law will elevate the electors who delight to honour a base scoundrel because he has been successful in amassing money, and has given them statues, or parks, or universities to secure immunity in future nefarious plots against society.

Evolution makes no allowance for respect for age. The young animal knocks down its parents as soon as it is able. Those who believe themselves to be only a superior race of animals will naturally follow the example of their supposed ancestors. In China there is not yet belief in Darwinism; and so men and women think it a great privilege to sacrifice their comfort in order to provide for parents and grandparents. In England we find that strong men and women in receipt of good



wages send their old parents to the workhouse rather than suffer a little diminution in their beer and tobacco. The Chinese philosopher is not anxious for such moral evolution.

Evolutionists need to reconstruct history ; and so we find a congregation solemnly listening to the information that Moses was a striking example of the sudden appearance of a superior variation among a people evolving from the savage state. The number of years of careful education and training by great teachers that Moses needed to make him superior have to be ignored because the theory does not allow for them. A boy who has learned history may recollect that Joseph, and Jacob, and Isaac, and Abraham were great kings of humanity, and were ancestors of the people supposed by the evolutionist to be savages ; and he may also reflect that religious men are not necessarily ignorant or savage because denied political rights and social privileges. The Hebrews must have had much more spiritual insight than the evolutionist preacher possesses or they could not have recognised the meaning of the teaching of Moses.

It is said we have proof of the savage state of the Hebrews in the fact that they were willing to worship golden calves ; but even their idols prove their superior moral nature. They had been accustomed to a language of symbolism in Egypt, and in order to express their gratitude to the Creator for providing cattle to procure them food out of grass they thought the worship of the symbolic calf more appropriate than prostration before the terrors of Sinai. The drinking of milk in thankful-



ness was a welcome relief after the threatenings of destruction ; and there was infinitely more wisdom in the worship of the image of a calf as the symbol of the Creator than in the worship of the Unknown Power of evolutionists. Ignorance of modern superstition and degradation is as great as ignorance of ancient wisdom and faith ; for the Israelite who bowed before a calf of gold had a more clear and spiritual conception of God as Providence than the Russian who seeks blessing from an ikon, or the Englishman who seeks the protection of a horseshoe.

Nothing is too absurd to be revered as an idol in England at the present moment. A cat or an artificial mouse, or a coloured stone, or a piece of wood is relied on to secure prosperity or success. The fashionable name for an idol is a mascot. When a football team recently came to this country from South Africa one of the first questions asked by a newspaper interviewer was, "What is your mascot?" The reply of the Boer was, "Although we come from Africa, we have not the superstitions of savages." Yet in Europe such superstitions are replacing the Hebrew confidence in the Creator.

It is now common to hear Epictetus referred to as an original sage who acquired lofty moral ideals by evolution from heathenism ; but one might as well describe a modern schoolmaster as the originator of arithmetic. The works of Solomon, and Plato, and a multitude of great teachers were not sealed books ; and one need not go to a third class imitator when the original work is available.

Marcus Aurelius has become a great favourite with some Darwinian writers ignorant of history and anxious to do without the Bible; and they describe him as a wonderful example of the unexpected appearance of virtuous variations in the unmoral soil of animalism. He surprises these admirers by his appreciation of altruism, toleration, and forgiveness of injuries. If Edward the Seventh were to jot down reflections on religion he would be found to know a good deal of the work of ancient writers, and even of the doctrines taught by John Wesley; yet no one would describe him as an original theologian. Marcus Aurelius was a carefully educated man who had such authors as Cicero, and Socrates, and Moses to study, while Paul had been expounding the teaching of Christ in Rome before the good Emperor was born.

Only recently a distinguished guest at a meeting of literary men is reported to have spoken of Omar Khayyam as a striking instance of the original wisdom occasionally found at an early stage of human evolution; and none of the hearers pointed out the absurdity of regarding a comparatively modern pessimistic Persian sot as an ancient original thinker because he had a slight smattering of the philosophy of Solomon, and had been glorified by a translator possessed of talent. There was once a great Persian empire containing many wise men; but Omar was an example of degeneration.

The credulity of evolutionists is amazing. They are able to believe that everything sprang out of nothing; that the rational was produced by the irrational; that the most complicated works of design imaginable grew

of themselves without any Designer, or, if there was a Designer, that He never took any interest in His work after its construction. Atoms of matter and elements of force are believed to have come into existence of themselves; and, though devoid of reason these atoms and electrons originated a marvellous plan for the construction of the universe, and finally succeeded in manufacturing an intelligent being.

What a man really believes is proved by what he does, and not by what he says. Conduct is the test of sanity. The evolutionist is the slave of words, and has not sufficient insight to perceive the full import of the terms he employs. In words the evolutionist maintains that gold differs in no essential respect from copper, and is subject to evolution; but by actions he proves his belief to be that gold is a very definite fixed material and that there is no evolution, though there has been progressive creation.

Evolutionists believe in the evolution of morality, and that apes are the animals nearest to man; yet they do not venture to point to apes as possessed of a higher moral standard than pigeons, which are said to be ages behind them in evolution. Intelligence ought to be found only in an almost imperceptible degree in insects; yet children may still be advised to consider the ways of the ant rather than the ways of the monkey if they are to see a community of lower animals working in harmony. Still the evolutionist can believe in the evolution of society, and says that there has been millions of years of social progress between the ant and the ape. The ancient sage recognised Divine

intelligence revealing itself in all nature; while the evolutionist finds God nowhere.

The evolutionist is the willing victim of the lying showman who professes to have an ape able to control fire so as to light a cigar for itself; and he is sufficiently credulous to believe that blind chance taught some ancient ape how to produce and to control fire, and how to preserve the secret for its own relatives; and that this blind chance withheld the knowledge from all other apes, and even deprived them of the capacity of learning.

There is abundant evidence proving that in the time of Abraham there was in Egypt and Asia Minor a dense population of people in a high state of civilisation, living in peace and security under good laws. According to the Bible history men had been on the earth for two thousand years before Abraham, or about as long as from the birth of the Christ till the present day. When the people in the British Islands were living under natural conditions, it was common for one woman to be the mother of twelve or even of twenty children; and in the ancient East every woman was married at an early age, and regarded the production of a large family as a duty and an honour. Thus, when Rebekah left home to be married to Isaac, the wish of her relatives was, "Be thou the mother of thousands of millions." The population of the earth must have been greater before the time of Abraham than it is at present, even if the human race had been only one thousand years in existence; yet evolutionists are so blinded by antipathy to the Bible that they can believe that only a few Stone

Age savages existed on the rest of the earth, when Egypt and Asia Minor were crowded with people taught by profound philosophers. Men in ancient times were not tethered.

Man was placed on the earth perfect in body and mind—but naked. He had to invent language and tools with which to cultivate the Garden. The conquest of the earth, and the development of its resources, required incessant conflict; and it was necessary to create Satan, or a personal evil Spirit, as adversary to stimulate the man to exercise his spiritual and physical muscles. There was often defeat and retrogression; but the essentials were always preserved by the Creator, and each generation was enabled to utilise knowledge gained by its predecessor, and to find delight in the conflict. There was no evolution of the man, either mental or physical; though there was increasing knowledge of phenomena and power over natural laws.

Confusion and delusion are caused by the misuse of words. Lectures are given on the evolution of language, and the evolution of morality, and the evolution of religion, and the evolution of society, and the evolution of whatever has been developed or improved by human effort. Darwin and his followers mean by evolution the operation of a natural blind law, such as gravitation, and do not admit the interference of any personal intelligence; whereas those who speak of the evolution of language or of society mean the progressive triumphs of the human mind. The work of the human mind is comparable to the work of the Divine Mind, and not to natural law.



The teacher who would try to persuade children that it is as natural to eat dirt as to eat bread, because both are merely accidental accumulations of matter subject to evolution, and with no essential differences between them, would justly be condemned as guilty of an abominable crime in corrupting and poisoning those under his care; and the evolutionist is no less a vile criminal when he tries to persuade children, or men, that there is no essential or permanent distinction between truth and falsehood, or between right and wrong, and that a moral standard is in process of evolving. The unchanging basis of all morality is truthfulness and honesty, and what is false can never be true. Society depends upon conscience; and the right-angle between the perpendicular from heaven and the level on earth is eternally the same and can undergo no evolution. Under pretence of evolving helplessly under the rule of fate or mechanical law, men have tried to evade moral responsibility for their lies, and thefts, and murders, and moral corruption, and have longed to throw off the yoke of Truth, and Justice, and Righteousness, and Love. They have said in their hearts, "Let us break their bonds asunder, and cast away their cords from us." But "He that dwelleth in Heaven shall laugh them to scorn; Jehovah shall have them in derision." He shall break their schemes in pieces like an earthen vessel; and He shall scourge them with a rod of iron. The human judge is just only when he acts in harmony with the Supreme Judge.

The evolutionist is more puzzled than the theologian



to find an explanation of the first appearance of man. There is no such thing as the production of species from pre-existing species by either natural or artificial selection ; and even if we suppose that the Creator made animals more and more nearly resemble man, as if by evolution, there still remains the stupendous miracle of endowment with spiritual consciousness, and with the capacity to commune with God and to invent language. There can be no communion of spirit with an ape, however much it may be improved by human care, or however clever the tricks it may learn to perform under human tuition. It is absurd to suppose that such results of training would ever have been manifested without the instruction by the superior being. A dog may be taught to watch over sheep as if with natural love ; but every shepherd knows what would happen if the dog were left to be trained by natural selection.

Man is now said by evolutionists to be a freak accidentally produced by an ape-like ancestor, and preserved by natural selection ; though encumbered with a complication of useless, decaying, and injurious rudimentary organs, which cannot properly fulfil any physiological functions, and are apt to degenerate and become diseased. Chance produced man by mistake, according to the fully-fledged evolutionist ; and the work is necessarily badly done.

To the physiologist and the physician, as to the theologian, there is a normal man, or an ideal, or an Adam ; and there can be no evolution of the norm or square. To the evolutionist there can be no finality,

no perfection, no ideal. The believer in the normal expresses his thankfulness for health and strength, and rejoices in proportion as he is able to feel in harmony with the "type of perfect in his mind." An artist will even form statues of Apollo and Venus to try to give expression to his vision of ideals. The evolutionist is blind to ideals, and cannot imagine any ground for happiness or contentment; he thinks of his large intestine as a cumbersome and useless survival, and even his stomach seems to him a sac unnecessarily large, which might possibly be done without; he sees the hair on his body as a useless and, perhaps, even a pernicious reminder of his hairy ancestors; his coccyx, and the muscles of his ears, and his tonsils, and even his wisdom teeth, fill him with lamentations because his evolution has not succeeded in obliterating such reminders of a less perfect condition. He has sense enough to be dissatisfied; but not sense enough to know what he wants. The normal man, or the man in touch by spiritual sense with the normal, finds delight in the study of the wonderful properties and mechanism of the human eye; the evolutionist says the eye is full of defects, and could be very much improved by further evolution, though he cannot decide whether he wishes larger eyes, or variegated eyes, or more complex eyes, or whether it would not be better to have a third eye.

The nature of man is no less puzzling to the evolutionist than his origin. How did he acquire the dread of something after death? Did natural selection, or the law of the survival of the fittest, infuse into him the longing after immortality? The purpose of the

tail of a peacock may be a very interesting study ; but surely the purpose of the existence of man himself is a matter of infinitely greater importance. The question of questions is, Why does man exist ? What is his final cause ? Evolutionists with vision limited by the protoplasm can only say that man exists to provide food for worms and manure for plants ; and the road which they invite others to follow leads to a bottomless quagmire. True science must have something better to offer.

All morality and all civilisation depend upon worship of the Perfect ; and every sane man is striving to attain an Ideal which he cannot define. Christianity is the worship of the Supreme Mind revealed by Nature and by the Ideal Man. Mystery must always envelop the origin both of the first Adam and of the Second Adam, since the recognition of the Formal Cause of Man is the supreme test of intelligence ; and in order to worship truly the spiritual and the eternal it is necessary to lose sight of the material and the temporal.

Evolutionists have rendered valuable service to religion by assisting in the overthrow of superstitions. Hebrew theology made scientific study possible by revealing and maintaining the Unity of God, and His infinite wisdom and goodness. Since all things have been designed by the Grand Architect, there must be continuity and consistency throughout all ; and since all have been planned for the instruction and use of man, it must be possible for him to discover something of the methods pursued. Thus the Hebrews taught :

but those who had not clear spiritual vision always tended to lapse into superstitions, and to believe that the Creator may manifest His power by capricious marvels, and bewilder man by sudden freaks. Evolutionists pointed out the proofs in Nature of the truth of the ancient teaching that all things are obedient to law, and all work together as mutually dependent parts of the grand design.

The ancient Hebrews saw the Creator as working in all things by gradual progression, or by rapid deliberate action, as occasion demanded; but always according to definite laws, which man may discover if he seeks to learn in the proper spirit. Thus the Psalmist, when calling upon sun and moon, stars and light, and everything created, to praise Jehovah, says: "He spake the word, and they were made; He commanded, and they were created. He hath made them fast for ever and ever; He hath given them a law which shall not be broken." The steps by which creation was effected, and phenomena modified, were always close enough together for man to recognise a connected system of an infinite number of parts, all united so as to work in harmony for mutual benefit.

Evolutionists complain that Christians do not approach the discussion of the evolution theory with minds open to conviction, but always try to explain away whatever is opposed to their faith. When a believer in the law of gravitation is shown that smoke ascends, he tries to explain the ascent of the smoke while still believing in gravitation. His mind is not open to conviction even when he sees a piece of iron rising into

the air ; for instead of denying gravitation he seeks for some law of magnetism or electricity to account for the apparent failure of gravitation.

Belief in the evolution of man from animals is not possible to a healthy mind. The distinguishing characteristics of man, his spiritual consciousness, must be lost or diseased before he can think of an ape as a possible relative. What animal has a sense of the sublime ? There is no savage race so degraded that they cannot be civilised very quickly if converted to Christianity ; and the evidence of Christian missions is in itself conclusive proof of the absurdity of the notions of Darwin regarding inferior races as partially evolved. The most highly cultured missionary joins in prayer with the converted savage ; but spiritual consciousness has no doubt of the impassable gulf that keeps the brute apart.

Man, as the child of God, has the power of modifying and improving animals to some extent ; and the animal has been said to look on man as a god. Wild dogs cannot bark ; and it would seem that domestic dogs have learned to bark by trying to respond to the voice of man. Who improved the primitive man ? There are some things which man learned for himself ; and yet no one can imagine how he learned. How did man learn to use fire ? He learned for himself ; but Providence has taken care that no brute can even be taught this accomplishment by all the combined wisdom of mankind.

Christians have been compelled by discussions on evolution to consider the foundations of their faith, and



to give a reason for the hope that is in them. They had become degenerate through slavish reliance on the Bible, or on the Church, or on traditions; and it was necessary to remind them that Abraham and the prophets had not the Bible, and that few of the early Christian martyrs can have read the Gospel or seen any of the letters of St. Paul. Evolutionists demanded the study of origins, and tried to prove the inferiority of the founders of religion. Every opinion had to be tested by reason, and those who fancied that the truth of Christianity somehow depends on the authorship or the existence of the Book of Daniel, or of some other books of the Bible, were put to confusion because they had no rational ground for their religion.

Belief in the evolution of men from animals by natural laws is opposed to belief in perfect archetypes. There can be no arrest of the process of evolution, so that the word "perfect" loses all definite meaning to the evolutionist, supposing there could be a real Darwinian. It becomes absurd to describe any man who lived two thousand years ago as perfect, or even as the equal of the more fully evolved products of the present day who are regarded as still evolving; and yet there is not the slightest probability that the churches of Christendom will ever be devoted to the worship of a modern teacher, or the "Magnificat" be sung in honour of any woman but the Madonna of Bethlehem.

There may have been in the past myriads of animals more closely resembling man than any ape now existing, and yet not human beings, because not endowed with spiritual consciousness, or with capacity



to perceive the moral significance of the symbols in Nature, and therefore unable to employ language. The evolution theory provides a test according to which mankind must divide into two great and mutually exclusive classes—those who know that man was created perfect, and those who believe that he is only an improved form of ape; those who accept, and those who reject the Ideal. Those who trust to evolutionists to teach them the origin of man must for ever wander in pursuit of indefinite phantoms among an infinite variety of descending material forms, ignorant of any object or function to justify their existence, and with no hope of certain knowledge regarding either their past condition or their future state. There are multitudes at present bewildered among mazes of words devoid of definite meaning to them, and many teachers of great intellectual ability profess to believe in evolution, though they have no clear notion of the significance of the term. As the fogs are dissipated the parting of the ways will be made plain, and the end of the path leading to destruction will be revealed.

Any teacher who asserts that evolution without supernatural interference is a fact of Natural History must be regarded as suffering from a delusion of ignorance. There is no such fact in the History of Nature as the production of an atom by an atom of a different kind, or the production of a metal by a metal of a different kind, or the production of a species by a species of a different kind. Supernatural interference by Divine Intelligence was always needed to fix definite forms, and mark definite boundaries, in order to bring

Time, and Space, and Knowledge within reach of the capacity of man ; and only supernatural interference can remove a boundary. Man, being made in the Image of God, or endowed with some of the Divine Intelligence, may have some power to influence boundaries ; but instability in the atom of an element like hydrogen or oxygen would involve the dissolution of the universe.

For all that we possess as civilised beings we are indebted to the ancient Hebrews, who have given us religion, and language, and law, and all the essentials that make progress possible. They never dreamt of confounding man with brutes ; for they knew that they were the children of God, able to commune with Him, and thus separated by an impassable gulf from communion with animals. They knew the object of man's existence, or his final cause, and were able to see his origin in the Archetypal Form. They knew the Formal Cause. Knowing that man at first was perfect, and that the Perfect must again appear, they carefully and proudly cherished the records of their genealogy ; and the dimmed reflection of their teaching is found throughout the world in the tendency to worship ancestors, and to exalt heroes into gods. The Darwinian seeks in vain as his first parent an organic form too base to exhibit any evidence of design.

Medical science is founded on belief in the existence of a perfect archetypal body. The scientific physiologist assumes as an axiom that there is a perfect ideal condition ; and he describes all vital processes and phenomena as if occurring in this ideal condition.

He ignores disease and imperfection, and describes them as abnormal, and leaves the study of them to the pathologist. No man ever saw the perfect body, or can define it; and yet every sane man is certain of its existence.

The success of a physician, either for the cure of the body or the cure of the soul, depends upon the clearness and completeness of his vision of the Perfect Man, and his knowledge of the means of regaining harmony with the Adam. The absolute standard of comparison must be always before his mind, even if only as "a light that shifts, a glare that drifts, rekindling thus and thus"; otherwise there can be no criterion by which to detect the weak, the defective, the diseased, and the abnormal. The perfect must be before the mind by intuitive cognition before we can think of the imperfect; and we must have a healthy ideal before we can recognise disease. Medical science has for its aim the restoration of man to his primitive perfection, though in the meantime efforts must be mainly directed towards relieving the suffering that is the necessary consequence of the Fall. Disease and sin vanish in proportion as we bring our lives and surroundings into harmony with the Supreme Ideal—

" Who, lest all thought of Eden fade,  
Brings Eden to the craftsman's brain,  
Godlike to muse o'er his own trade,  
And Manlike stand with God again."

Herbert Spencer says that belief constituted by the

datum of consciousness has a higher warrant than any other belief. This is the belief that is the foundation of Christianity, and that makes the Christian such a puzzle to those devoid of spiritual sense. The Christian in modern times is a man who believes that Jesus is the Christ; but in all ages the seeker of spiritual truth recognised the Christ, the Archetypal Man, the Formal Cause. The terms employed by the seers in their efforts to explain their vision to others varied greatly, but all meant the same, though vision was often much obscured. He who has once seen can never doubt; and thus all the arguments of the atheist are like the foolish talk of a man trying to persuade a child that the father he sees every day has no existence.

The origin of man must remain a mystery till the mystery of God is revealed. Modern explorations in the East confirm history in proving that within a period of probably less than ten thousand years a pair of human beings appeared in the neighbourhood of the Euphrates, possessed of perfect intellectual and moral nature; so that they were able, without any of the advantages which the modern man has gained from his ancestors, to invent perfect religion and language, and to establish the foundations of all civilisation.

Growth and development depend upon climatic and other conditions, and may be greater in a week in the tropics than in a year in cold regions. No greater miracle was needed to produce a man out of dust instantly than to produce him out of dust in a million years by an

infinity of manipulations. The naturalist may reasonably fancy that the Creator modified two ape germs, and the growth of the young apes, so as to fashion them into human beings; but history and spiritual consciousness prove that the first pair were perfect, and were in harmony with the Archetypal Man, or Formal Cause, and that progress by mankind is impossible except through recognition of the Archetypal Man. It is more truly philosophical to believe that the Creative Spirit organised a perfect soul with power to materialise itself by accumulating electrons and atoms, so as to be clothed and limited by a body fitted to serve as its revelation and its organ.

Darwinism assumes that animals became more and more human in form and intelligence until an anthropoid ape produced a son who learned to kindle a fire and to speak. The experiments with fire must have been wonderfully interesting to the parent apes. This theory demands an amount of credulity not possessed by anyone capable of appreciating the relation of animals to fire or to speech.

Those who know the Creator and the Archetypal Man can have no doubt that the first man was created perfect, since he must have corresponded to his Formal Cause. It is impossible to believe that Adam and Eve were placed on the earth in infancy, and mysteriously reared so as to give them the experience of childhood, for that theory would demand a continuous succession of miracles. The only theory satisfactory to those who know the meaning of formal causes is that given in Genesis, which describes our first parents

as created in adult form, perfect in body and mind, and so able from the first to talk with God in the Garden.

“Two of far nobler shape, erect and tall  
Godlike erect, with native honour clad  
In native majesty, seemed lords of all,  
And worthy seemed ; for in their looks divine  
The image of their glorious Maker shone.”



## CHAPTER V.

## INTUITION.

THE most ancient method of studying the origin of man is that of seeking for the Formal Cause. Instead of proceeding by laborious analysis and a process of logical exclusion to discover the original germ, we employ the imagination to see the primary idea of him in the Creative Mind; but to do this the imagination must be based upon sound knowledge and trained intelligence. We cannot thoroughly appreciate a work of art until our imagination is lit up with a gleam of illumination from the mind of the artist; but when we have got the illumination, the wonderful view of the ideal that flashes upon us is a revelation which is fixed upon the memory as a beautiful and satisfying vision. We have seen the true origin, for we have seen in the mind of the artist the idea or form which preceded, and accompanied, and caused the materialisation, and we can understand the design.

This method of studying the origin of man seems easy and natural to the true artist, and also to the peasant who has been accustomed to think for himself by means of mental pictures, without the aid of artificial words; but it is extremely difficult to those who have been artificially educated, and is quite

impossible to those who are blinded by self-conceit. In order to see the ideal in the mind of the artist, the worshipper must have reverence, thoughtfulness, and docility.

“Mysterious, in the blaze of day,  
Nature pursues her tranquil way ;  
The veil she wears, if hand profane  
Should seek to raise, it seeks in vain  
Though from her spirit thine receives,  
When, hushed, it listens and believes,  
Secrets—revealed—else, vainly sought—  
Her free gift when man questions not.  
Think not with levers and with screws  
To wring them out if she refuse.”

Let us suppose a boat to be found wrecked upon an island whose inhabitants are utterly ignorant of balloons, and suppose a balloon with some rents in it, and some ropes broken, and some parts of the car injured, to be found in the boat. How are the people to see the idea that was in the inventor's mind ?

The anatomical investigator will carefully note the different pieces of which the balloon is composed, and how they are related to one another, and the knowledge derived from his observations will be indispensable when there is a damaged balloon to be repaired ; but if he is only an anatomist he will see no further than the material before him. The structure he is dissecting is a wall to obstruct his vision. The microscopist may tear up a little of each part to examine it more minutely, and so to increase the store of anatomical knowledge. The chemist will analyse the silk, and the ropes, and the

various fittings; but his laboratory is his dungeon. These investigators are concerned with dead matter, and are blind to function or life. The physiologist must study function. To him everything must be a work of design. He must ask himself, What was the idea in the mind of the designer? What is the use or function of the thing? He must try to see the idea that preceded the material structure.

How would men proceed if they were earnestly trying to discover the idea in the designer's mind, or the true immaterial origin of the balloon? The large bag may seem at first sight a convenient place to store provisions, but why should it be attached to a basket or car arranged for men to sit in? A man does not want to have such a gigantic sack of food tied to his chair.

When all rents are carefully mended, it seems reasonable to suppose that the great bladder is to be filled with air to keep the boat from sinking; but the attachment is so loosely made that the boat might be capsized or sunk while the bladder is floating at a distance. Why does a man wish to sit in the basket instead of in the boat? The balloon is found to have no essential connection with the boat, but to be something of a different kind. Why is an anchor attached to the balloon? Why is the basket fastened to the bag? Why is the material of the bag water-tight or air-tight? Why is there a valvular opening at one end, and another valve opening inwards in the other? What is the final cause?

It would obviously be folly to take the structure to pieces in order to study each part separately, unless with the object of trying to follow the thoughts of the

designer by constructing it again. There is only one balloon, and great care must be taken of it, since a slight injury may destroy the chance of learning the function it was designed to perform, or of seeing the archetypal idea. It would be absurd to examine a nerve with a microscope in order to learn its function, or to dissect a dead body in order to learn the phenomena of life. We must approximate as nearly as possible to archetypal conditions, and study the object in the condition most nearly perfect. It is only by aiming at perfection that we can get any vision of the perfect.

Having repaired as well as possible all manifest damage, the seekers of the original idea of the balloon try various methods of looking at it in the light of function. Air is blown into it, and tied in, and the balloon is studied carefully from a distance as the work of an intelligent designer. Suddenly a gust of wind blows the immense bladder along, so that it almost carries away those who hold on to the ropes. In his sleep the night after this experience the anxious inquirer seems to feel himself floating away into the clouds, suspended from the balloon; for strange fancies are apt to come in a vision of the night, when deep sleep falls upon men, and the knowledge gained in slumber may be the revelation of a secret that seemed for ever hidden. Reflecting in the morning upon his dream, the fortunate one tries to arrange every rope and valve in harmony with the notion that the balloon is intended to float in air. He had always been familiar with the fact that the air from a chimney tends to ascend, and now he fills the balloon with heated air. Every rope is strained,

and it is with difficulty that the monster can be prevented from ascending. All the parts that seemed so useless and unmeaning, when lying loosely and confusedly in a heap, now fit into place, and their function is revealed. The balloon is seen from the stand-point of the designer, or in the light of function. The intelligent mind can now rest satisfied, since it knows both the final and the formal cause.

In his lectures on "Man's Place in Nature," the late Professor Huxley says: "The question of questions for mankind—the problem which underlies all others, and is more deeply interesting than any other—is the ascertainment of the place which man occupies in Nature, and of his relations to the universe of things. Whence our race has come; what are the limits of our power over Nature, and of Nature's power over us; to what goal we are tending; are the problems which present themselves anew and with undiminished interest to every man born into the world." These words express a deep-seated desire to see from the stand-point of the Designer; and yet the brilliant expounder of comparative anatomy concentrated his gaze upon the material, so that it was impossible for him to see the archetypal idea. The scalpel and microscope proved as useless as the lever and screw. The study of the development of the material parts from their primary atoms would not assist one in the slightest degree to discover the use of the balloon; whereas the use of it might be understood, and the originating idea clearly seen, without any knowledge of its development or its microscopic structure. The Perfect Man may be revealed to babes and sucklings



in scientific knowledge while great scholars seek in vain.

Why does man exist? What is his origin, and his hereditary endowment? What is his relation to the universe? To whom shall we go for wisdom? Huxley tells us that: "The sceptics end in the infidelity which asserts the problem to be insoluble, or in the atheism which denies the existence of any orderly and progressive governance of things; the men of genius propound solutions which grow into systems of theology or of philosophy, or, veiled in musical language which suggests more than it asserts, take the shape of the poetry of an epoch." Yet the replies of genius are not regarded as satisfactory by the brilliant evolutionist; for he says that each reply of genius to the great question is merely an approximation to the truth, tolerable only owing to the ignorance of those who accept it, and wholly intolerable when tested by larger knowledge. Thus we are not comforted by any hope of satisfaction, though the question is admitted to be more important than all others; but it is a great mistake to suppose that any utterance of real genius can ever become intolerable, or prove false, no matter how much the advance in knowledge, or that any approximation to the truth will ever fail to be regarded with sympathy and respect by every earnest seeker of the Way.

The student of the present day is taught that the best means of solving the problem of man's existence and place in nature is to keep attention centred upon the idea of evolution; but one might as well tell a mariner that the best way to guide his vessel is by



gazing into space in search of cosmic dust. The solid sun and stars must be definitely recognised and accurately observed if the navigator would escape destruction; and all science depends upon clear knowledge of archetypal ideas, since these alone provide a sure foundation for our thoughts. An archetypal idea implies definiteness of purpose and completeness of form in the mind of the designer. The purpose determines the form, so that every modification of purpose necessitates corresponding modification of form, and indefiniteness of purpose must cause incompleteness of form. In the Divine Mind all forms are perfect according to their purpose; and hence the only path to true wisdom and knowledge lies in endeavouring to see everything in a perfect state.

The idea of perfection is innate, and anyone who does not possess it is devoid of intelligence. A man's place in the scale of intelligent beings is determined by the number and complexity of the perfect ideals he can realise. One of the earliest and simplest evidences of human intelligence is the deliberate attempt to make a crooked object straight; and it signifies that the child is comparing the imperfect object with the perfect internal form, and feels a desire to realise the ideal. Every circle that we can make is imperfect, and its circumference must consist of a succession of straight lines; yet we have the idea of the perfect circle within us, and always compare what is imperfect with the innate standard. We can only recognise the imperfect in so far as we have within ourselves a vision of the perfect.

The use or function of an object, or its final cause, is the most important thing that we can learn regarding it ; and a child that can rest satisfied without knowing the use of the instruments with which it is surrounded is imbecile. Those who need water must learn the use of the pump, and then they may feel comfortable, even though ignorant of its composition and structure. Man must study himself as a work of design in order to learn the conditions to be fulfilled so as to secure satisfaction and happiness in life. The first question the true psychologist must ask himself, and answer to his pupils, is, What is the chief end of man ? Then he may have vision to see the Formal Cause.

Life is an insoluble puzzle, and all study is merely the eating of ashes, so long as man is ignorant of the object of his existence ; and hence there are multitudes of very clever men and women to whom the past seems a nightmare of disappointed hopes, and the future a wilderness of gloom containing possibilities of unending misery. What a wretched, crippling state of existence it must be to have no vision of the Grand Design, and no confidence in the future ! There can be no adequate motive for action, and the desire to continue to live until miserable with age and infirmity is madness. The old invalid who has no true knowledge is compelled to exclaim, " Well, doctor, it does seem stupid to go on trying to live like this ; and it puzzles me night and day to think what on earth the Unknowable meant by sending me here." Herbert Spencer might try to satisfy the inquirer by saying that life is simply the combination of heterogeneous changes in correspondence

with external co-existences and sequences, and that consciousness is constituted by sensations communicated to the chief nervous centres ; so that the state of consciousness described as uncomfortable is merely evidence that the condition of final equilibration among the molecules, whose perturbations cause the sensations, has not been attained. The attempt to instruct without knowledge of the formal or final cause of man could only produce a sad despairing gaze at the well-meaning potential philosopher unable to enlighten because himself devoid of light, and ignorant of the true philosophy which deals with causes that are eternal in essence.

How can anyone learn to see the Archetypal Ideal, or Formal Cause, of man? The balloon would have remained an apparently objectless and tangled evidence of capricious folly if an effort had not been made to determine its use. The various parts had to be compared with ideals already existing in the mind of the investigator, and patient labour had to be undertaken to bring each part as nearly as possible into its ideal state. The valve had to be put in action as a valve, the ropes that hung in loose confusion had to be put on the stretch, the bag had to be distended. We must place ourselves under the necessary conditions for seeing, and then the flash of inspiration will unite all complex parts into one harmonious whole by bringing into relief the innate idea previously embedded in the mind. Distend the imagination according to its design in true worship of God, and the vision of the Perfect accompanies the act.

We possess no true knowledge until we have seen

from the point of view of the designer. Man seems a meaningless mass of protoplasm, and his life of no value whatever, until the purpose of his creation is recognised. Thousands of millions of mere human animals may live and die with no more consequence to the welfare and progress of humanity than if they had been so many flies ; and they can hardly be reckoned as human beings so long as they are ignorant of their responsibility to the Creator.

The wise man is the man who has vision (*wision*) ; and there can be no true wisdom without perception of perfect archetypes. A scholar has too often very defective vision, and the child may see far better than his teachers. No study of books can give wisdom ; nor can the most accurate knowledge and painstaking investigation of nature, if the mind is not constantly occupied by the thought of the Designer. Thus the possessor of the most powerful intellect and the most extensive erudition may be devoid of wisdom. So long as we do not know what a machine was made for, all our attempts to use it or to criticise it are mere folly ; and the wisdom of those wise only in their own conceit is brought to nought by the simplicity of the child who asks the designer to explain it to him.

The fear of the Lord is said to be the beginning of wisdom, since we shall not sincerely try to learn the design until we have respect for the Designer, and desire to be taught by Him. "If any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not ; and it shall be given him." Thus the simple and easy way, and the only way, to get

wisdom is to live with the Infallible Designer as a pupil ; but most men are so stupidly conceited and obstinate that they worry and exhaust themselves in blundering efforts to prove their own cleverness and independence, instead of submitting to be taught as children. The toiling wanderers are unscientific and irrational in their struggles to account for the origin and construction of a machine without thinking of the purpose for which it was made ; and they are like men attempting to make cisterns of sand without having any notion of the form the vessel is to assume, and without any cement, or formative idea, to bind the particles of sand together.

The secret of secrets is to be learned by spiritual vision, or by seeing from the stand-point of the Creator ; but, though the secret is open to all, no man can reveal it to another, or can explain how he sees. All who have true spiritual vision recognise one another as brethren ; and they have been described as a peculiar people, and as a royal priesthood. They are the only possessors of wisdom, and are the aristocracy of the world whose authority never dies. Some men see much better than others, but every seer who has once had a glimpse of an archetypal idea, though it be only that of the Square, has some knowledge of the “ Word that endures for ever.” Common men must accept blindly the teaching of those who see ; for spiritual vision provides the only stable foundation upon which society can found its laws or reason build up science.

Many attempts have been made by the blind to



discover the secret of those who have vision ; and they have even crucified and burned those whom they felt to be their superiors. Tradition says that Hiram was murdered because his murderers could not extract from him the wisdom which they felt that he possessed by some mysterious method of perception ; for the common animal man who cannot see is yet conscious of the existence of an impassable gulf between him and the elect who talk with one another of the marvellous phenomena of vision, and the ignorant man animated by the devil of conceit longs to degrade and destroy anyone whose nobility makes him contemptible by contrast. From the beginning of history it has always been true that

“Against the poets their own arms they turned,  
Sure to hate most the men from whom they learned.”

A true prophet is an explorer of the spiritual world who communes with the Grand Architect, and thus treats human teachers as of secondary importance ; so that he is often misunderstood by his contemporaries, and may be compelled to struggle with poverty and persecution, or to live in a desert of sorrowful solitude, because all his efforts to teach the ignorant, who cannot or will not learn, are unavailing. The merit of a discoverer consists in his penetrating the unknown hostile and inhospitable regions, and overcoming obstacles which were insurmountable by ordinary men ; and the results of exploration may seem inconsistent with the experience of those who have remained fixed in one locality.



The original seer either reveals a new truth, or a new aspect of a recognised truth; and however contemptible he may appear for a time, it is very remarkable that nothing can erase his name from the records of history which mankind deem worthy of preservation. Thousands of later travellers know more of Asia than Marco Polo, and more of Africa than Mungo Park, yet the first adventurers are held in renown by each succeeding generation; and so we find the names of Adam, and Noah, and Abraham, and Moses, and David, and all the original seers of the ancient world, familiar to every child. Socrates and Plato recorded their visions of archetypal ideas, and consequently their names can never die. Athanasius, and Shakespeare, and Goëthe, and Carlyle, had many faults, but they had true original visions; and those visions are every day becoming brighter and brighter, and more and more beautiful, as they shine upon the page of time illumined by the concentrated and ever-increasing light of human knowledge. The infallible seer, or the true prophet, is he who describes accurately what he has seen, and who never tries to describe anything that he has not seen clearly. He knows when he knows.

It may seem mere waste of time to discuss a method of learning which can neither be explained nor taught, and the result of which is the most absolute dogmatism. The seer must be dogmatic, and it is folly to try to reason with him regarding the reality of his vision; just as when a man is quite convinced that he sees an elephant, and knows that he has made a long journey upon its back, it is folly to persuade him that he is

under a delusion. The common experience of the seer is to find his neighbours riding upon his elephant while denying its very existence. Is there no way of explaining what is meant by spiritual vision, or of helping students to acquire it? Must the prophet always be a god to the blind who accept his message, and an insane dreamer to those who do not know their blindness?

Though we cannot give a man vision we can tell him the conditions to be observed in order to obtain the gift of sight; and we may feel assured that the Creator will open the eyes of everyone who conforms to the regulations laid down for obtaining the blessing, just as certainly as He makes water flow up a hill when the prescribed arrangement of vacuum and valve is maintained. Every man is gifted with capacity to perceive the Light, but most men prefer the darkness, and refuse to open their spiritual eyes, so that they become weak or diseased. If we could define the laws which govern the acquisition of spiritual vision, and could convince all men that the neglect to obey those laws is quite as irrational as neglect to preserve the physical eyesight, then we might produce a nation of prophets, and make the whole people a royal priesthood, born again.

We must first know that we are ignorant, and must honestly desire to learn; and our ears must be open to the slightest whisper of instruction from whatever direction it may come. "He that hath ears to hear let him hear." If we believe that an object is merely the product of blind force, it can never have any meaning for us, and we shall not see its archetypal idea. We

must study it as a work of design, and must long to be instructed by the designer. Thus our minds become attuned to sympathy with the mind of the designer, so that the mysterious spiritual atmosphere may convey some impulse to awaken the corresponding thought in us; and a fundamental unison having been established, a progressive accordance may proclaim the harmonious succession of ideas involved in the construction of the work.

In order that we may understand the work of an architect it is obvious that his mind must be similarly constituted to our own, and that he should be willing to teach us; otherwise, he might construct something so mysteriously complicated that we could not discover any evidence of his design or workmanship, and might fancy the whole organic body to be an inorganic mass. He may be expected to perform the work so that his children may sympathise with his ideas, and may learn to become architects. Thus he must make a series of structures progressing in complexity, from the simple single room to the elaborate palace, with the same fundamental principles governing all. Those who object to Christianity because of its anthropomorphism can have no rational notion of the meaning of religion. Man must be made in the image of the God he worships.

The architect sees in his mind the picture, or the complete archetypal idea or form, of the building which he intends to construct; and he might cement it all together so that no individual parts could be detected. The work would then seem to have been cast, and not

built, and no one might be able to discover the relations of the parts or the method of joining them together. Fortunately a father deals more sympathetically with his children, so that they have no difficulty in learning if they are willing. As soon as the child really knows any of his father's work, it becomes impossible for him to fancy that one building grows into another without any special interference; and he could not be so silly as to suppose that the presence of the same kind of pillars and arches in a cathedral as he had previously seen in a cottage is proof that a cottage grew into a cathedral as a tree grows from its seed. He knows that each building is the revelation of an idea.

If we really know the architect, it is very easy to sympathise with his ideas and to know his meaning; and sympathy with his purposes is proof that we know him. We must know something of his character, and the general tenor of his thoughts, before we can get any satisfactory clue to the idea that was in his mind when he designed a building; otherwise, we might fancy a cathedral to be a monstrously ridiculous stable, or might even fancy that a mass of ruins represents his ideas and intentions. Through such ignorance the most horrible crimes have been committed in the name of religion. It is always a pleasure to the architect to teach those who are anxious to learn, and to employ them as fellow-workers; and it is always a source of the greatest delight to children to be permitted to help in the work of construction.

The original design may be in its essence easy of comprehension by a child, and yet may be so extensive

and complicated that a whole lifetime may be needed to discover its intricate relations. The central idea must never be lost sight of when we are investigating portions of the work which seem disconnected ; for it is only by strict obedience and patient study that we can learn the marvellous beauties of harmony in the complexity which seems at first bewildering and unmeaning. There may be a complicated network of arches which cannot all be seen at once by the physical eye, and the construction of which involves mathematical calculations which the mason cannot comprehend ; but here the inner eye of the imagination may be brought into use, and the structure may be looked at in the field of Space. This is the way to see in the field of the imagination of the architect, where physical obstacles no longer exist, and a number of different buildings, with their inmates, may be seen at once. It is the only certain method of seeing round all corners.

The mathematical principles and calculations involved in the design may be beyond the intellectual grasp of many who are anxious to do their best to learn ; yet much may be known and much good work may be done by those who simply obey laws learned by observation and experiment, without definitely understanding why the different parts observed have been selected to support and secure one another in position. Fundamental principles must, however, be understood by a master mason ; and mere experimental teaching is unsatisfactory to anyone who desires to be intimately acquainted with the architect, and to enjoy his friend-



ship. The deepest communion of souls requires the most profound appreciation of thoughts.

The cultivated intellect and healthy imagination yield intellectual intuition, by which we see the fragments illuminated in the distance, and uniting in obedience to the mystical attraction of the invisible form. The man of intuition sees the useful engine, or the perfect building, where the common man sees unmeaning fragments; and he is apt to feel some pitying contempt for those whose gaze is concentrated on the fragments, and who are perpetually discussing their accidental changes of appearance without the faintest idea of their purpose in the complete design.

“How less than nothing can avail  
These tricks of dabbling and detail!”

It is impossible to know with certainty what man was made for until we have seen the Archetypal Man, and then all is clear. The chief end of man is to use the Compass and Square, and to rejoice in communion with God while doing so. The Garden is thus cultivated. That is the central idea which must always be kept in mind by anyone desirous of gaining even the most elementary notion of man's place in nature.

The Archetypal Man is recognised by the spiritual or true genius. Many attempts have been made to define and to explain genius. For true knowledge we must always go back to primitive man, the inventor of words. The word genius originally meant the tutelary deity or guardian spirit, and is derived from the root *gen*,



which involves the idea of begetting or creating. The genius is the ingenuous, ingenious, and genuine man.

It is obvious that the inventor of a complicated machine must be best able to teach a workman how to use it, and how to guard against injuring himself by mismanagement. When a man is able to understand the purpose, or final cause, of the machine, he is able to converse with the genius of it. The intellectual genius sees the purpose of one of the machines of Nature's manufacture, and is to some extent able to converse with the Deity. We may say that a genius has an original view of the truth regarding something in Nature; and the seeing man is born, not made.

The spiritual genius is inspired, or feels within himself a spirit partaking of the nature of the Creative Spirit. He sees something, however partially, from the stand-point of the Designer. He is a man who has intuition, or who sees into things.

We may also define a spiritual genius as a man who has an original vision of an archetypal idea. He has some knowledge of formal and final causes, or has seen something in its perfect working condition. The prophet sees something in the light of the Creative Mind. Water may be seen as knowledge. He may only have a faint glimpse of one aspect of that which is many-sided, and thus genius may vary greatly in its manifestation; but, however faint the vision, he is able to recognise some fundamental relations not visible to common men, and he can improve his vision by communing with God. He has seen a little behind the veil, or into the soul of things.

A skilful mechanical painter may produce striking likenesses of surrounding objects without being capable of knowing the meaning of genius. The painter of genius sees life, and emotion, and character, behind the covering; and he recognises the form or dress invented by the Creator as the appropriate means of expressing and revealing the invisible. Even the barren mountain is perceived to be the revelation of a thought, and the bush in the desert is no longer a mere material object, but a glowing manifestation of Infinite Power, Wisdom, and Love.

A man may possess extraordinary talents, and may be distinguished for intellectual ability, and yet he cannot thereby obtain genius. The first conception of a pump may have been the work of a genius; but thousands of students who have not genius may have more extensive knowledge of physics than the inventor of the pump. The inventor of an appropriate word for an original idea must have genius; and yet men who have no genius may learn words until they obtain the greatest fame for knowledge, and are held in reverence as distinguished teachers. The true wisdom is gained not by learning words, but by communing with the Designer; and hence the Psalmist says, "I have more understanding than my teachers, for Thy testimonies are my study." This was the saying of a genius.

The mere human animal is conscious of a great diversity in the sounds which he hears. The musical genius hears a melody formed by a number of these sounds. Each succeeding musical genius has an advantage over his predecessors, so that instead of

merely combining a few sounds, he may be able to combine in harmony many of the combinations learned from his teachers. The weaver has been provided with better material and more elaborate machinery by the genius and labour of his fathers : yet self-conceit may strangle gratitude.

We may regard the universe as bathed in a spiritual ether, which corresponds to the Imagination of God, and of which the ether of physical science is the symbol. As the physical ether is continually moving with vibrations which produce for us the phenomena of light and electricity, so the spiritual ether is always moving with the thoughts of God. The animal lives by means of the vibrations of the physical ether, and yet knows nothing, and cares nothing, about them. Men cannot possess any conscious intelligence except by means of the spiritual ether ; and yet the merely intellectual man knows nothing of God. The genius is a man with some avenue of his soul open to the Divine influence, and some portion of his physical perceptive centres responsive to certain of the impulses by which the thoughts of God are revealed. A mathematical prodigy sees more than ordinary men of the sweep of God's vision in dealing with numbers, though he may not think of God ; but if he cultivates his special powers, and seeks communion with the Creator, he may get a glimpse of the marvellous importance of numbers in the substratum of all things. The composer of the most soul-stirring sacred music seems to accomplish his work by seeking harmony with the Imagination of God, so that he becomes the recorder

of the heavenly music always vibrating in the spiritual ether.

The genius must have a truthful mind ; and to be a poet he must have keen powers of observation, stimulated by ardent love of Nature. His memory is for pictures rather than for words ; and the pictures are distinctly and vividly called up in the field of imagination to be compared with the ideals existing there. The Circle and the Square in his mind reveal deformities and defects in the pictures ; and to be a successful genius, he must work with all his might to reveal the Ideals by means of imperfect materials, even though

“ That type of Perfect in his mind,  
In Nature can he nowhere find.”

In order that he may accomplish much the genius must have liberal education, and leisure from exhausting toil for necessities of life ; though, for the acquirement of sound sense, it seems necessary that a man should in youth be compelled to stand by himself without any aid from servants. Education and learning enable him to throw light from many points upon the subject of his meditation, and so to reveal his thoughts more clearly. A man of great potential genius, but without education or opportunity, will be recognised as a prophet by his fellows, but may not make any visible permanent impression upon the growth of thought. Hence it may be said of any “Country Churchyard”—

“ Perhaps in this neglected spot is laid  
Some heart once pregnant with celestial fire ;  
Hands that the rod of empire might have swayed,  
Or waked to ecstasy the living lyre :

“ But knowledge to their eyes her ample page,  
Rich with the spoils of time, did ne’er unroll ;  
Chill penury repressed their noble rage,  
And froze the genial current of the soul.”

Although the common animal man has not spiritual vision, he is capable of being taught the knowledge which the genius has obtained by intuition, and thus all mankind apparently progress in wisdom. The progress is only apparent ; for knowledge may be accumulated while wisdom positively diminishes. We may employ more machines without increasing our understanding of them. We become accustomed to hear and to repeat so many words that there is not opportunity or desire for the reflection necessary to enable us to understand the thoughts of those who originated the words. It is when meditating in solitude upon the work of a genius in sympathy with his spirit that a gleam of light is most likely to flash upon the mind, revealing to us something of the vision which he attempted to describe ; and then we know him for ever after as a kindred spirit. We are able to respond to the same vibrations in the spiritual ether. Nature has revealed herself to us both, and we feel ourselves children of the One Father. Thus it is said of those who have recognised Christ as Archetypal Emotion :

“ Sometimes a light surprises  
The Christian while he sings ;  
It is the Lord who rises  
With healing in His wings.”

Genius implies an illumination of the spirit ; and, consequently, all the mental faculties must be to some



extent illuminated, though dominant faculties will be specially brightened. Hence genius may be mainly intellectual; or it may be mainly emotional; or it may be the harmonical product of sound intellect and emotion, which is described as moral. The scientific inventor has intellectual genius, while the poet has usually emotion specially intense. The prophet, or the moral genius, must see the harmony which results from the normal inter-action of intellect and emotion, and is therefore the nearest to the Divine Mind. He is the truly great genius.

All that mankind owes to Newton was the result of his earnestness in trying to discover archetypal ideas, or how God made things. His intellect was dominant, and was specially illuminated. Harvey was first led to think of the circulation of the blood by wondering why God put so many valves in the veins; for, as he said, "so provident a cause as Nature had not placed so many valves without design." He longed to learn final causes. Two of the most eminent men of intellectual genius of the present day are Lord Kelvin and Edison; and any success they have had in learning the secrets of Nature has been due to the simple honesty with which they have questioned the Divine Mind. They try to see from the stand-point of the Creator; and they could invent nothing if it were not for the undoubting certainty with which they regard the universe as the invention of a Benevolent Personal Ruler. It is only those who have learned as parrots what others have revealed who can doubt the evidence of design. The genuine inventor, whether he confesses



the fact or not, can only learn by interrogating the Designer.

The difference between the man of genius and the common animal man is in some respects as great as the difference between the animal man and a horse or dog. The genius walks with Adam in the Garden, and converses with God. The brute does not even know that he is in a garden, and cannot understand that the food which has preserved him from starvation has been obtained for him by the cultivator of the soil. All knowledge that makes man superior to the beasts has been given to us by genius. The man of genius originates theology and religion, and he invents language, and numbers, and writing, and astronomy, and everything of value for the progress of civilisation.

The animal man is superior to the brute in possessing capacity for learning to make use of the knowledge which the man of genius teaches him.

The moral genius, or the prophet, knows by intuition, which is the infallible ground of certainty ; and, therefore, his belief regarding the origin and nature of man, and his relation to the universe and to God, must be accepted as incontrovertible dogma by the mere human animals who have no knowledge of themselves. Nations are great in proportion to the number of men of genius they possess ; for the genius is the only wise man, or the only man who knows what is Truth, and upon him depend all civilisation and progress. Hence the first subject of study for all patriots, and for all sensible men, must be how best to promote the development, and, if possible, the production of men of genius. When the

Light shall shine clearly enough to make all deformities plainly manifest, the man of the earth will sink into a cave to die, while the children of Light shall inherit all things.

Moral genius is an illumination of the spirit, or is the power of seeing in the spiritual plane of being, which is above the highest plane appreciated by mere human animals. The animal man does not know the spiritual world, and does not consciously possess a spirit. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the spirit." No man can tell how he is conscious of the possession of life, or how the child inherits something of the qualities of his parent. The genius inherits some of the ability of ancestors who had been born of the Spirit.

A calculating boy may seem to have nothing in common with what we usually recognise as characteristic of spiritual life, and he has not genius in the full sense of the word; yet the difference between him and common men is due to his being endowed with some of the superior vision originally bestowed upon Adam, and necessarily possessed by primitive man. A calculating boy has been able to recognise prime numbers as if by instinct, even when the numbers extended to millions. Now, given a number of six figures to determine whether it is a prime number, the most accomplished mathematician, with the largest brain and most powerful intellect, finds it necessary to make long and laborious calculations, and even then may be doubtful

of the result. No development of intellect can produce genius. In our stupidity we would naturally say that it is utterly impossible for a boy with no special training to know, by a momentary consideration, what men of the greatest intellect can only determine by great labour. Yet there is no doubt of the fact; and the boy cannot tell how he knows. He sees.

We are gradually beginning to realise something of the enormous superiority of primitive man, and yet we are incapable of understanding the marvellous feats accomplished by those who conversed with God without the cramping and distorting medium of language. Primitive man invented numbers, and methods of calculating; and those who are taught arithmetic from childhood cannot easily imagine what it was to see phenomena before there were either words or numbers. Each man who sees a little may help others onward by recording what he sees; and, when spiritual sense is diligently cultivated, mankind may recover the power of seeing the stars as moving elements in the vast machinery of the universe with definite moral significance.

Language is the tardy and halting interpreter of thought. We strive to express what is inexpressible. No words can reveal the profoundest thoughts of the philosopher or the deepest feelings of the lover. The words are as marks by the roadside to let us know that another has trodden the same path, and has obtained glimpses of the same scenery; but it is only as we rise to the same height that we can understand the beauty and extent of the vision which the genius has tried to describe.

Ability to recognise poetic or moral genius depends upon what St. Paul described as the gift of the discerning of spirits; but though this power is a gift, it must be carefully cultivated in order to make it extensively effective. Much education is needed to enable even a gifted man to appreciate the language employed by a Browning or a Tennyson; and owing to the obscurities of language kindred spirits often remain total strangers.

Genius is a superior or sublimed form of sensitiveness; or it may be said to be a sublimed instinct. Some, who have tried to account for it without knowing what it means, have said that it is due to hypertrophy of certain psychic centres, or to exaggerated development of one faculty; but the genius has ears to hear something which the most clever animal man cannot possibly be made to hear by any development of his ears. The genius divines facts; and divining properly understood means conversing with the Creator. The common man gains knowledge by voluntary efforts to learn what the genius teaches; the genius may involuntarily hear or see with spiritual sense.

All mental processes are carried on by means of the brain, and the genius probably employs some specialised cells which respond to the higher aspirations of the spirit. Concentration of attention is particularly needed; and the genius who persistently endeavours to compose music, or to write poetry, or to reveal some complex ideal, while harassed by cares, must cause irritation and congestion of the most delicate nervous structures, which may ultimately lead to apoplexy or

degeneration of brain. The mental failure of Sir Walter Scott is regarded by some as evidence of the dependence of genius on a morbid state of the brain. Man alone overstrains his brain; but it does not follow that animals are superior in nature.

No man is perfect, and therefore no genius is perfect. The intellectual genius may have his attention so engrossed with calculations that he neglects the emotional part of his nature; while the musician or poet may have so much delight in cultivating his special gift that he has no leisure to study mathematics, and probably has neither inclination nor ability to solve difficult problems. A genius, like other men, may have utterly erroneous notions on subjects which he does not understand; for genius does not originate knowledge, though it illuminates knowledge so as to make it real.

The genius may be precocious as a child, or he may have a reputation for stupidity at school. He may have no larger and no smaller brain than other men, and there is nothing distinctive in the form of his head or body. A dwarf may see as well as a giant. A partial genius, such as a calculating boy, may be unable to learn music or logic. The prophetic genius must have sound knowledge and good reasoning power; and he must, above all things, have a truthful mind. No man who is a liar or a perverter of the truth can possibly be a genius in the true sense of the word, however he may excel in emotional expression or brilliant word-painting.

The poetic genius sees a spiritual truth revealed by



natural phenomena. The universe is to him a collection of symbols of the real world which is spiritual. Hence he seems out of his mind to the common man; for his spirit in soaring to the highest realm of ideas must go entirely beyond the boundaries known to the mere reason. He may say that he has been caught up in the seventh heaven, or that he has been in a state of rapture, or in a state of sacred delirium, but no mode of expression he can employ will enable the ordinary human animal to know what he means. Spirit needs spirit for a fellow.

The primitive man lived in a transparent house, so that he was able to see the spiritual world around him. Spirit was compelled to speak with spirit, because there were no words to intervene. The words invented by the Adamites were transparent to the inventors and to those who took the pains to inquire their meaning; but as population increased there were many children who devoted themselves to the gratification of their senses, and neglected spiritual things. Words which were mere conventional signs, and not transparent, were then invented; and all luminous words became opaque as soon as their spiritual significance was forgotten.

Power to invent words is one of the evidences of the superiority of man over all animals, and each inventor of a word was proud of his work. Knowledge of words, even when only conventional signs, enabled a man to converse with others regarding his physical surroundings and bodily wants, and increased his circle of acquaintances and allies; so that the acquisition of



words became one of the great means of gaining distinction and influence.

Words that were only conventional signs, or that were opaque to the users, did not reveal any spiritual truth, and did not necessarily correspond to thoughts in the mind of the utterer; and hence men began to distrust each other, and finally quarrelled at Babel. In our language, when one says to another, "I beg your pardon," he may mean to express regret for causing inconvenience, or he may mean, "You are a liar!" The meaning depends upon the spirit. The use of opaque words causes degeneracy of the spiritual senses. so that we have become inferior to animals in ability to recognise the feelings and intentions of others. We have become the puppets of the actor, the hypocrite, and the swindler.

Primitive man decorated his transparent walls with the words he accumulated; and thus he shut out the light. Generation after generation went on piling layer after layer until all was darkness, except in a few parts of the roof where some of the original transparent words still transmitted and reflected a few of the beams from the brilliant sunshine outside. By existence in the dark the vast majority of mankind lost the power of seeing: and it was only men of moral genius, such as the prophets, who were able to recognise the rays of light that penetrated the roof. The mass of the people lived in the dungeon, and were filled with inexplicable terror of the unseen. The Light of the World shone upon the words so brightly that those which had been transparent were again seen through

clearly by men born of the Spirit, while words which were only conventional signs were recognised as mere counters.

One man of genius may have his mind altogether illuminated, so that there is no darkness around him, though there may be clouds. Poets like Scott, and Byron, and Shelley, and Keats, may be regarded as existing in a dim twilight, while Shakespeare and Goethe, and some later poets, approached more nearly to the clear vision of the Hebrew prophets. Such a genius as a calculating boy may have the greater part of his dwelling quite dark though he is able to see through one crevice. It is said that Archbishop Whateley was a calculating genius when a boy, but the artificial words with which he was plastered over in the name of education apparently extinguished his special gift.

Poets are men of genius who deal with words, and they excel in proportion to the clearness of their vision. They are said to have lucidity of thought when their work is genuine; but they often string together many words which are not transparent, and thus obscure their best work by efforts to gain admiration or profit by increasing bulk. The arranging and re-arranging of the words with which we are surrounded has become the life-work of multitudes; and it is only the instinct of genius that can tell whether a writer really saw through his words before employing them. When Shelley compared the skylark to a cloud of fire, he was simply finding a word to rhyme with higher. Extensive knowledge of words may almost extinguish poetic

genius; for, instead of concentrating attention upon the limited field of vision so as to see clearly, there is a tendency to be satisfied with the repetition of sonorous words apparently referring to the subject. The genuine poet must observe for himself.

The poetic genius, to be successful, must endeavour to see the Circle; and this is seen by the exercise of the Yoga. It is difficult to avoid an aimless flitting to and fro in pursuit of phantoms of the fancy generated in the recesses of the memory by words never clearly understood. Coleridge, when writing "Kubla Khan," had in his mind a bright picture of a beautiful mansion surrounded by a garden, in which the scenery included a magnificent combination of mountain, and wood, and waterfall, and the description is said to be an example of word-painting.

"In Xanadu did Kubla Khan,  
A stately pleasure-dome decree,  
Where Alph, the sacred river, ran  
Through caverns measureless to man,  
Down to a sunless sea.

\*            \*            \*            \*            \*

"Five miles meandering with a mazy motion  
Through wood and dale the sacred river ran,  
Then reached the caverns measureless to man  
And sank in tumult to a lifeless ocean;  
And 'mid this tumult Kubla heard from far  
Ancestral voices prophesying war!"

Is "Kubla Khan" a work of poetic genius, or a lucid description of scenery with a beginning and ending of melodious bombast? The poem seems truly

illuminated by a vision of the life of man springing out of the unseen, amid threatenings of destruction by causes apparently uncontrollable, and escaping from early dangers only to wander as in a dream over the precipice beneath which is the awful mystery of the darkness of death. The inspired poet always sees a spiritual truth revealed by a physical symbol.

One of the best examples of persistent concentration of attention by genius until the Circle was seen bright and clear is provided by Kipling in his address "To the True Romance." The multitude of formal causes, or perfect ideals, pass before the vision of the poet, crowding upon one another so as scarcely to leave time for definition; and yet none of them would have been visible if there had not at some time been recognition of the Archetypal Man as the Light, and the Truth, and the Way.

"As Thou didst teach all lovers speech,  
And Life her mystery,  
So shalt Thou rule by every school  
Till love and longing die :  
Who wast ere yet the lights were set,  
A Whisper in the Void,  
Who shalt be sung through planets young  
When this is clean destroyed."

Is the man of genius always a superior and a successful man? Is he not frequently weak in body, deficient in courage, passionate in disposition, fitful, thriftless, unreliable? Is he not a failure?

It has been asserted that genius is really the result and the evidence of degeneration; so that, instead of longing for the production of men of genius, the nation

ought to adopt the means most likely to prevent the degeneration which manifests itself as genius. Those who have attempted to prove that genius is evidence of degeneration have shown themselves the subjects of serious defect of intellect, for they have written of the relation of genius to success without defining what they mean by genius or what constitutes success; and thus they are like natives of Africa setting out on a walking tour without having decided what is to be their destination, but intending to walk either to New York or Melbourne. As an inevitable result, they wander backwards and forwards, puzzling all they meet by inaccurate descriptions of woods in which they have lost themselves, and by inquiries for the shortest road to places of which they cannot tell the names. We must know what a thing was made for before we can judge whether it is of value or not. Water must seem one of the failures of the Creator to a man who tries to light a fire with it. Why is the man of genius created?

Human animals have a tendency to degradation and self-destruction. The inspired man reveals to them an ideal which occupies their attention and serves them for a time; but as soon as they become familiar with it they employ it for evil, as the Apes in the Witches' Kitchen placed the Crown on the head of Mephistopheles and broke it by divorcing the spiritual from the material. When the revealed ideal is trampled upon, the outburst of the hell-fire of corruption threatens to envelop the genius as well as the men who regard themselves as merely apes.

There is need of a continual succession of inspired

men to reveal ideals that seem to have been destroyed by those who would consume humanity in the hell-fire of ape-like uncertainty and wantonness. By keeping in mind the use of the man of genius we may learn why he often appears an unsuccessful man or a degenerate man ; and by defining what constitutes success we may learn whether he has failed.

Why is a man of genius not always a model man physically and mentally ? This is a question that was puzzling Paul when he said that " not many wise men after the flesh, not many mighty, not many noble are called." God seemed to prefer the weak and the imperfect ; but it is absurd to suppose that any architect would prefer to see degraded specimens of his work. The great warfare that is waged upon the stage of life has for its object the regaining of perfection. Why, then, is the messenger of God ever a weakly man ?

As a matter of fact, the greatest men of genius have been remarkable for general superiority. Moses may be regarded as the most distinguished intellectual genius of any age, and it would be impossible to point to any modern man capable of accomplishing such a life-work. David is admitted to have been the greatest emotional genius—the poet whose songs will be sung by the best men while the world endures ; and any man who should pretend to be superior to him, physically or mentally, would need to exhibit marvellous courage, strength, and ability. The genius must have the defects of his qualities ; and the common man can no more comprehend the feelings of David than the ostrich can comprehend the sensations of the eagle.



It is often necessary to place the genius under peculiar conditions in order to enable him to do his work; and the restrictions imposed upon him may cause him to appear unsuccessful and useless. Moses had strength and courage, and would have preferred to deliver the Hebrews by a bloody revolution; but he had to be taught that warriors and politicians can do nothing for the elevation of a people who are morally corrupt. Many years of apparent failure were needed to cure him of his belief in force as a remedy.

The devil always uses his utmost ability to spoil the efforts of the genius, whose extreme sympathy and sensitiveness make him easily tempted by attractive distracting visions. Man is given the object of his desire when he really knows what his chief desire is, and what will satisfy him. Suppose a man of true spirit, and yet unstable as water, desiring to do a great work in harmony with the designs of God, how can God make him able to do the work? Place the unstable water in a hydraulic press and it may be made to rend mountains. Bunyan had to be kept in prison to enable him to accomplish what he most desired to perform; and Milton had to be deprived of sight to prevent the waste of his energies in political bickerings. The prophet must forget himself in his work, and must listen so intently for instruction that he says in his heart:—

“Oh to be nothing, nothing!  
Only as led by His hand;  
A messenger at His gateway  
Only waiting for His command.

“ Only an instrument ready  
His praises to sound at His will ;  
Willing, should He not require me,  
In silence to wait on him still.”

The ideal of the self-sacrificing spirit of genius was manifested by Christ at the institution of the Holy Communion. Knowing that those He wished to save were about to deliver Him up to be mocked and scourged, and crucified ; but knowing also that His work could not be accomplished except by submitting to the torture and the cruel death, He joined with His disciples in singing the hymns of praise by which the Jews were accustomed to express their gratitude to God for enabling them to escape from bondage and to triumph over all enemies. The concluding lines had an awful depth of meaning for the Saviour :—“ God is the Lord, who hath shewed us Light. Bind the Sacrifice with cords, yea, even unto the horns of the altar. Thou art my God, and I will thank Thee ; Thou art My God, and I will praise Thee. O give thanks unto the Lord, for He is gracious ; and His mercy endureth for ever.” Genius can be triumphant through suffering and death.

There must be something superior in the physical structure of the man of genius, however weak apparently. It is unscientific to suppose that the superior mental powers of Shakespeare were not accompanied by corresponding superiority in the form and composition of his brain-cells ; and it was said of Milton that “ his harmonical and ingenuous soul dwelt in a

beautiful and well-proportioned body." It may be objected that Johnson had a beautiful soul in an ugly, disproportioned body; but he may have inherited superior brain-cells and a superior body, and may simply have suffered from the results of injury or disease. For accurate spiritual vision there must have been some part of youth spent under normal conditions; and, perhaps, that is why Johnson was not a revealer or prophet, though he was a great moral force owing to his fidelity to a Perfect Model. Perhaps we ought to regard Johnson as a truly great genius enslaved from infancy by artificial conditions of existence, so that healthy development was impossible. The elasticity of his soul was destroyed by continual engorgement with words, as his liver became diseased by disregard of the laws of nutrition.

Victor Hugo was a genius who was not taught under normal conditions of life. The result was exaggeration and confusion of imagery. He was liable to mistake the croaking of frogs for thunder. Thomas Carlyle was a genius who was unable to digest either his material or his mental food with a spirit of thankfulness, and so he was liable to see the finest diamonds as if blurred and discoloured by bile. A man must feel quite sure that the world is the work of a Benevolent Designer, and must know his own relation to Perfect Justice, before he can be a true prophet.

How does it happen that a feeble infant like Victor Hugo ever becomes even an imperfect moral genius? The explanation probably is that the unbounded love

of his mother revealed God as Jehovah to him ; and that will be found to be the origin of moral genius in most cases. He was not a reliable moral genius, because his father failed to reveal God to him as Archetypal Intellect, perfect in Justice and Truth. Sometimes it may be another woman than the mother who reveals Jehovah so as to make a man a genius ; but the love of a woman is always involved in the opening of a man's mind to the voice of Jehovah. The child of the upright father, but with a selfish mother, rather becomes a rigid moralist, without any message to mankind that can give comfort to the sorrowing or light to those in darkness.

How is it that the child of apparently ignorant parents living in obscurity so often astonishes the world by the display of brilliant genius ? The Darwinian tries to explain the fact by a theory of cumulative heredity, without knowing whether any special inherent quality existed to accumulate, and without knowing any cause for its accumulation or for its manifestation. The degenerate monomaniac of evolution sees in the genius an example of retrogressive atavism, and proves to his own satisfaction that all superiority of mind is due to the outcrop of some special characteristic of a lower condition of existence ; and he persuades himself that special mental qualities have been developed by the exercise of special physical functions, though such special physical functions could never have been exercised owing to the absence of the necessary mental stimulus. The theosophist easily explains the possession of genius by the theory of re-incarnation,

according to which the ancient Plato, having gone through new experiences, may reappear as a modern Shakespeare ; but this theory is liable to cause dissensions among distinguished men, since several thousand may claim the spirit of the original at the same time, and there is no possible way of deciding into which of the present inhabitants of the earth the spirit has entered, or, indeed, whether it has not lost itself in space.

History affords interesting evidence of the relation of heredity to genius. The ancient Hebrews, whom materialists confound with Jews, had the influence of heredity, as well as that of education, to give them the spiritual strength which uplifted human nature in periods of degradation by producing the genius to reveal the Archetypal Form. In order to produce a genius, one parent, at least, must have spiritual visions, or must be a Hebrew. Probably it is necessary that both parents should have spiritual vision, and thus be in perfect harmony of spirit, to produce a prophet.

Owing to the pure spiritual aspiration of one or both parents, the genius has some elements of his soul, and, consequently, some elements of his physical organism, tuned in harmony with some of the thoughts of God ; yet the extent to which the heavenly impulses can be recognised depends on education and environment, and on voluntary effort to commune with God. If Handel had been reared by savages, he would have had superior perception of musical sounds, and would have had delight in communing with Nature, but he would never



have listened to the Hallelujah Chorus. There were needed the inherited spiritual and physical capacity, the early cultivation of the special powers, the intellectual and emotional food provided by the Christian teacher, and the whole-hearted devotion to the praise of God with the best powers possessed. Heaven seemed open to him. The superiority of a genius is in proportion to the height he can rise above the earth.

When surprise is expressed at the production of a genius by parents who are ignorant, we must ask, What is ignorance? Many of the most ignorant men are those who are supposed to be the best educated. The scholar who has polished manners and a ready command of several languages may not have sufficient knowledge of Nature to enable him to maintain himself, so that he is a parasite on the man he despises as ignorant. The man who knows Nature, and can commune with God, is the man of real knowledge, and is the potential father of a genius. Hence it is that the genius is often the child of an old man, or of parents who have already a number of children; experience and trial having opened their eyes to the eternity in which time is as nothing. Abraham and his wife had to be very old before they could be the founders of a whole race of Hebrews. When the experience that has opened the eyes has been such as to overstrain or impair the physical strength, the resulting weakness must be transmitted to the children, and then genius will be associated with delicacy of constitution.

Heredity alone never produces moral genius, since



there must also be education ; and the example set by parents or teachers is the most important element in education. The moral genius is specially favoured by heredity, and yet he cannot become a genius except by receiving illumination, and by utilising it. Tennyson had to spend many years in gaining experience, and in exercising his gifts, before his message to the world had special value.

In modern times it has become extremely difficult for a strong and clever man to develop any latent genius, and the restoration of Eden has been lamentably retarded by the wholesale spiritual destruction of the children who have potential genius. They are caged up by artificial surroundings, or directed to the way of death. Owing to the influence of Christian homes and Christian women there are few children in a country like England who have not some genius ; and yet the vast majority live and die almost as animals. Success is supposed to mean the accumulation of wealth, or the possession of power, or the attainment of fame ; and the cleverest children are trained to fight, and rob, and cheat, and steal, or to devote their attention to whatever study is most likely to lead to lucrative employment. The possession of wisdom for its own sake seems folly to those who are fiercely struggling for gold, and the enjoyment to be found in calm meditation seems the horror of death to those who know nothing to live for but the gratification of the senses. The man who would develop his genius must turn away from the dazzling scenes of intoxicating delight provided by Mammon, and from the enchanting music which is the

funeral march of the soul; and, to find wisdom, he must pray to the Perfect :

“ Oh, let me hear Thee speaking,  
In accents clear and still,  
Above the storms of passion,  
The murmurs of self-will;  
Oh, speak to reassure me,  
To hasten or control;  
Oh, speak, and make me listen,  
Thou Guardian of my soul ! ”

## CHAPTER VI.

INTUITION (*continued*).

THE multiplication of books is necessary for the stimulation of thought and the diffusion of knowledge ; and yet it is one of the great hindrances of genius. The evil wrought at Babel is not yet thoroughly understood and remedied. Talented children are compelled to learn the words employed by different nations without regard to the value of the thoughts revealed, until knowledge of words is mistaken for knowledge of things, and those who have never seen a lake fancy they understand all about the ocean. Thousands of men of great ability and wonderful industry have been led to waste their lives in accumulating words in obedience to the advice of Mephistopheles, never suspecting that spiritual health is made impossible by their stupidity and folly. They attach themselves to a particular teacher or school, repeat whatever words they are taught, take refuge in empty words when poverty of thought is made manifest, fight in the defence of the empty words, and by their accumulations of words blind themselves to the meaning of the statement made by Mephistopheles, with a mocking sneer, that the only safe gate to the temple of sure knowledge is through the Word.

*Mephistopheles.*

“ The best thing that the case affords  
Is—stick to some one doctor’s words :  
Maintain his doctrine out and out,  
Admit no qualifying doubt ;  
But stick to words at any rate,  
Their magic bids the temple gate  
Of Certainty fly safely ope—  
Words, words alone are your best hope,”

*Student.*

“ But in each word must be a thought—”

*Mephistopheles.*

“ There is, or we may so assume—  
Not always found, or always sought,  
While words—mere words, supply its room.  
Words answer well, when men enlist ’em,  
In building up a favourite system ;  
With words men dogmatise, deceive ;  
With words dispute, on words believe ;  
And be the meaning much or little,  
The Word can lose nor jot nor tittle.”

Genius has been described as infinite capacity for taking pains ; but one might as well say that astronomy is the continual counting of the stars. The most painstaking man may be an utterly stupid blunderer, who can never discover any pattern in the material which he laboriously examines. It is the ideal curves seen by the spirit of the astronomer that form the basis of his science ; and these curves are only seen as the result of mental endowment which no man can confer upon another. Many of those who have done great service

as painstaking workers, and who have seemed to the ignorant to be men of genius, have been incapable of knowing what constitutes genius; and the genius has often seemed an indolent dreamer, unable and unwilling to do useful work, or to take any pains to provide for himself. The men who quarry, and hew the stone, and erect the building, may be unable to read, while the architect may be physically a cripple. Valuable work in the construction of a machine may be done by men who never have had any vision of the design of the machine, but only think of the particular parts which they form and polish without knowing how the whole can be connected; but what is to them apparently trivial may be to the genius the centre of a system, since he sees all as related to the form in his mind. Genius enables a man to do something excellently without pains, which a common man could not do by a lifetime of pains.

Formerly the genius was liable to be persecuted and even murdered by those who could not discover the secret of his superiority; now many of those who cannot see endeavour by painstaking accumulation of facts to find out what is meant by vision. Unfortunately for much that is at present called science, theories are often formed without knowledge, and facts are viewed only in the light of the baseless theory, so that men waste their lives pursuing the wrong path.

Some who are unconscious of their blindness say that genius is a result and a symptom of degeneration; and this sounds like something worthy of study until we discover that the writers have no definite notion of the

meaning of genius or of the meaning of degeneration. As the easiest method of escaping definition, it is assumed that every man who ever distinguished himself as a soldier, or a politician, or a scholar, or in almost any way whatever, was a genius. This is admitted to be a confounding of genius with talent; and confusion is inevitable in a fog. Great capacity for taking pains is displayed in the accumulating of gossip concerning famous men, and much evidence is produced to prove that there never was a great man who could not be discredited either in regard to his character, or his knowledge, or his wisdom, or his personal appearance, or his ancestors. The greatest men have been in some way imperfect.

It seems rather absurd to spend much labour to prove what is taught as one of the axioms of Christianity which nobody possessed of common sense can doubt. It is an ancient saying that "all have sinned, and come short of the glory of God"; but those who have had the advantage of early training in the wisdom of the Hebrews have often no idea of the darkness amid which neighbours less favoured have to struggle. Tolstoi fancied he had made some of the most marvellous of modern discoveries when he learned some truths regarding Christianity which were familiar to every Christian peasant in England.

Lombroso, who may be taken as the representative of a class of writers, says that genius is "a special morbid condition," and that genius and insanity are related effects of degeneration. He asserts that "The signs of degeneration are found more frequently in men



of genius than even in the insane." These statements are really the sentiments of a serious writer and teacher who feels something of the great importance his theory would possess if it were true. In his preface he says, "How can one suppress a feeling of horror at the thought of associating with idiots and criminals those individuals who represent the highest manifestations of the human spirit?" Thus men of genius are acknowledged to represent the highest manifestations of the human spirit; and if they are degenerate, what must the common specimens of humanity be?

Genius is said to be an exaggerated development of one faculty at the expense of others, so that the man of genius is a monster; but here we have evidence of inability to comprehend the meaning of genius. Great intellectual power does not confer genius, any more than great muscular power confers skill, or strength of voice musical ability. The genius must have intellect and talents; but no development of intellect and talents can produce genius. Peculiar ability is not necessarily genius.

The evidence given to prove the degeneracy of great men is ridiculous. One told a lie; another had a small head; another gave way to fits of temper; another was little of stature; another had a large brain; another had a massive body. Darwin had the misfortune to have a snub nose and large ears, and by these he is proved degenerate; but some eminent Jews are among the degenerate because they had large noses. Darwin is also proved degenerate by his refusal to believe in hypnotism, while another distinguished man is said to

have been a degenerate because he refused to believe in Darwin's theory of evolution. Some scrap of gossip or scandal is adduced to prove the degeneracy of Plato, and Attila, and John Hunter, and Julius Cæsar, and St. Paul, and Napoleon Bonaparte, and all the confused crowd of soldiers, poets, criminals, painters, scholars, and lunatics, who are jumbled together as men of genius. If any famous or notorious man had a father who told a lie, or a mother who ever lost her temper, or a sister who had an hysterical attack, or an uncle who got drunk, he must take his stand among the degenerate. Every famous man is degenerate—but every famous man is not a genius.

One of the special evidences of degeneracy which the clever evolutionist sees in the man of genius is a tendency to employ symbols. This is said to be a characteristic of monomania such as men of genius exhibit.

Symbolism is said to be the result of atavism; and so it is, though not in the evolutionary sense. The fundamental difference between a brute and a man is the employment of symbols; and a man is higher in the scale of intelligence in proportion to the number and complexity of the symbols which he can recognise. Until a man can recognise the compass and square as moral symbols he is only a human animal, or a superior kind of brute. Atavistic retrogression, or a return to the condition of our forefathers, means elevation instead of degradation. Without the symbolism of Adam the modern man would be a savage without a language; or, more probably, the human race would long ago have become extinct.

The mental affection which causes anyone to regard every eminent man as insane or degenerate may be thought to be identical with the Insanity of Adolescence; but it is not so. Self-confidence is necessarily highly developed in young male animals at puberty, and is kept within normal bounds by the conflicts which take place under natural conditions. When a foolish mother shields her son from healthy competition with other youths, his self-esteem may develop abnormally, until he becomes insane by brooding over his wonderful ability. One meets young men in lunatic asylums who have lost mental balance by being reared under artificial conditions which saved them from receiving salutary punishment from boys in the street. They suffer from the Insanity of Adolescence, in which self-esteem is sufficient to extinguish envy. The lunatic is so satisfied that he is superior to everyone that he would not take the trouble to study their failings. Selfishness has become all-engrossing.

What, then, is the form of mental disease which is characterised by a monomania for proving every superior man degenerate? Some may say that the sufferer is a mattoid, or that he is afflicted with paranoiac psychosis; but the employment of such indefinite pretentious terms is to be avoided. The peculiar defect which leads to the confounding of genius with insanity is inability to idealise; and it is shown by the satisfaction with which ponderous complex words are employed though they do not correspond to any clear ideas. The disease is congenital spiritual cataract; and the sufferer resembles a man who sees a dark mass in

the distance, which may be an elephant, or a tree, or a cloud, and who yet is proudly content with his knowledge of it when he proclaims that it is an objective phenomenon capable of producing retinal impressions. What he cannot grasp he cannot value. This is merely a common defect of humanity. A man is not a lunatic because he is illogical, or obtuse, or deficient in humour, or spiritually blind. A moderate degree of degeneracy must not be styled insanity. The animal man may be healthy as a human animal.

Lombroso remarks that unconsciousness of contradiction is a characteristic of lunacy ; and he informs us that men of genius, who are to be classed with idiots and criminals as degenerate specimens of humanity, are nevertheless the highest manifestations of the human spirit to whom we owe religion and progress. He admits in his conclusion that men of genius "hasten by whole centuries the unfolding of truth" ; and, lest this should lead us to believe that genius is something desirable, he adds : "The frequency of genius among lunatics and of madmen among men of genius explains the fact that the destiny of nations has often been in the hands of the insane ; and shows how the latter have been able to contribute so much to the progress of mankind." Unreasoning certainty is given as a characteristic of monomaniacs, while some men of genius are said to be characterised by calculating sagacity. The evolutionist in his efforts to besmirch the genius he cannot understand exhibits much unreasoning certainty without any calculating sagacity, and is unconscious of self-contradiction.

Neglect to think clearly and accurately is a cause of obtuseness in the modern student. He is crammed with unwieldily composite words which he cannot digest; and though the result may be increase of mental bulk by engorgement, there is torpor of the higher faculties. Lombroso says, at the beginning of his book, that the physiologist of the present day is not afraid to reduce thought to a molecular movement. Such a physiologist would be incapable of profound thought.

The genius sees the ideal; but there can be no ideal to the believer in the evolution of man from animals. The greatest men are said by the evolutionist to be degenerate, or to have fallen from a higher state. Who is the standard man? What is the standard state? Who had the perfect body and the perfect mind with which degenerates are compared? There can be no such thing as degeneracy to the genuine evolutionist. A snub nose, or a large nose, or large ears, or small ears, may be evidence of progress in evolution in response to change of environment.

The norm is the square which cannot evolve. The evolutionist talks of normal and abnormal; but the normal man is the man in whom we cannot imagine improvement or evolution. Without the ideas expressed by normal and abnormal, education could never have had a beginning. All discussion of degeneration presupposes the creation of Adam—the Perfect Man—and the Fall from perfection. The evolutionist is compelled to appeal to the Archetypal Man as the standard of comparison; and he is incapable of knowing anything



of perfect archetypes except what has been taught to him by men of genius.

To the utter savage an educated man is incomprehensible, and even seems insane, when his conduct is markedly influenced by a number of lines of various shapes which he sees on a piece of paper. To the animal man the genius is similarly incomprehensible or insane. The mere animal man who has been taught by the inspired man to use words may fancy that he has acquired knowledge for himself; and, when his conceit and envy have been fed by the pasturage in which he has been placed, he may describe belief in the inspiration he cannot understand, and the perfect archetypes he cannot see, as a symptom of insanity. Caliban will always have a tendency to curse the man who taught him.

There are several reasons why the confounding of genius with insanity is almost inevitable. In the first place, neither of the terms is defined. The writers have no clear notion of what they mean by genius, or of what they mean by insanity. In the next place, the subject is beyond the comprehension of the writers. Both genius and insanity involve action in the spiritual sphere, and cannot possibly be understood by those who never rise above the mere mental plane. Genius is the operation of the spirit in its normal field; insanity proper is the wandering of the spirit. Peaks of the mountains that are separated by an impassable gulf may appear continuous to those who only see a hazy outline of them from the plain.

Men of genius are often absent-minded and forgetful,



and therefore have been supposed to be deficient in some important faculty of mind. Every thinker must appear absent-minded in proportion to the concentration of his attention upon one subject; and every man is forgetful of that in which he is taking least interest. Power of concentrating the mind upon one subject is evidence of the highest human development; and the thinker does not glance about him irrationally like a monkey to notice every irrelevant object. The clever man of business must be absent-minded when surrounded by idle gossips; and the student who is most ready with the names of actors and actresses is very likely to stare in blank dismay at the examiner who requires him to recollect some important principles he has been taught. The true poet must appear absent-minded when his thoughts are concentrated upon abstract ideas; and he may even be said to be for the moment out of his mind, since his spirit is endeavouring to soar beyond the limits of the common mind. The state of rapture has been called a sacred delirium; and a stupid man, with no idea of the meaning of this statement, might fancy that he who used the expression regarded a poet as a lunatic. Democritus knew how a poet must be out of his mind; and Plato knew what he meant by sacred delirium; and Aristotle knew that the strain of lofty thought causes congestion of the brain. In the so-called sacred delirium of the genius the spirit is at home in the highest regions of ideation, while in the delirium of insanity the spirit has lost itself. The fool thinks the mind deranged when he is unable to see the idea that guides the traveller.

The common human animal often fancies himself a genius, and then he attempts to imitate the poet, or the painter, or the prophet, or the genius of some kind. He may devote himself to his task with great energy and perseverance, and may become quite as much absorbed in his delusive work as the genius is in following his ideals; but the human animal fails because he has not true vision, and has never known the Creator. Genius is recognised only by genius; and the cleverest critical human animals are quite at a loss to decide whether to applaud or ridicule until they see whether recognised authorities receive the new aspirant as a brother. Hence the verdict of the crowd who are always seeking some new thing is often quite erroneous.

“Some sparkling showy thing got up in haste,  
Brilliant and light, will catch the passing taste.  
The truly great, the genuine, the sublime,  
Wins its slow way in silence; and the bard,  
Unnoticed long, receives from after-time  
The imperishable wreath, his best, his sole reward.”

It has been said that the genius and the lunatic alone have originality; but this statement is due to inability to understand the meaning of genius, or lunacy, or originality. The man who knows says truly that God and the poet are the only Creators. If one assumes that every genius is a lunatic, it follows that some lunatics have originality; and if occasional fits of passion or failures of memory are regarded as evidence of lunacy, it becomes easy to prove that every man is a lunatic. Writers on insanity cannot agree upon any

definition that would clearly distinguish the sane from the insane ; and it is commonly said that no man is perfectly sane or perfectly healthy. The fundamental mistake that is made is in regarding insanity as merely a morbid state of the mind, whereas it is a morbid state of the spirit. There is no element of the mind which may not appear as healthy in a lunatic as in his physician. The memory of a lunatic may be in some respects better than that of a sane man ; he may be usually calm and self-controlled ; he may have good reasoning power upon some subjects, and so be able to discomfit sane men in argument. What, then, is the essential feature of insanity ? The spirit fails to distinguish the true way, and mistakes the unreal for the real.

The only man who is really sane is the spiritual genius, or the man who accepts instruction from him, for he alone recognises truth with absolute certainty ; and this is why the spiritual genius is able to preserve his sanity under trials which destroy the intelligence of those who have not genius. Tennyson had spiritual genius, and therefore we find him, at the end of a long life, facing death with perfect consciousness and composure. So it was with Goethe. Those who despise the teaching of a true prophet become lunatic when much tried by adversity, and are very liable to lose control of their faculties when suffering from disease, or injury, or old age.

Distinction must be carefully made between true and spurious genius ; and insanity must not be confounded with idiocy, imbecility, or delirium. Precocity does

not necessarily imply moral genius, nor does exaggeration of any of the mental faculties. Sometimes the passionate disposition and lack of self-control, often due to parental neglect of discipline, which prompt a man to disobey the laws and to outrage the feelings of others, are looked upon as evidence of genius; and the hysterical fool is confounded with the enthusiastic sage. The genius who opposes the laws or customs of society does so because he can see some true ideal that is violated, and he opposes injustice in order that law may be established upon a more stable basis. The wanton opponent of the regulations of society is incapable of seeing any ideal, and would only produce anarchy.

A spiritual genius may become insane, since integrity of mind depends upon integrity of brain, and serious injury of the nervous system will impair the healthiest intelligence. No intellect can remain clear when a poisonous dose of opium is taken. Yet the genius can resist causes of insanity to which the mind of mere human animals would succumb.

The man of genius and the lunatic seem to resemble each other in the tendency to gaze abstractedly at something where there is nothing material to be seen, or to listen for sounds which are not audible to the physical ear. Both may then be employing the spirit as superior to mere mental faculties; but the spirit of the genius is at home upon known roads, and seeing the unchangeable archetypal ideas which are the eternal foundations of knowledge, while the spirit of the lunatic has lost itself in pursuit of a phantom. A savage would be much

perplexed by the delight with which a composer will listen to music which has no existence as vibrations of air until he creates the visible out of the invisible, or something out of nothing ; and there may seem to be no difference between such listening and that of the maniac who fancies he hears the voices of invisible enemies. What distinction can there be ? The one is guided by an ideal and the other is not. When two things are equally incomprehensible it is obvious that no explanation of their difference can be understood, and therefore the mere human animal must regard the man of genius and the lunatic as subject to similar hallucinations and delusions. An animal man with reverence for superiors may be taught much, but the fool thinks because he does not know nobody else knows.

The human animal always looks at things within his dungeon or on its walls ; the lunatic is deceived by morbid fancies of what is hidden in secret corners or lies outside ; while the genius, or the man with spiritual vision, is able to convert the walls into transparent material so that he may see and enjoy the beautiful country beyond. Thus a lunatic may be superior to his keeper, as a drunken man is still of superior nature to the dog that protects him. Both the genius and the lunatic concentrate attention upon ideas ; but the gaze of the one is fixed upon true ideas, while that of the other is deceived by illusions. The lunatic is mocked by the servants that ought to obey him ; and that is the natural result of tyranny over them or of weakly subjection to them. What is false is represented to him as true, and therefore we may say that a lunatic is



essentially a man under demoniacal influence. The rapt gaze of the genius or the prophet is that of a spirit capable of seeing the planets revolving harmoniously in obedience to immutable laws, or the moral relations of mankind controlled by perfect ideals; the rapt gaze of the lunatic may signify an effort to conceive a triangle with only two sides, or a moral standard in process of evolution.

The man of genius is consistent because he has an unchangeable ideal around which his thoughts centre, however erratic his mental fancies may be when he turns aside from his ideal. Hence the exclamation of the Psalmist:—"My heart is fixed, O God, my heart is fixed; I will sing and give praise." The insane man is essentially unstable and erratic, though he may be said to have a "fixed idea"; for his fixed idea is like a comet without an orbit, and will only lead him to destruction. The ideas of a lunatic are liable to sudden anarchy, so that when apparently most reasonable he will be found, in some respects, beyond the reach of reason; at one time he will rush along with great energy without any definite purpose, and again he will sit in a state of morbid gloom without any real cause of distress. He will work diligently to polish a door handle a hundred times a day, repeating the same act with automatic monotony, and not because he wishes to be useful. His thoughts may be directed to his liver until he becomes convinced that it is made of gold, or that it has been replaced by an oyster shell. He indulges in fancied possession of wealth and power without any sense of the responsibility which



the possession of wealth and power ought to inspire. The man of genius always works towards a perfect system; the system a lunatic tries to form has links lacking.

The essential characteristic of insanity is concentration of thought upon self,—which depends upon the rejection of Christianity. The lunatic may be able to play billiards or chess, or to repeat with great volubility the arguments of teachers of philosophy or science; but he will not do anything useful if it interferes with the contemplation of his own grievance, or the pursuit of his own hobby. He will not work intelligently and quietly merely to help other people. The one characteristic common to all cases of insanity is inability to forget self in working for the welfare of others. When an intelligent educated man deliberately rejects Christianity he is already in a state of incipient madness, which is certain to develop if his life is prolonged under trying conditions. Lunatic asylums are filled by men and women who have no true Ideal. The true genius gives up his life to work for mankind because he has seen the Ideal; and though he may be at one moment soaring away towards the heavens beyond the reach of common men, and the next struggling in the dust with broken pinions; though his delightful progress on a placid ocean may be suddenly changed into a struggle for life among foaming billows; though, after having triumphantly floated his flag upon a peak which has defied the foot of man for ages, he may have to crawl, with mangled limbs, among precipices which the natives of the plain have always feared to visit, he

obtains for ordinary mortals something they could never have obtained for themselves.

A poet has a glimpse of some archetypal idea of love, or hate, or jealousy, or some passion; and it is impossible to see anything of the perfect form of any passion without having seen something of Perfect Emotion. Each individual part in Nature is so interwoven with the whole that the form and purpose of a part cannot be truly recognised except by a recognition of the complete harmony of the complex machine. The enthusiasm produced by the vision of the Perfect Mind inspires a man with a sense of beauty and order, so that even the expression of the thoughts is conveyed in the rhythm and melodious flow of poetry, or in the beautiful curves and colours of painting, or in the harmonious sounds of music.

Wherever woman is given her natural position, there is a tendency at some time in every pure youth and maiden to see Love in its Archetypal Form; and therefore a tendency to express thought in poetry. In a Christian country every man and woman with sound mental endowment ought to be something of a true poet; but the land that is cursed by the Moslem can hardly produce a poet, since the poet would have to see woman in a light which would make it impossible for him to remain a Moslem.

Although the genuine poet must have original vision of some perfect ideals, the majority of those who in the present day write what is called poetry have no such visions. A man who has spent much time at school with good teachers, or who has had leisure to read

many books, and who has had great practice in the employment of words, may use the choicest words to make rhymes with great facility though incapable of understanding what constitutes poetry. Such a man may even be made poet laureate.

Poets are often men who have great distaste for steady continuous work, so that in fitfulness they may seem to resemble lunatics, while their occasional abandonment to passion may increase the resemblance; but the poet works continuously according to definite design until he has finished whatever trifle of work he does; otherwise he is a sham poet. A single poetical verse must have definite truth revealed in it, or must serve to set an old truth in a new light. There is consistency, or obedience to form; and that form is a perfect ideal.

The poet is affected by a cause of improvidence which a mere animal man does not feel. He has seen to the end of Time, and knows the folly of trying to accumulate earthly possessions as enduring sources of happiness. What is to others the proof of success is to him the evidence of folly. The toil of the human animal for gold suggests to the poet the reflection :

“ If thou art rich thou’rt poor ;  
For, like an ass whose back with ingots bows,  
Thou bear’st thy heavy riches but a journey,  
And death unloads thee.”

Genius does not confer self-control or strength of muscle, and the sedentary habits so often associated with profound meditation tend to impair digestion and

cause weakness of heart. The poet must have capacity for profound emotion, and if this is combined with weak muscles and deficient self-control there will very likely be outbursts of ridiculous passion. It is hardly possible for a man whose muscles are congenitally flabby to be gifted with real genius, but it frequently happens that a child endowed with genius and restless energy is injured by accident or disease, which arrests physical activity and compels reflection; and thus the innate powers of thought are developed and talents improved until bodily weakness almost seems favourable to genius.

The working genius having seen the Ideal, which can never change, is characterised by steadfastness of purpose in the endeavour to carry out a definite, useful plan, or to describe a certain accurate view of Nature. He may be weak and easily tired, and may not have energy enough to work steadily; or he may be led away by idols, and may spoil himself by trying to include a number of objects which he has never seen distinctly in the same picture with the things he has clearly defined. However fragmentary his work, or however much it may be overlaid by rubbish, he reveals something recognised by mankind as infallible truth which can never change or die.

The ideals in the universe are infinite, but the smallest cannot be recognised without some glimpse of the Grand Design. The little wheel seems unworthy of notice till we know its relations to the complex machine. All is meaningless if we know nothing of the Designer. The Hebrew prophets saw the Mystic

Circle surrounding all. The teachers of the East knew the meaning of the Wheel of Praise. Men like Socrates and Plato saw the Circle obscured and distorted in a fog. The vision of Shakespeare, and Milton, and Newton, and Tennyson, was clearer and more complete than that of the Grecian sages, but limited by accidents of place and time. Goethe saw more and more fully as he advanced in years, and his horizon widened; but he always carried about with him so much old moth-eaten furniture that his eyes were never quite free from dust.

When the spiritual genius talks with God in the Garden, the animals feel that he belongs to a higher order of beings. He has been born again, and moves in a world of spirits. A square is no longer a square to him, but is also a symbol of the idea of rectitude. The supreme satisfaction of genius is the recognition of Archetypal Emotion, or of the Word Incarnate; and this is indeed the test of true genius, and the Way to all the riches of wisdom. Without knowledge of the Way all search for Truth is only a stumbling among pitfalls in a wilderness; and the poor wretch trying to be a light to himself is puzzled and bewildered by the confident assurance of such a hymn as—

“O happy day that fixed my choice  
On Thee, my Saviour and my God;  
Well may this glowing heart rejoice,  
And tell its raptures all abroad.”

The undoubting certainty of the man of genius seems to the common human animal to be unreasoning

obstinacy; as the conduct of the swallows in flying away from a comfortable home in England while the sun is shining may be supposed to seem to an ox an abandonment to chance, or an inexplicable act of folly. When Columbus knew that the earth is a sphere he could not doubt that by continuing to sail towards the west he must arrive at land; but he seemed a madman to those who had no definite notions about the form of the earth, and who were incapable of understanding the reasons for his belief.

There are multitudes of men of genius; but most of them are content to rest in well-known regions, and to see only what others have seen, so that they are hardly aware of the gift that is in them. No man obtains permanent honour without doing something to deserve it. The genius may have no better intellect, and no better memory, and no more self-control than his neighbours; but he must have seen some ideal, and his success will depend upon the energy and constancy with which he works in trying to reveal his ideal. He must employ his talent to gain other talents; and however dim his vision may be he will prove a guide and counsellor to some around him. The most richly endowed man of genius must be the greatest worker according to his ideal, or else he is condemned in his own eyes. He knows that much is required of him to whom much is given. The servant must take no credit to himself, since he knows that he possesses nothing of value but what has been bestowed upon him as a free gift. His genius is an illumination of his spirit conferred by the Creative Spirit, and is to be employed by



means of all the powers of his mind. Hence the Hebrew prophets were accustomed to speak of the responsibility pressing upon them as "The burden of the Lord"; and the same idea receives poetical expression from Kipling:

"One instant's toil to Thee denied  
Stands all Eternity's offence.  
Of that I did with Thee to guide,  
To Thee, through Thee, be excellence."

Thus it may seem that the greatest genius is the most unfortunate of men, crushed by a sense of weakness and imperfection, while compelled to attempt the most gigantic and perilous tasks. God has His favourites, and this is sometimes made a subject of complaint by those who are not chosen; yet when a soldier is chosen to lead a forlorn hope those who denounce favouritism are not at all anxious to take his place. Each man is selected to perform the work in which he can find his supreme delight; and if he is miserable it is because he has turned aside from his own task. The weakly timid man is never required to take the post of danger; the bold man finds in danger the joy of life. The work which is degrading to the animal man is seen by the spiritual man surrounded by a golden halo of heavenly significance. The vision of the future triumph sustains both physical and mental energy throughout the most exhausting perils and the most excruciating sufferings. The seer can endure because seeing Him who is invisible; and the perfect confidence of childhood, finding new beauties revealed at every step, and new

delights provided by every moment of existence, remains till death, in spite of all the pain and disappointment by which the Adversary tests the faith.

“ Who holds by Thee hath Heaven in fee  
To gild his dross thereby ;  
And knowledge sure that he endure  
A child until he die—  
For to make plain that man’s disdain  
Is but new Beauty’s birth—  
For to possess in loneliness  
The joy of all the earth.”

Goethe possessed some spiritual vision, which became clearer as he exercised it in endeavouring to see formal causes behind the transient material. He understood that the intelligent mind can never be satisfied, or become in harmony with its environment, until it knows the object for which it was designed, or its place in nature ; and that the object of existence cannot be known except by seeing the archetypal idea, or the perfect form. He tried to look from the stand-point of the Creator, so as to see man in his true origin ; and those who would follow him in his explorations must be Heaven-born, or must recognise themselves as the brethren of angels and not of apes. The mere animal man cannot breathe the atmosphere into which it is necessary to soar.

The story of Faust appears at first sight to be an attempt to describe how an earnest man of great ability and extensive knowledge seeks mental health and satisfaction without taking the Bible as his guide ; but it is really proof, by the experience of a life, that the Way

to happiness cannot be found, even by intuition, except by obedience to the Perfect Man. The hour of satisfaction never came until the old man forgot self in his attempt to benefit others ; but he did not act according to his final cause, and never found rest until upon his death-bed.

The way to wisdom and happiness is now very plainly taught, but we do not like it. Each wishes to learn for himself, and to follow his own devices. The wanderings of one who has gone astray are apt to be more interesting than the career of the steady, obedient man, who never loses sight of the right path ; and the most timorous travellers find delight in reading of the contests which explorers have with savage enemies, and the perils they encounter by sea and land. When a man returns enfeebled and crippled for life as the result of his wanderings, he is often regarded as somewhat of a hero by those who have remained at home ; and yet most of them feel that it is more comfortable to be without so much experience of the world when it has to be so dearly paid for.

Faust found his animal nature strongly impelling him to sensual selfishness ; but he struggled after perfect archetypes against the fiercest efforts of the enemy to obstruct his path and drag him down. He knew that the secret of life can only be found by seeing the Perfect Man ; and yet his blunders and sins brought him much suffering and misery, so that the history of his career provides many useful lessons. The wisest man may be induced by curiosity, or comradeship, or perversity, to venture into the wilderness among enemies, and the

accounts given by previous explorers ought to be carefully studied by all who are liable to wander in a mysterious region where the landmarks are few and the bye-paths are infinite ; for when the face is turned away from the right path, the Pillar of Cloud that beckons by day and the Pillar of Fire that guides by night cease to be visible.

Faust had many glimpses of perfect archetypes, and enjoyed a momentary happiness before death, so that his zigzag course was controlled by a dominant true idea. There are teachers in the present day who never have the faintest glimmer of an archetypal idea, and never have the remotest notion of the object of man's existence ; so that they do not know the meaning of spiritual satisfaction, and have no hope of rest except in annihilation—if that can be ground of hope. What was the condition of mind that enabled Faust to gain some spiritual vision and real knowledge capable of bestowing happiness at last, while other men of great intellect, and apparently of more estimable moral character, remain blind and ignorant ?

Words were to Faust merely the clothing of thoughts, and matter the revelation of spirit ; and he longed to know archetypal ideas—which implies that he had some reverence for the Designer, and desired communion with Him.

“ Oh, for a glance into the earth !  
To see below its dark foundations  
Life's embryo seeds before their birth,  
And Nature's silent operations.  
Thus end at once this vexing fever  
Of words—mere words—repeated ever.”

A man must know his imperfection before religion can have any meaning for him; and Faust was conscious of his own ignorance and helplessness before he longed for the Perfect, and the wisdom that the vision of the Perfect gives. The material could not satisfy him, since he wished to know the object of creation; and the machinery of both macrocosm and microcosm is so bewildering in complexity that the unaided mortal can never discover how all the parts work together in harmony. Death seemed preferable to life without real knowledge.

“Whate’er I knew, or thought I knew,  
Seems now unmeaning or untrue.  
The fancy, too, has died away,  
The hope that I might, in my day,  
Instruct and elevate mankind.  
Thus robbed of learning’s only pleasure,  
Without dominion, rank or treasure,  
Without one joy that earth can give,  
Could dog—were I a dog—so live?”

Why does one so wretched, and without any fear of the future, hesitate to commit suicide? The singing of the Easter Hymn recalls the teaching of his childhood, which the unsullied open mind knew by intuition to be true.

“Christ is arisen,  
The Lord hath ascended;  
The dominion of death  
And corruption is ended.”

When a man has recognised that the grave is not a prison, suicide becomes unmeaning, for life is seen to

be one, though apparently divided by the gloomy portals. We do not leave the atmosphere behind us by passing from one room into another. The Light of the World had been recognised; and hence the profound consciousness of the perfection and design pervading all things. It would have been false to life to have described Faust as persevering in his struggles to the end without having had originally a vision of the Person capable of sustaining him.

“For, seeking to supply the natural dearth,  
We learn to prize things loftier than the earth,  
And the heart seeks support and light from Heaven.  
And such support and light—oh, is it given  
Anywhere but in the New Testament?”

Faust might have lived and died a common, clever, human animal, finding his supreme delight in intellectual combats or sensual gratification, if it had not been for his passionate longing to instruct and elevate mankind, which was the result of his knowledge of the final cause of man learned from the Bible. Sympathy with every toiling mortal, and delight in seeing others happy, even when neither refined nor educated, must be characteristic of the seeker of truth as well as of the teacher. It is not enough to be conscious of ignorance and imperfection, and to long for what is perfect, unless there is recognition of the moral perfection which sacrifices self to lighten the burden of another. Even the momentary joy in life which brightened the death-bed of Faust will not be found by the scholar who never mingles with the common people, or speaks with sympathy to the



labourer who feeds him. The soldier's song, the student's passion, the servant's courtship, the beggar's ditty, the peasant's dance, must all awaken kindly sympathy in the true philosopher, whose greatest sorrow is his inability to save the world from suffering, and to render all men happy.

Faust knew something of the way to true happiness—the tragedy of his life was due to his attempt to follow his own devices. Childhood was a time of unspeakable joy in everything; but that happy period was followed by a long life without a single day of satisfaction—without a moment of peaceful rest in which the better self could feel delight, or even calm content. The spiritual life, which alone confers bliss, demands purity and self-denial; and those whose eyes have been opened, and who yet refuse to abandon sensuality as the great delight of life, are compelled to seek satisfaction in the spiritualism of the dark seance and demonology. They call upon any spirit but the Spirit of Christ.

In his search for the Mothers, or the archetypal forms, Faust accepted assistance from Mephistopheles; which was an exceedingly stupid thing to do, but which most of us are doing every day. It is very evident that the Adversary will not direct man to the true ideal; and though we may boast like Solomon that even in the company of the devil our wisdom remains with us, so that we can criticise our own and our neighbour's folly, our strength is gradually undermined until the will loses the power of doing that which the reason and conscience loudly declare ought to be done. Faust knew that in order to arrive at the origin of the machine we must cast

aside atom after atom of the material until there is nothing left to the physical vision, and that in the Nothing of the materialist the All is to be found ; but in asking Mephistopheles to teach him how to find the All, he acted as foolishly as the captain of a ship accepting a wrecker for his pilot, like a sinner anxious for forgiveness seeking counsel from a believer in the evolution of man from animals as to the means by which pardon may be obtained from Perfect Justice.

It is reasonable to suppose that a perfect soul must have a perfect body to reveal it, and it is a positive and pleasant duty to admire physical beauty. The distinction of the sexes is the source of all the charm of life ; and yet sex must be lost sight of when we seek the Formal Cause. In the analysis of protoplasm we cannot introduce into our work any question of the sex of the individual which it composed ; and when we go further in separating the atoms to find the life, it matters nothing whether the life is male or female. Spirits are not to be seen as male and female, but as intellectual and emotional, so that any thought of animal passion blinds the eye. Though the Eternal Feminine was spiritualised at the last, Faust's mind was dominated by the idea of woman as a female animal. That is why he asked Mephistopheles instead of the Creator to guide him. Many of the most gifted men struggle between two masters in this respect, and live in alternating scenes of reckless passion and miserable remorse. The Eternal Masculine is superior to the Eternal Feminine, and Justice must be satisfied before Love can be genuine.

In reference to Faust's demands for the means

of seeing the ideal human forms, Mephistopheles says :

“ Reluctantly do I  
Unveil a higher Mystery—goddesses  
August enthrone themselves in loneliness ;  
PLACE none around them ; glimpse of TIME still less.  
They are—we speak not of them, scarce will think—  
They are the MOTHERS.

\* \* \* \* \*

Goddesses beyond the range  
Known to you mortals. We of them would keep  
Strict silence. For their home you may scrape deep  
Under the undermost.”

The student may ask what books he is to read in order to learn the meaning of this. Faust, as materialist, asked, What is the road to the Mothers ? but the reply was :

“ The road !  
There’s no road. Road ! road to where none have trod  
Ever—none ever will tread !—road to where  
I warrant never suppliant bent in prayer,  
Nor ever will hereafter ! Art thou ready ?  
No locks are there—no bolts to be pushed back ;  
But solitudes whirl round in endless eddy.  
Canst grasp in thought what no words can express—  
Vacuity and utter loneliness ? ”

In order to discover the origin of man and the perfect archetypes of all things, we must free ourselves from the material, or must carry on the process of abstraction until we separate the essence from the substance, as is done by the Hindu in the exercise of Yoga. The Prince of this World is not likely to give genuine instructions

to the seeker of Truth how to emancipate himself from the material, since his great aim is to lead astray those who seek such emancipation. Satan must try to keep a man content with mere animal existence as long as possible, and to persuade him that there is nothing whatever to be known beyond the sensual and the material ; and when a man has awoke to the fact that he is a spirit, and that there is a spiritual world around him, Satan must try to put him on a wrong spiritual course. Faust had already seen beyond the material when he called up the Earth-Spirit, and there was no possibility of persuading him to treat the spiritual world as non-existent, or as of no interest to him ; for a man who has once seen can never doubt. The aim of Mephistopheles, therefore, was to try to mislead the explorer and to pervert his mind. Faust already knew that the material must be left behind in search for the primitive man, and the great question is, How is it to be left behind ? Mephistopheles tells him to stamp on the earth, and adds that it is all the same whether we ascend or descend, since we get away from the earth in either case.

“ Sink, then ! I might say rise—’tis one. Fly far  
From earth—from all existences that are,  
Into the realms of Image unconfined.  
Gloat upon charms that long have ceased to be :  
Like cloud-wreaths rising, rolling, the combined  
Army of Apparitions rush on thee.  
Wave high the key, and keep them at far length.”

The physical truth was only partially true, and concealed the metaphysical error. If a man could

descend a million miles he would certainly get away from the earth, but the natural limitations of his being prevent him from descending ten miles ; so that in the attempt to get away from the earth by descending, we merely immerse ourselves in the material. A man who has spiritual vision may see something into the depths of being by kicking the earth from beneath him and studying it from a distance as something he has done with, but he cannot thus learn the perfect archetypes in the Eternal Mind. The Earth and its concerns must not be spurned from us, and if we make the attempt we are certain to fall back helpless upon it. If it is only selfish curiosity or passion that makes us kick at the material, we become more completely its slaves ; whereas if we rise above the earth in the desire to elevate humanity by bringing to it the light of the knowledge of the Perfect, in order to restore the broken harmony of existence, the material becomes as a sea of glass to our enraptured gaze, and in the enjoyment of unfading scenes of perfect beauty we find ourselves the possessors of the Kingdom of Heaven.

“The virtue there is in it, understand !  
The Key will scent the Mothers to their lair.  
Follow his guidance down, and you are there.  
Bring but the Tripod hither, and from night  
Hero and Heroine you may raise to light.”

Mephistopheles spoke truly when he said that no one can know the archetypal ideals until he has seen the Blazing Tripod, and touched it with the Key ; but it seems out of character to represent the Father of Lies

as appreciating such knowledge, or as giving anyone such a Key. The explanation may be that, as Mephistopheles was bound to obey Faust, he had to obey him even in the search for the Perfect; and that this is Goëthe's meaning seems indicated by the grumbles of the Adversary at the task demanded of him. Faust already knew that in the origin of man the spiritual must precede the material, and that the Archetypes must be sought in the Light of the Divine Trinity; and he had turned with disgust from the orgies of Auerbach's Cellar, and from the reckless abandonment to vicious passion in the Witches' Kitchen. Even the pomp and glory of the world at the Emperor's Court had failed to give abiding pleasure to the man who had communed with the spiritual, and Mephistopheles was playing a losing game; so that all he could do was to give true instructions when compelled, and try to lead astray when opportunity offered. Faust had the true Key to the Perfect and the Beautiful before, for it was Love for them that was leading him on; and so he says:

"As I grasp the Key

My heart expands to the great work, and strength  
Is given me."

The open profession of his love for the Perfect even to the Devil, and though only for the physically perfect, caused his heart to expand; but he accepted the Key from the hand of the Deceiver, and thus his spiritual vision was corrupted by his longing for the sensual animal forms. He went downward to find the Perfect; and the trinity he saw was the trinity of the animal



body. Yet the devil dreads the desire for perfection of any kind, and the true physical perfection of man is impossible without perfection of the mind ; so we find Mephistopheles anxious to prevent his captive from trying to approach close to the Ideal. The Key is to be waved high, and the Perfect kept at arm's length.

It seems strange that a stamp upon the earth should be the means of descending to the Mothers, and also of again ascending to the material world. The first stamp is the evidence of dissatisfaction with mere animal existence, and of the longing to get away from the Imperfect : the stamp which procures immediate return is the sign of being wearied with the Perfect. Faust did not stamp the second time, as his adviser expected, since the love of the Perfect was the deepest feeling of his nature ; and instead of merely touching the Tripod with the Key, he grasped with animal passion at the Beautiful and dared to compare himself with the Perfect. The sudden revelation of his own worthlessness made him swoon away. Mephistopheles could not foresee what would happen, though certain that he had poisoned the mind of the inquirer. Faust is maddened by sensual passion when he sees the Beautiful ; but he learns that it is impossible to combine spiritual longing for perfect moral beauty with the sensuality which demands the degradation of the ideal. Those who see the true ideals lose sight of the animalism of evolution, and are inspired with reverential admiration ; and instead of being shattered in strength by the vision, they rejoice in clearer knowledge and renovated strength of mind.

The clear recognition of archetypal ideas implies the utter discomfiture of the devil, since his success in opposing human happiness depends upon deception and concealment, and must be impossible when he is fairly driven into the open. Ever since the time of Adam, the Adversary has endeavoured to keep men blind to their highest interests by occupying their minds with contentions over empty words, or by substituting false for true ideals ; and now the desire for scientific knowledge of Nature, and for illumination bright enough to reveal the truth behind the words, has compelled him to make a last great effort to perpetuate the reign of darkness. With this object a flood of fuming evolutionary slime was recently vomited over the earth to poison the springs of knowledge, and to destroy belief in perfect archetypes by enveloping all in fog. The ears of the people became obstructed by the filth, and their eyes dimmed by clouds of noxious vapour ; while even the purity-loving teachers had their tongues so clogged that their utterances had no distinct meaning. Those who descend into the earth to seek the source of wisdom and happiness, like the revellers in Auerbach's Cellar, may think themselves extremely clever, and may be confident of their ability to describe and criticise without knowing ; but they naturally suffer most from poisonous exhalations, and become quite intoxicated by the sour sap which they fancy wine. The Air of Heaven has now almost dissipated the fumes, and the Water of Life has almost washed away the slime, so that the victims of delusion are rubbing their eyes in bewilderment and asking one another where they are.

The peasants dwelling on the hills have been looking down all the time in astonishment at the great ones of the earth floundering about in the mud of the ditches while fancying themselves the leaders of thought. Those who know the Ideal can build upon a foundation that endures for ever, and is subject to no changes of evolution.

The spiritually blind cannot imagine what it is that guides the artist as he progresses in his attempts to realise an ideal. The artist sees the beautiful statue in his mind when they see nothing but a shapeless stone. There seems nothing strange in the drawing of circles and squares by a child in imitation of copies placed before it; but the artist may have a complex ideal in his mind which he can only slowly and imperfectly embody. The more complex the ideal the more engrossing it becomes, and the greater the satisfaction found in it. Christians see in Christ the Ideal of Emotion, though they may not be able to explain what they mean by this. Those who have not emerged beyond the stage of the intellectual animal, and who, consequently, know nothing of their origin or destiny, think it evidence of ecstatic madness when they hear others singing :—

“Jesus, Thou Joy of loving hearts !  
 Thou Fount of life, Thou Light of men !  
 From the best bliss that earth imparts  
 We turn unfilled to Thee again.”

The devil himself is never vividly realised by any one except the genius who is a moral teacher ; and since the genius is the only man capable of revealing arche-

typal ideas, he is the foe against whom Satan concentrates his fury. The animal man never consciously comes in contact with the Adversary, since there is nothing in his grovelling life that tends to the moral elevation of mankind, and therefore nothing worth openly opposing; but the whole powers of hell are always summoned to discredit, weaken, and strangle the moral genius, so that he is not left in any doubt about the existence of his personal enemy. When the genius falls into the trap set for him he is held up to scorn as a guide who can never prove trustworthy; when he fails to explain astronomy to those who have never learned the alphabet he is denounced as an insane dreamer; and when he ventures into Vanity Fair all the murderous rage of the sons of darkness is inflamed against him.

The man who does not know the devil as a personal adversary may be a very good citizen, and may go through life as a useful animal much esteemed for many good qualities; but he will never be able to appreciate the thoughts which must exercise the minds of the teachers of the world. The moment he wakes to his own imperfection, and strives to overcome the selfishness which makes him seek profit and enjoyment regardless of the welfare of others, he will find his progress opposed by a very potent though immaterial Person; and the more valuable his teaching, and the more closely he tries to approach the Ideal, the more strenuous become the efforts to overthrow him, and the more distinctly the personality of his adversary is revealed.

Mephistopheles confesses the truth when he says that devils dislike to speak of archetypal forms or ideals, and even try to avoid thinking of them. At the present time the whole energy of Satan is put forth to keep mankind in darkness by turning away attention from the definite to the indefinite—from certain knowledge to unmeaning words. The most insidious and dangerous device for undermining religion with which the Church has had to contend during the present century has been the gradual substitution of vague general notions for certain belief in Personality. Instead of addressing ourselves with confidence to the living, unchangeable, Personal God, we are invited to seek for satisfaction in the contemplation of ever-changing, all-pervading force; instead of recognising and successfully resisting the machinations of the personal devil, we are to suffer hopelessly the inevitable results of hereditary tendencies and uncontrollable changes of environment; and instead of studying man as a responsible individual being, we are to dissipate our attention upon the ceaseless changes of appearance presented by an infinite ocean of protoplasm and a bottomless abyss of slime.

The description given by Goëthe of the method he adopted in his search for the primitive man is not easily made intelligible to the ordinary student, and does not give much assistance to a beginner in his efforts to understand the meaning of those who profess to enjoy absolute certainty of knowledge which cannot be communicated except to the initiated, and who, at the same time, say that they are quite unable to initiate anyone. Vision is certain to be gained by everyone

who seeks it with sincerity, and it will gain in extent and distinctness by exercise. How are the weak eyes to be exercised that they may no longer see men as trees walking? The spiritual vision can only be thoroughly developed and cultivated by the use of parables. "Without a parable spake He not unto them." Perseverance in the study of parables will act as gymnastics to the athlete, so that powers of vision may be acquired and feats of spiritual comprehension performed which at one time seemed impossible.

The best course of lessons in spiritual vision is to be had in the study of the Bible, but many modern works provide examples of clear insight. Shakespeare and Bunyan, having been instructed in the Bible, recognised by spiritual vision the final and formal causes of man, and wrote of the means of gaining harmony with ideal conditions so as to obtain enduring satisfaction and heavenly joy. The meaning of a genuine poet, as the meaning of the Bible, is recognised by spiritual vision, which no animal possesses; and he who cannot see beyond the material and the physical is deficient in the faculty which specially distinguishes the man from the brute.

Darwin was remarkable for his accurate observation of physical facts, and his honesty in recording them; but in his old age he lamented his own lack of the highest human faculty. To him the language of the seer was wearying and unmeaning, so that he could not understand why so many people found delight in poetry; yet he must have had some degree of vision, or he would not have lamented or known his deficiency, and his



attempts to learn the purpose or design of things give evidence of some ability to see from the stand-point of the Designer. Very few of the blind are as honest as Darwin ; or perhaps they are quite honest in denying their inferiority, because they are not conscious of it. Their only heaven is among dust and worms.

Every sane man is engaged all his life in striving to realise ideals, though his conception of the ideal is often very imperfect or even erroneous. The conception of the ideal always becomes clearer in proportion to our honesty and earnestness in seeking for it, and Kipling makes a blunder when he says in his beautiful address "To the True Romance":—

"Thy face is far from this our war,  
Our call and counter cry :  
I shall not find Thee quick and kind,  
Nor know Thee till I die.  
Enough for me in dreams to see  
And touch Thy garment's hem :  
Thy feet have trod so near to God  
I may not follow them."

The Ideal is never far from those that truly seek it, and is never indifferent to the call of need. So far from being unable to recognise it as quick and kind, the very essence of our desire is the instinctive certainty with which we regard it as life-giving, and as partaking of our nature ; and instead of being unable to follow in the footsteps, we are bound to follow, though it may be afar off. There is no possibility of achievement or progress except by following the Ideal, and all true effort

is certain to be rewarded. This is virtually admitted in the next verse, which says :—

“ But we that love, but we that prove  
Thine excellent august,  
While we adore, discover more  
Thee perfect, wise and just.”

The appreciation of the perfect must be gained by attempts to improve the imperfect, and man finds enjoyment in life in proportion to his ability and industry in improving himself. If a boy of intelligence and energy is not provided with fragments to put together in attempts to make something perfect, he will convert something perfect into fragments for the pleasure of trying to restore them to their original harmonious combination. He longs for opportunities of displaying his skill, and is triumphant when he can work according to geometrical rules. Ideals are as necessary to the child's mind as blood is to its body ; and parents are guilty of murdering the souls of their children by starvation when they hand them over to a system of education devoid of definite ideals. The paternity home in which the word father is never mentioned is a mockery of a child's best aspirations.

The more devoutly we adore the Ideal the more sensitive we become to imperfections ; so that it sometimes seems a positive misfortune to be much superior to others owing to the increase of sensitiveness. The refined musician is made miserable by discord which seems delightful to the badly-trained ear ; and the building which seemed a beautiful church to genera-

tions of pious peasants is rudely condemned as an ugly old barn by the æsthetic architect. Nevertheless, every man must go forward according to his ability and light, even if he go alone, and enjoyment will become more and more intense. A Handel or a Mozart must rise to find communion with the heavenly choir when genius places him upon a pinnacle of loneliness on earth.

The intelligent mind cannot rest satisfied until it sees all parts of the machine working in perfect order, or until it is in harmony with the mind of the designer. Man longs for satisfaction, and cannot find it except by being conscious of working in harmony with God. The Creator cannot be satisfied with anything short of perfection, and it is impossible for imperfect man to make himself perfect again ; so that permanent misery would seem to be the inevitable lot of mankind. Fortunately a father does not lose delight in his child because of faults if there is a sincere desire to correct them, or a genuine loving spirit animating the deformed body ; and the Ideal that a man longs to resemble may be accepted as his better self.

The wise man recognises himself as the child of God, and knows that the great purpose of all his activities is to regain the original bliss of Eden by striving after the Ideal in obedience to the instructions of his Father. There may be many weeds always ready to spring up under the influence of sunshine and shower, and worms will always be at work to defile and obliterate the paths ; but the Gardener will receive praise in proportion to the energy and earnestness he displays in his efforts to preserve purity and order. The more fertile the

Garden the more abundant the weeds, and the more difficult the task of the Gardener. Hence the greater the sinner the greater the saint. All Christians sing the hymns written by a man who was an adulterer and a murderer, and who was yet immeasurably superior to the vast majority of those who would attempt to judge him; for in many cases the critic has escaped hanging, not from any virtue in him, but because he has not strength and courage to give expression to the evil spirit that is in him.

A man is not great on account of the placidity of his life, but on account of the intensity of his struggles against evil in his efforts to know and gain the Ideal. The weak and the timid are not required to do difficult work, but they must not fancy themselves capable of criticising those who sound the most treacherous waters and erect beacons on the summits of the most dangerous rocks. Those who have wandered farthest have incurred most peril and may have learned by grievous suffering how to save others from calamity, and how to point the way to new treasures and greater happiness. While the dweller on the plain remains at ease, ignorant of the beauty and grandeur of the mountains, and of the means of conquering the ocean so as to make the products of various climes available to all, he stumbles as a worm among irregularities which reveal nothing to him, and is in doubt regarding everything beyond the limits of his horizon. His ignorance leaves him the plaything of every accident of climate, and renders him the credulous dupe of the inventor of the most absurd theory of geography, so long as he has no certain vision

of the Circle. The explorer reassures him and saves him by circumnavigating the globe.

If a man has not peace of mind he is in an abnormal condition; he is not quite healthy or sane. He does not thoroughly know himself and his needs, or does not avail himself of the means provided for securing satisfaction. Whether in youth or old age, the really sane man has such delight in Nature that he would prolong for ever the joy of contemplating the beauties which surround him and the ecstasy of communing with the Creator, and would say to every fleeting moment, "Ah, yet delay! thou art so fair!"

How can a man know his wants, or the means of satisfying them, if he does not know himself? How can he know himself and his defects except by comparison with the Archetypal Man? Where can he find the Archetypal Man?

The long and indefinite history of animal life on the earth cannot provide man with any certain knowledge of himself, or of his origin, or of his relation to the world around him, or of the object of his existence. To the evolutionist there can be no Archetypal Form, and therefore no definite knowledge. Nothing can be regarded as abnormal except by those who know the normal; and he who has no vision of the Perfect cannot be certain what is false and what is true.

Some writers on man's origin, and his relation to God and Nature, begin by stating that certain knowledge cannot possibly be attained, and that no discussion of the great problems of life brings us any nearer to their solution; and then they go on to add volumes of words

to those already existing. It is folly to pay any attention to a man who persists in giving his opinion upon a subject after confessing that he is ignorant of it, and that he does not believe certain knowledge of it to be possible. The only reliable guide must be able to say, I speak because I know. Those who do not know must not assume that others are in the same deplorable plight. Logarithms may be used and understood by the few, though the many may think them quite incomprehensible. The most famous scholar who does not know Adam and Eve must blunder hopelessly when he attempts to discuss anthropology, or to explain human relations, domestic, social, political, moral, or religious. In such matters he can only be a blind leader, and ought to be sent to hospital.

Before the soul can be satisfied the fundamental questions of the intellect must be answered. Whence? Why? Whither? Who can tell man his place in nature—his relation to the universe, to his fellow and to the Creator—so that he may obtain happiness by living in harmony with his environment? Who can make the crooked paths straight, and the rough places plain; unravel the entangled, and give order for confusion; convert the swamp into a meadow, and make the wilderness a garden of delight? Who can give rest to the weary, point out the path of bliss to the despairing, comfort the bereaved, and enable the wanderer in a chaos of uncertainties to rejoice in the security of home? Who can reconcile the Christian and the Buddhist, the Moslem and the Hindoo, by enabling all to see clearly in the Light that is but One?



All thoughtful students long to learn the meaning of the struggle and the failure that make up the tragedy of life. Generation after generation marches across the field of time to the common doom. Ruthless enemies swarm on every side to mock the efforts of the traveller, to blast his energies, to mutilate his form, and finally to cast him into a horrible pit, where he is eaten up by worms. There is no chance of escape. Why, then, continue to strive against the inevitable? If we are the products of inexorable evolution, without hope of sympathy or help from a Supreme Intelligence, the perpetuation of the human race is the most appalling act of criminal madness.

The importance assigned to any teacher in the history of thought must always be determined by the clearness of his vision of Ideals; and the highest conceivable ideal is the Ideal Man. Without some degree of such vision, no permanent place could have been gained by a Homer or a Plato, a Gautama or a Confucius, a Zoroaster or a Mohammed; and to the vision of the Hebrews mankind owes the foundation which made possible the superstructure of civilisation, since they saw the Grand Design according to which all the complex machinery of the universe works in harmony. The knowledge that can satisfy the mind of every seeker of truth by uniting into one harmonious whole all the seeming contradictions and inconsistencies of life can only be revealed by him who sees his first parents, and, through them, himself capable of communing with the Divine Father. Manners and customs, hopes and aspirations, theories of life and standards of ethics, ceremonies of religion

and dogmas of theology, all depend upon the vision of the Ideal Man.

Millions of earnest souls are struggling in the twilight towards the same Supreme Ideals, and yet are arrayed in hostile camps because they are unable to explain to one another what they seek. Spirit fails to speak to spirit because words are the sepulchres and not the living forms of thought. Men do not define clearly what they want. There is diversity of tongues. The material is a barrier to impede progress and obstruct vision; but, as the Sun of Righteousness is now beaming in splendour upon the earth, the opaque particles are becoming fused together into a sea of glass, so that the Desire of the Nations may be seen by all; spirits that were impenetrably veiled in prison may know even as they are known; the hindrances to sight are becoming lenses to reveal the greater glories that were before invisible; and the whole universe will soon be manifested as the creation and the dwelling-place of Light.

All difficulties disappear in proportion as we see clearly in the Light of the Creative Mind. What seemed meaningless becomes essential, and apparent sources of weakness are seen to be life-giving. To the student who looks only downwards there is an aimless multiplication of organisms to provide material for an unintelligible and endless succession of wanton butcheries, and nothing is accomplished by all the mighty forces which act and react on one another to cause suffering and death. When the animal man is whining in despair over his inability to discover

any good in life, and is acting as a curse to humanity by trying to make others as miserable as himself, the moral genius—the really sane man—he who knows the Christ in the Formal Cause, the man in harmony with his spiritual environment—sees the machinery all steadily at work in perfect order under the control of the Infallible Designer, and exclaims :—

“Gods in His heaven  
All’s right with the world.”

## CHAPTER VII.

## THE BIBLE.

“FOR more than a thousand years the great majority of the most highly civilised and instructed nations in the world have confidently believed and passionately maintained that certain writings, which they entitle sacred, occupy a unique position in literature, in that they possess an authority different in kind, and immensely superior in weight, to that of all other books.”

Such is the introductory sentence to Huxley's essays on “ Science and Hebrew Tradition ” ; and it correctly describes the attitude of all men of sound intelligence and clear knowledge towards the Bible. Not merely for more than one thousand years, but for more than three thousand years, the greatest thinkers have preserved Sacred Books with profound respect and reverence. Confucius described himself as one who loved and believed in the ancients ; and long before the days of Confucius the wise men in Egypt and Asia treasured the wisdom handed down by the great primitive teachers of mankind. What gives Sacred Books their unique position ? Works on agriculture and mechanics, which would teach something of the nature of the material world and of the physical laws governing phenomena, seem to the human animal of much more importance

than theories respecting his origin and nature ; and yet the most ancient writings of every nation that has an ancient literature treat of the supernatural or the spiritual. Man is a spirit, and therefore cannot live by bread alone. The instinct to seek harmony with the Infinite Spirit is more vital to the normal man than the instinct to eat bread. Multitudes have died for their religion.

Every Sacred Book deals, however imperfectly or erroneously, with formal and final causes, which are instinctively recognised as of permanent and supreme importance, but which are of no concern to any mere animal. The Whence, and Why, and Whither are discussed. What is the ideal condition ? What are the means to be adopted in order to attain it ? What does the Creator desire us to do ? These are the questions of primary interest to the healthy mind. Modern references to the Creator as the Unknowable, or as a Power, or as Nature, are the result of artificial parasitical conditions and spiritual degradation ; for it is an axiom of consciousness that the Creator of an intelligent being must be of higher intelligence than the creature. Men who stand alone never think of God as mere mechanical power.

The Bible treats of the nature of man as Man, and as looked upon in comparison with the Perfect ; and in order to be able to appreciate its teaching familiarity with its language is necessary. Those who have used it for regular reading and study in youth easily find in it a guide to the means of gaining the absolute health of mind, or harmony with the Creative Mind, which is

called the possession of the Kingdom of Heaven; whereas it is regarded as little more than incoherent fragments of history and fable by those who have neglected the cultivation of the spiritual faculties, and who are not familiar with it.

The first three chapters of Genesis may be regarded as the foundation of the Bible, and as containing the most ancient philosophy of primitive man of which we have any knowledge, dating back thousands of years before modern literature existed, and telling the relations of man to his Creator, to his wife, to animals and plants, and to the universe. There is no other document so intrinsically important and interesting.

The first chapter of Genesis is as follows :—

“In the beginning The Elohim created the heaven and the earth.

“And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of The Elohim moved upon the face of the waters.

“And The Elohim said, Let there be light; and there was light.

“And The Elohim saw the light that it was good; and The Elohim divided the light from the darkness.

“And The Elohim called the light Day, and the darkness He called Night. And the evening and the morning were the first day (or, there was evening and there was morning, one day).

“And The Elohim said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.



“And The Elohim made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

“And The Elohim called the firmament Heaven. And the evening and the morning were the second day.

“And The Elohim said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

“And The Elohim called the dry land Earth; and the gathering together of the waters called He Seas. And The Elohim saw that it was good.

“And The Elohim said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after its kind whose seed is in itself, upon the earth: and it was so.

“And the earth brought forth grass, and herb yielding seed after its kind, and the tree yielding fruit whose seed is in itself after its kind; and The Elohim saw that it was good.

“And the evening and the morning were the third day.

“And The Elohim said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

“And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

“And The Elohim made two great lights; the greater light to rule the day, and the lesser light to rule the night. He made the stars also.

“And The Elohim set them in the firmament of the heaven to give light upon the earth.

“And to rule over the day and over the night, and to divide the light from the darkness. And The Elohim saw that it was good.

“And the evening and the morning were the fourth day.

“And The Elohim said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

“And The Elohim created great sea monsters, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after its kind: and The Elohim saw that it was good.

“And The Elohim blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

“And the evening and the morning were the fifth day.

“And The Elohim said, Let the earth bring forth the living creature after its kind, and cattle, and creeping thing, and beast of the earth after its kind: and it was so.

“And The Elohim made the beast of the earth after its kind, and cattle after their kind, and every thing that creepeth upon the earth after its kind: and The Elohim saw that it was good.

“And The Elohim said, Let Us make man in Our image, after Our likeness, and let them have dominion

over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

“So The Elohim created man in His own image, in the image of The Elohim created He him ; male and female created He them.

“And The Elohim blessed them, and The Elohim said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it ; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

“And The Elohim said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed ; to you it shall be for meat.

“And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth wherein there is life, I have given every green herb for meat : and it was so.

“And The Elohim saw every thing that He had made, and, behold, it was very good. And the evening and the morning were the sixth day.”

Is it possible that this primitive account of the origin of things can be in any sort of harmony with modern scientific knowledge? Can it be that primitive man, without any of the advantages of modern education, invented a theory of creation thousands of years ago worthy of consideration by a modern scholar?

According to the primitive teaching of the Bible, the Divine Mind, or The Elohim, or the L.O.M., created the

heavens and the earth "in the beginning." So far as we can judge, science and imagination will strive in vain to get beyond this in the contemplation of the origin of matter.

The earth is described as "without form and void"; and there was darkness. The modern scholar may say that all was in a state of primitive nebulousity or homogeneous indefiniteness; and some minds have a feeling of satisfaction when using words of imposing length and sound, even when they add nothing to the significance of those which are simple. If no light was in existence we cannot believe that there was force of any kind, and therefore the matter must have been diffused in its original atoms; for no two atoms could combine without the existence of light, or force that would imply light. Whatever may be meant by the heavens, we must take it that the primitive philosopher intended to describe the earth as originally incoherent and formless, and that is all the length that our most advanced philosophers can go.

The next proceeding, according to the Bible, was the creation of light; which must be understood as implying the creation of all the physical forces, since modern science proves that light is essential to the union of atoms into visible matter, or into the molecules, without which heat cannot be known. When the light was created the atoms combined into masses capable of producing shadows by intercepting the light. Hence it is said in Genesis that on the First Day the light was divided from the darkness.

In order to understand the Bible it is necessary to

study it as a series of pictures which the primitive philosopher may have painted to express his thoughts before he had elaborated any language. First, we may suppose there was the All-seeing Eye; then there was the gloomy mass, without form and void; next there may have been the appearance of rays from the Eye, causing some irregularities upon the surface of the dark mass, and translated as the Spirit moving upon the face of the waters, or the sea of nebosity; then there may have been the representation of a Hand moving darkness to one side and light to the other, so as to indicate a permanent division. Science has now reached the stage of trying to penetrate this mystery, and to discover how one body is made opaque and another transparent, or to prove that there is no more difference between light and darkness than between different species of animals.

There is then a break in the series of pictures to indicate that this was the First Day; but as we are informed that the sun and moon were appointed afterwards to regulate time, so that our day of twenty-four hours could not have been instituted, the Day of Creation must have meant an indefinite period. The Day long enough to be recognised by the Infinite Mind as time must have duration incomprehensible by a finite mind. During this period the force was acting on the matter so as to form the inorganic world. God does not hurry.

Next we are shown the matter accumulated into enormous masses so as to form the earth and the heavenly bodies. We may suppose that the teacher .

painted a sky that appeared solid, and tried to show the separation of the water in the sea from the invisible water which descends as rain. How was the earth dried and hardened to the proper consistency? The establishing of a proper balance between the moisture on the earth and the amount in the air available as rain seemed to the primitive philosopher such a marvellous display of careful forethought that he describes it as occupying the whole of the Second Day.

Is this less marvellous to modern science?

How many internal fires and external floods were needed to form the paste into solid mountains surrounded by vast oceans? If there was a molten mass it had to cool; and if it was at the temperature supposed by geologists, there could be no possibility of water remaining upon it. One might as well expect water to lie upon the flame of a furnace. Where did the water come from to fill the hollows? Where did the hydrogen exist before it was burned? Where was the oxygen? Is there an unknown store of water between the earth and the sun? The cooling of a volcanic mass is not considered a probable source of water.

When the earth was cooled sufficiently to permit moisture to lie upon it the work of forming dry land began. Some parts were elevated and others depressed, so that the water might be drained off into the hollows. Then no time was lost in utilising the solid portion for the support of life. Some of the inorganic material was converted into organic form; and millions of years may have been employed by microscopic fungi in preparing the earth for the growth of forest trees. The soil was



gradually enriched by the decomposition of low forms of vegetable life; and there is no mention of animal life, which seems a mistake. Vegetable life must have come first to support the animal, but how can it have needed a whole Day to itself? Perhaps the explanation of this is the necessity of forming stores of coal and petroleum; but there were animals in existence when some of the coal was formed. Some method must have been adopted of allowing vegetable growth to accumulate enormously, and the period occupied is described as the Third Day.

It is quite contrary to the common modern notion of the proper order of events to leave the formation of the Solar System until the Fourth Day; and yet the primitive theory may be correct. We have learned to think of the movements of the heavenly bodies as essential. Revelations of the ancient distribution of life upon the earth provide problems for the scientific theorist; for its surface has been clothed with great forests in a manner which could not have been possible if the present arrangements of solar influence had been in operation. Heat must have been diffused over the earth in a manner which science does not yet explain. Geologists inform us that there was once a great glacial period for parts of the earth now seldom visited by snow; while it has also been proved that regions now doomed to perpetual winter were at one time in the enjoyment of tropical heat and luxuriant vegetation. Does a little alteration of the earth's inclination to the sun explain all? Had the heavenly bodies not been set spinning? Had sufficient force not accumulated to

maintain the various bodies in their revolutions and rotations? The present division of time into days, and nights, and seasons, was made by setting all the wonderful machinery in motion, and the force needed may well have occupied a number of Days in accumulating. It is possible that future philosophers may come to the conclusion that the arrangement of the Solar System was not completed until late in the order of creation, and that the work was sufficient to occupy the Fourth Day; but, in any case, the profundity of the thought remains.

The Fifth Day of Creation is said to have been spent in producing everything that lives in the water and in the air, while no land animals are mentioned; and this statement is remarkable from the zoological point of view; for it is only within the past few years that the relation between birds and fishes has been recognised, and before that relation was discovered no one would have thought of associating birds with fishes as their companions in creation. It may be that the primitive teacher painted fishes and flying animals as the products of the Fifth Day; and thus he would include, as by intuition, the gigantic flying reptiles since found along with fishes in the fossil records of the history of the earth.

The Sixth Day was occupied in causing the force to act on the matter so as to produce all forms of animal life; and after these had been produced man appears upon the scene. In order to express the magnitude of the work, and the enormous duration of each period, Omnipotence is represented as weary.

The Divine Mind is said to have ceased from work on the Seventh Day. This seems to mean that no further new creations were produced, and that everything was left free from manifest supernatural interference, so that man might work with confidence to utilise all the stores provided for his enjoyment.

We may suppose, if we please, that the atoms of matter first formed were all of one kind, and that they were all atoms of hydrogen. We may further suppose that the light caused sixteen atoms of hydrogen to unite in some peculiar manner to form an atom of oxygen, and fourteen to combine to form an atom of nitrogen, and one hundred and twenty-seven to combine to form iodine, and so on. The rays of light may have accumulated in the matter so as to cause the molecular movements we recognise as heat, and the incomprehensible influences we recognise as electricity, and chemical action, and gravitation. Thus the formation of the earth, according to the Bible, may have been the result of the combinations of atoms of hydrogen under the influence of light. Science seems to show that the atmosphere of the sun is composed of burning hydrogen. Such combustion would require oxygen, and the result would be water, unless we suppose some less likely form of chemical combination to have taken place.

The account in the Bible will permit us to fancy that the light caused the atoms to aggregate so as to form *nebulæ*; and that the *nebulæ* united to form comets; and that the *nebulæ* and comets united to form planets. The intensity of the light and heat given out by the

bodies would be proportionate to their bulk, and the velocity with which they rushed into collision. Combinations may have been brought about by violent collisions and intense heat, which resulted in the production of unstable compounds like chloride of nitrogen in the centre of the heavenly bodies; and the resulting explosion may have sent the star or planet flying through space in showers of meteors and meteoric dust, as the earth may be blown up some day.

No theory can begin without assuming the existence of matter and force. The Creator had to keep control of all, so that the atom of oxygen should always consist of sixteen atoms of hydrogen and no more so long as the earth and man endure; otherwise there would be the possibility of change in its composition, and there could be no science of chemistry. We may suppose the existence of isomeric varieties of oxygen, and we may regard sulphur as a polymeric form of oxygen, and say that its atom is composed of thirty-two atoms of hydrogen; but however we may let our fancy wander, we must believe that there was an original command which fixed the composition of each element so that it should always be the same under the same conditions.

Philosophers even of modern times have been disposed to regard the sun as the ultimate source of all light and heat; but the primitive philosopher taught that it was created after light, and is merely a special means of storing force so as to allow the various portions of the earth to receive supplies at regular intervals, and thus to facilitate the carrying out of the

law of Nature that all labour must be followed by a period of repose. The prodigality with which the sun lavishes heat and light at all times and in all directions is in keeping with the infinite abundance of all the stores of Nature.

It is worth remarking that every day had its "evening and morning"; and this statement, so carefully repeated, probably refers to the slow and gradual mode in which Creation took place, and it is in wonderful contrast to the thought that comes naturally to man that everything must have been created instantaneously by a sudden command. We should expect the morning of a day to be mentioned before the evening; and as every word in the Bible, and especially in this brief record, must be carefully weighed, we must seek for the profound thought that causes every day to begin with an evening and end with the morning. There was no evening, as generally understood, to any of the days of Creation, for the day is taken as beginning when all hope of life appears to reason without faith to have died; and this period is succeeded by night of utter darkness, so far as human wisdom can discern, but it is really the period of incubation to be followed by the steadily-increasing light of morning when life comes forth. None of the days of Creation were assisted by special act of Omnipotence beyond their "morning," since they were intended to develop into the full blaze of noon, so as to furnish material for the observation and for the instruction and enjoyment of man.

The cessation in the "morning" may be used as an argument in favour of a modified evolution theory,



involving only six distinct acts of supernatural power, given as impulses to begin a long series of evolutionary processes; but this interpretation would destroy the harmony of ideas involved in supposing the work to be so great and continuous that the Creative Mind required to rest, and we know that the Creator did not rest for any interval until all was finished, for science teaches us that no break in the work is perceptible until every species had been produced.

We may reasonably suppose that the conditions of heat and moisture were at first particularly favourable for the lowest forms of vegetable life to carry on their work of decomposing inorganic compounds in order to build up organic bodies, which, by decaying, would form a soil suitable for the maintenance of higher forms of vegetation; and the delay in the production of land animals may have had some connection with the need of allowing vegetable life special facilities for growth in order to store up force for the future use of man. The elevation of the parts of the crust of the earth that contained special accumulations of the fruits of the work of vegetable and animal life may have been necessary either for the development of special forms of animals, or for the use and pleasure of man; and when lagoons and swamps became replaced by plains and mountains, many species of animals that had served their purpose, or that might have been injurious to the new species, were allowed to become extinct.

The account of Creation given in Genesis is very commonly misunderstood and misrepresented. Few people study it seriously for themselves. With the



exception of the separate creation of man there is no mention of original creation except of matter and force. The Divine Mind is not said to have created plants or animals, but to have commanded, "Let the earth bring forth grass," etc. The force was to act upon the matter so as to transform inorganic into organic material. Thus it would appear that vital force is not essentially different from the physical forces, but is a peculiar combination of them; and yet we must not forget that Omnipotence had to give the impulse to begin the growth of the first vegetable germ. It was just as easy for the Creator to cause the production of a million varieties of vegetable life as one; but all had to be connected as the harmonious design of the Perfect Architect, so that man might not be bewildered when studying them.

Vegetable life did not pass into animal life by natural generation, though there is no essential difference between them. The lowest forms of plant life may have required ages to make the earth fit to produce higher forms; but millions of ages were of no consequence to the Infinite Creator. As soon as the necessary food was prepared, the Divine Mind said, "Let the waters bring forth abundantly the moving creature," etc. Thus the first animal life was in the water, according to the Bible; and ages may have elapsed before the earth was dry enough for the production of animals capable of living entirely upon land.

There is permanent distinction between species according to the Bible. We are told that the earth brought forth grass and herb, yielding seed after its

kind ; and that the "Elohim made the beast of the earth after its kind, and cattle after their kind." The frequent repetition of the words "after their kind," signifies that a fresh command was given every time the development of the earth warranted the production of a new species. Evolutionists say that it is difficult to believe that the Creator interfered for the production of each species ; and then they encounter the far greater difficulty of attempting to believe that a particle of vegetable matter went on steadily advancing from one stage of evolution to another until it ended in the production of man. The demands on credulity do not even stop here, for we must suppose that the little vegetable had a steady desire to develop into something higher, which is more than most men have. The miracles of the Bible are simple natural results when compared with the utterly confounding miracle of evolution without supernatural interference. The vegetable germ would deserve our homage as the Almighty. Why should the Creator have stopped at the production of fungus, or atoms ?

All animals are said to have been produced by the earth in obedience to the command of the Creator. "And the Elohim said, Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind : and it was so." The creeping things here mentioned may have been small land animals, or some reptile forms late in appearance, and distinct from those shown in the picture of fishes, flying things, and birds.

The earth did not bring forth man. There was

special creation needed, though he was formed of the dust of the earth, and is in substance and in structure one with the brutes. There is a gulf between man and animals such as does not exist between different species of animals, or even between animals and plants. "The Elohim created man in His Own Image: in the Image of The Elohim created He him; male and female created He them."

If we are very anxious to keep as far as possible from thinking clearly of the Divine Mind, we may say that man was made of the dust by majestic laws acting over vast epochs until he had become fit for the inbreathing of a higher nature. That must mean that there were once men who were not men, but only animals, incapable of spiritual consciousness. Such is not the teaching of the Bible, nor the teaching of reason or of history.

If men had preserved and studied with reverence the brief philosophy of the primitive teacher there would never have been idolatry, or superstition, or general degradation; but the foolish son neglects the counsel of his father, and makes experiments for himself without the guidance of previous experimenters. A fluent chatterer who has never stood alone will condemn with confidence the most profound doctrines of ancient sages. In the very first chapter of Genesis the complete subjection of animals, and plants, and all material things, to the Creator, is plainly and emphatically affirmed; yet after thousands of years we find intelligent men looking on the new moon as a possible governor of riches, and standing in awe of charlatans who pretend to see in the

stars the power of dominating human destiny. Whole nations have invested with mysterious sanctity some mountain, or river, or grove, or tree; elephants, and cows, and apes, and even crocodiles have been treated with reverential awe; and human beings have been sacrificed to appease the demon of some particular locality supposed to be able to blight or bless. Those who have floundered in the mud of Greek and Indian mythology until ready to cling to any dogma of materialism or animalism may well exclaim with Caliban when their eyes are opened to the spiritual truth and beauty of the primitive wisdom in Genesis :—

“ I'll be wise hereafter,  
And seek for grace. What a thrice-double ass  
Was I to take this drunkard for a god,  
And worship this dull fool ! ”

According to the most ancient theology, the Creator was well pleased with all His works, and declared all to be very good. Man was His child, made in His Image, provided for with parental care and affection, and even given all things for his use and enjoyment, but with the distinct understanding that if he ate stones for bread he would suffer indigestion, in spite of all repentance and prayers. The primitive teaching was that “ God is good, and His mercy endureth for ever ”; and the primitive man heard the angels singing, “ Glory to God in the highest, and on earth peace, goodwill towards men.”

What was the consequence of neglect to study the first three chapters of Genesis as guide? Those

without the primitive wisdom could not help recognising the Creator as Infinite Power, manifested by earthquake, and storm, and pestilence, as well as by sunshine, and shower, and harvest ; Power apparently delighting in suffering and destruction ; and therefore appropriately symbolised by the car of Juggernaut demanding human victims. Without the primitive guidance men worship demons of cruelty that must be propitiated by self-torture and self-destruction ; or they wander hopelessly among bewildering forces and imaginary influences, so that they may even become so degraded as to dread a number, whether seven, or nine, or thirteen. The modern rationalist, with all his advantages of education, only knows Nature as “ red in tooth and claw,” and knows nothing of Jehovah conversing with Man in the Garden. The Infinite Mind remains to scientific research the Unknowable, because the Formal Cause can only be known by those who cultivate the Garden of the soul.

Every part of the Bible was written to teach spiritual truth, but not to prevent the exercise of intellect. Without it man must feel a helpless orphan wandering upon the earth in search of One able to guide him to the Heaven-Father. Those who quite lost the original teaching became at once the slaves of unseen and unknowable powers, liable to be terror-stricken by every novel sight or sound, as we have abundant evidence of even in the present day. Progress and happiness would never have been possible if the wise primitive man had not known the confidence and security arising from knowledge of the Creator. The



Spirit witnessed with his spirit that he was the child of God.

The materialist sees the earth as the mother of all life, and, therefore, as a natural object of reverence; but the primitive teacher pointed up to the Heaven-Father. What could the intellectual human animal find more worthy of adoration than light? Adam taught that light had to come into existence and disappear at the bidding of the Divine Mind. Nothing is conceived by the materialist as superior to the sun, moon, and stars, and the expanse of the heavens; but Adam taught that they are mere storehouses made by the Creator to regulate the supply of light and heat.

All elementary teaching must be based upon the phenomena which Nature presents to the senses before any artificial methods of study have been brought into use. We must speak to a child of the rising and setting of the sun, though we may believe that the sun is stationary while the earth moves. The primitive teacher may have believed that the sun moves round the earth, or that the earth is flat, and that the sun is moved by the direct interposition of the Creator. He may have thought that there is a solid transparent material midway between the earth and the sun, or that there is a vast expanse of frozen moisture that needs to be restrained from thawing and flooding the earth, or that there is a subtle substance which modern science describes as ether. Such beliefs or opinions would not affect his ability to give an infallible revelation of the fundamental truths regarding religion and morality if he had a perfect mind. He had the wisdom to avoid



giving any opinion on subjects he did not understand, and to confine his teaching to the fruits of intuitional perception and spiritual experience.

The second chapter of Genesis is supposed by some critics to be inconsistent with the first, whereas it ought to be regarded as a separate series of pictures dealing with man as a spirit inhabiting a mind. It is as follows :

“ Thus the heavens and the earth were finished, and all the host of them.

“ And on the seventh day The Elohim finished His work which He had made ; and He rested on the seventh day from all His work which He had made.

“ And The Elohim blessed the seventh day and hallowed it : because that in it He had rested from all His work which The Elohim had created and made.

“ These are the generations of the heavens and of the earth when they were created, in the day that Jehovah, The Elohim, made the earth and the heaven.

“ And no plant of the field was yet in the earth, and no herb of the field had yet sprung up ; for Jehovah, The Elohim, had not caused it to rain upon the earth, and there was not a man to till the ground ;

“ But there went up a mist from the earth, and watered the whole face of the ground.

“ And Jehovah, The Elohim, formed man of the dust of the ground, and breathed into his nostrils the breath of life ; and man became a living soul.

“ And Jehovah, The Elohim, planted a garden east-

ward, in Eden ; and there He put the man whom He had formed.

“ And out of the ground made Jehovah, The Elohim, to grow every tree that is pleasant to the sight, and good for food ; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

“ And a river went out of Eden to water the garden ; and from thence it was parted, and became four heads.

“ The name of the first is Pison : that is it which compasseth the whole land of Havilah, where there is gold ;

“ And the gold of that land is good : there is bdellium and the onyx stone.

“ And the name of the second river is Gihon : the same is that which compasseth the whole land of Cush.

“ And the name of the third river is Hiddekel : that is it which goeth towards the east of Assyria. And the fourth river is Euphrates.

“ And Jehovah, The Elohim, took the man, and put him in the garden of Eden to dress it and to keep it.

“ And Jehovah, The Elohim, commanded the man, saying, Of every tree of the garden thou mayest freely eat :

“ But of the tree of the knowledge of good and evil, thou shalt not eat of it ; for in the day that thou eatest thereof thou shalt surely die.

“ And Jehovah, The Elohim, said, It is not good that the man should be alone ; I will make him an help meet for him.

“ And out of the ground Jehovah, The Elohim, formed every beast of the field, and every fowl of the air ; and brought them unto the man to see what he would call them : and whatsoever the man called every living creature, that was the name thereof.

“ And the man gave names to all cattle, and to the fowl of the air, and to every beast of the field ; but for the man there was not found an help meet for him.

“ And Jehovah, The Elohim, caused a deep sleep to fall upon the man, and he slept : and He took one of his ribs, and closed up the flesh instead thereof.

“ And the rib which Jehovah, The Elohim, had taken from the man, builded He into a woman, and brought her unto the man.

“ And the man said, This is now bone of my bones, and flesh of my flesh : she shall be called Woman, because she was taken out of Man.

“ Therefore shall a man leave his father and his mother, and shall cleave unto his wife ; and they shall be one flesh.

“ And they were both naked, the man and his wife, and were not ashamed.”

Many of the critics of the Biblical account of creation forget that language was in its infancy a few thousand years ago, and that profound thoughts and moral precepts had to be taught by symbol and allegory. He who uses a word already made has seldom the clear mental vision of the idea implied which the inventor of the word had. “ Intellect ” is a word now in common use by multitudes who do not appreciate its derivation or meaning ; but the inventor of it had to see the

faculty of the mind selecting concepts and weaving them into harmoniously connected texture of thought in reasoning, so that a picture of a weaver might have been used by him to signify intellect. Before the word "intricate" was invented the idea may have been expressed by a picture of an animal in a net, or of a man in a maze. The root idea needs to be studied.

There are important differences between the first chapter of Genesis and the second. In the first the Creator is regarded simply as the Originator of all things, and is described as The Elohim, or the Divine Mind. In the second and third chapters He is regarded in His relation to man, as the Friend, the Helper, the Moral Governor, the Saviour, the Judge; and hence is described as Jehovah, The Elohim, which is translated as the Lord God.

The first chapter deals with the origin of the universe, and teaches man his relation to the material world, to light and darkness, to land and water, to sun and moon, to plants and animals, and the supremacy of God over all. There is no other such original teaching with regard to these fundamental questions; and no one who accepts the teaching can possibly be an idolater. Have the sages of Rome, or Greece, or India, or China, produced any such account of creation, and of the relation of man to God, even with the aid of the accumulated teaching of thousands of years? Why not? The primitive teacher, the prince of all philosophers, saw truth in the clear light of spiritual vision before the learning of artificial words had produced confusion of thought, and before moral corruption had

made him degenerate, so that he ceased to seek wisdom by solitary communing with the Creator.

The second chapter of Genesis proclaims the nature of man. The animal man, one in substance, and to a great extent one in structure, with the brutes, has a spirit breathed into him, and is made in the Image of his Creator. He is an *elohim*, or mind; and he walks erect, with his face towards heaven.

The second chapter finds the ground barren, though the first chapter left it clothed with verdure. In the first there is the material; in the second the material is the symbol. The man had not awoke to spiritual consciousness; and the earth was a blank, without meaning or use, until recognised by man as the revelation of the Creator. We cannot form a notion of an island created to remain for ever without any intelligent being to take interest in it. To represent the mind in a state of unawakened energies, when no passion had been aroused, and no definite responsibility recognised, a picture of the ground may have been painted without any living thing, or any product of life, upon it. No products of the human mind had any existence until responsibility was voluntarily assumed. There was not a man to till the ground, or a human spirit at active work. If nothing had been shown in the painting but the barren ground it might have signified a state of death, or the entire absence of all mental life, which would not have been a correct description of the mind at first. The vapour rising from the ground indicated the existence of potential thought and mental products as dormant in the mere animal man; but since they had not taken

definite form, there could only be an indefinite mist. There never had been prayer for assistance or blessing, since there never had been consciousness of need; and hence it is said that no rain had been sent down from heaven.

The mist is described as ascending, and as preparing the earth by watering it, not only before any plant or herb had sprung up, but even before man had been created out of the dust of the ground. The whole animal creation was in existence, manifesting the degree of intelligence bestowed upon it, and so there was a mist; but the most highly endowed animal cannot produce any thought ascending towards heaven, or any aspiration worthy of representation by the symbol of the tiniest herb.

How the man was produced out of the dust is the problem that perplexes the materialist who believes in the production of species by a natural law of evolution. There is no natural law that would ever transform a sheep into any other animal; though natural law will make it vary in size, and in other respects, with change of environment. Each species has been created to remain permanent according to its formal cause so long as mankind needs it.

The Creator could have made an infinite number of animal forms more and more closely resembling man, and then could have modified a germ so as to produce a perfect human animal. That would not have been evolution by natural law, but a miracle confounding natural laws by producing man with perfect mind from animals without speech. However it was done we



have the fact that the primitive thinker was made capable of giving a more profound account of the nature of man than any modern philosopher could invent for himself, and was thus superior mentally and morally to any man now existing.

The products of the spiritual nature were represented by the primitive teacher as vapour that has a tendency to ascend towards heaven like incense, and spiritual blessings were painted as the rain which descends from heaven; while the products of the mind, acting in obedience to the spirit after the assumption of responsibility, were painted as trees and plants. The mind is the Garden in which the spirit exists; and the spirit has the consciousness of the possession of mind.

When man was in harmony with the Divine Mind, every Tree that was pleasant to the sight or good for food grew out of the Ground; by which it was signified that every intellectual accomplishment, and every emotional enjoyment that can produce unalloyed happiness, are possessed by the man who acts in harmony with the Will of the Divine Mind. The "Tree of Life" was then in the midst of the Garden, since perfect happiness and satisfaction was a central abiding possession of the consciousness; and yet the "Tree of the knowledge of good and evil" was also present in the Garden of the mind, since man knew the good from the evil, and exercised his will in choosing the good, and in refraining from the evil; so that perfect happiness existed along with free will.

The Creator bestowed on man the spirit of activity, which prompts him to find enjoyment in the gratifica-

tion of his intellect and emotions, and to satisfy his curiosity even in opposition to what he knows to be the command of The Elohim. The Man was to till the Garden; and this picture condemned in anticipation the heresy of men like Buddha, who regard the activity of the emotions and the will as an evil to be got rid of, instead of as a gift for which to be thankful.

When man had thus become active in the performance of works according to his own judgment and desire, the painter taught that he still continued in perfect happiness so long as his conduct was regulated according to the dictates of his conscience; and to describe this he made a painting representing man as placed in a garden "planted eastward" in Eden. The spirit, or ego, or consciousness, or whatever we may term the individual possessor of conscious existence, was pictured as a man looking towards the light in a garden situated so that the rising sun was shining on it; and therefore Moses, or whoever interpreted the pictures, described it as "planted eastward," and the condition of consciousness was expressed in the word "Eden," which means "delight" or "bliss." So long as the Sun of Righteousness is shining on the Garden of the mind of man, the "ego" placed within the mind is in a state of perfect happiness.

The sense of happiness is increased by the cultivation of the mind; and the Creator intended man to enjoy the fullest delight that can be produced by the satisfaction and highest development of all his faculties. Reward is in proportion to the use made of the talents; and he who tries to preserve his talent treasured up

will always find that it becomes corrupt, and leads to his ruin.

The spirit, ego, or Man, depends upon the fertility of the mind for all consciousness of happiness. How could the teacher without words express this idea? The life of the mind was represented as a River; for its fertility, and even its existence as a Garden, depends upon the fertilising streams produced by its own activity. No man finds happiness by the works of others.

How could the primitive teacher give an analysis of the mind? How could he refer to such abstract things as memory, and intellect, and emotion, and will? Artificial signs and sounds had not been invented capable of conveying to others any notion of abstract ideas. The phenomena of mind were necessarily expressed in metaphors.

Modern psychologists make the mistake of attempting to study the human mind without knowing the Divine Mind. The great teachers of the past knew that all wisdom existed first in the Creative Mind; and, however marvellous it may seem to the modern teachers who regard themselves as vastly improved by evolution, primitive men knew what they meant by The Elohim, and ancient theologians enjoyed clear consciousness of the existence of God as a Trinity of persons. In proportion as man gains knowledge of the Divine Mind he gains knowledge of the human mind, since man possesses the attributes of his Heaven-Father.

An unlettered man can easily think of the Creator as Governor, Judge, or Father, and may even have an advantage over the scholar in facility of conceiving the

Ideal Man as Son of the Creator. Primitive man, compelled to think in pictures, could see in his own mind the ideas of the square, and the circle, and the sphere; and knew instinctively that the archetypal ideas of them must have existed in the Creative Mind. He saw the spiritual as the real, and the material as the expression of ideas. By the light of conscience the Ideal Man was seen just as certainly as the idea of a square; and there could be no more tendency to fancy the evolution of man than the evolution of a square.

The River, which is the life in the centre of the mind, was painted as dividing into "Four Heads," and not merely as giving off four branches. A branch of a river implies the previous existence of a more complete river, which is independent of the branch and superior to it; but no element of the mind can exist previous to the other elements, and therefore the River was painted as rising at once in Four Heads.

The First River of the mind was painted as encircling all the Land where there is Gold and Precious Stones; and those who imagine that the account in Genesis refers to physical rivers, forget that no river would be likely to flow round any place in a circle without branching, and also forget that no river ever known rises in four heads to go different ways. The Gold and Precious Stones meant all the knowledge that is valuable to man; and the River which encircles all knowledge, and is the essential support of its fertility and existence, is the Memory. The simplest exercise of the intellect is impossible without memory; the mother cannot have the slightest love for her child without memory;

and the will cannot be exercised in performing a moment's work without memory. Memory can accomplish nothing of itself, and therefore the painter represented it as a circle to produce fertility, but flowing nowhere.

The Second River was also described as a circle, and it enclosed the whole land of Ethiopia, or the land which is always warmed by the sun, and is symbolical of the emotional element of mind; for love has in all ages been spoken of as a flame or as something warm. Hence the Second River painted is the Intellect, which is the parent of Emotion, and therefore shown as encircling it; and which is shown as flowing in a circle, because intellect, like memory, can of itself produce no evidence of its existence. In order that we may know the existence and the ability of an intellect, we must have some display of emotion and of will.

The Third River differs from the two previous ones in not forming a circle, and it was painted as flowing towards the East, and as bounding part of Assyria. This river was Emotion, as revealed in the active mind; and it was represented as flowing towards the east, or towards the sun, in order to convey the idea of warmth, and the longing for fellowship with The Elohim. Since the painting was that of the mind of a perfect man, or of one in harmony with The Elohim, the only emotion that was represented was love; for love in the perfect mind is the dominant emotion. In the present day the description would not apply to a very great multitude, since the steady flow towards the East, or the natural longing for the sympathy of the Creator, has been lost,



and the emotion is very apt to flow away from the light and warmth of heaven.

There was no termination to the Third River, since emotion is ever seeking new objects on which to exercise itself, and love is intensified by exercise and is always flowing into action. The symbol which was used to represent that which is noble in action was afterwards adopted as the emblematic symbol of the founder of the Assyrian empire; and it was probably a lion with eagle's wings, for that is the symbol which Daniel gives for Assyria, and his language as a true prophet must have corresponded with that of Hebrew hieroglyphics in order to be accepted as part of the Sacred Writings. The Third River bounded or influenced only a part of Assyria, and that was the part towards the East; for action is only partly under the influence of emotion in the perfect mind, and is for the greatest part under the dominion of intellect. Only healthy emotion is in harmony with The Elohim, or the Divine Mind.

The Fourth River did not form a circle, nor flow in any special direction, nor bound any particular country, and it is simply said to be the "Euphrates." The Euphrates was the largest river with which the primitive teacher had any acquaintance, and he saw in it the source of fertility and blessing. In prophetic language the "drying up of the river" meant the decay of strength and the diminution of resources, while the continuous and abundant flow was emblematic of prosperity and power. Hence the Fourth River is the Will, which cannot be confined within any circular limit, or



by the boundary of any particular collection of thoughts and desires, but bursts all bounds by which it may be temporarily fettered, and seeks the open ocean of perfect freedom. It was the Euphrates that fertilised the land, and it is only by the exercise of the will that the mind can be fertilised; for memory cannot be cultivated and improved unless by efforts of the will to recall events stored up; the intellect can never be developed to perfection unless the will determines that a steady course of study shall be followed; and love itself becomes shrunken and diseased unless exercised by the will upon suitable objects. It is only by the exercise of the will in harmony with the Archetypal Will that the Eden of perfect happiness can be acquired or retained.

The painter thus represented the human mind as composed of Intellect, Emotion, and Will, with Memory encircling them and forming the essential condition of their fertility and their life; and to him the memory bore the same relation to intellect, emotion, and will, as the blood bears to the brain, and nerves, and muscles. The blood is the essential vitalising fluid, without which the brain cannot do intellectual work, nor the nerves indicate emotions, nor the muscles obey the will in producing movement; the brain is the parent of the nerves, as the intellect is the parent of emotion; and the action of the muscles in performing work is partly governed by the brain acting through the nerves, and partly by the nerves acting independently of the brain, as the will is partly governed by the intellect, and partly by the emotion, while the exercise

of the muscles is the essential condition which must be obeyed in order to have healthy blood, or brain, or nerves.

Primitive man had not learned anatomy and physiology so as to see this revelation of the Trinity; but he knew the Trinity of Mind with an absolute certainty, which is independent of confirmation by physical science. It is only the spiritually degenerate who need the Incarnation. Patriarchs and prophets saw the Christ by spiritual vision.

One of the greatest errors of religious teachers is that which permits men to believe in the possibility of passive happiness or spiritual health. It may seem an indication of the highest spiritual life to sing :—

“ Oh to be over yonder,  
In that bright land of wonder,  
Where the angel voices mingle, and the angel harps do ring !  
To be free from care and sorrow,  
And the anxious dread to-morrow,  
To rest in light and sunshine in the presence of the King ! ”

The sentiment is really unhealthy, or is evidence of weakness, and is that of a person who reclines languidly on a couch for fear of exhausting the strength, when the true way to preserve and to increase the strength is by working all the muscles up to their fullest capacity. Neither the intellect nor the emotion can be healthy unless the will is regularly exercised up to its highest capacity in performing works in harmony with the Archetypal Will.

The symbolical pictures may have taught this truth

by a Blazing Star placed in contrast with a cold spot of dead light ; and since the Blazing Star indicated a living active mind, it was especially appropriate to symbolise the Emotional Archetype—the Life of the World. Moses taught that God demands action in His servants when he described God as speaking out of a bush that burned without being consumed. It is false and pernicious doctrine to say that any man is a Christian because he gratifies himself by going to church, and repeating prayers, and listening to sermons, and attending sacraments. Unless a man displays by his work that his Will is in harmony with the Will of the Christ, he is not a Christian.

Jehovah, the Infinite Mind, commanded Adam to eat freely of every tree in the Garden, except that which the inward monitions of conscience taught him to regard as a source of shame and evil. Those who try to discover the origin and nature of man for themselves, without the guidance of the primitive teacher, become the victims of every delusive gleam of light that flickers over the jungle of disordered fancies in which they seek a path of deliverance from ignorance and error. Some think it sinful to be merry ; some dread to appear in rich apparel ; some fancy they deserve special praise for living in a cave, or appearing extremely wretched. Some even fancy the Creator will be pleased to see them as silent, isolated beings, partaking of none of the pleasures of life, and even torturing or mutilating themselves. Some refuse to eat pork ; others would forbid the eating of any kind of flesh ; some denounce the use of alcohol, while others lament the ruin produced by

slavery to tea. Tobacco and opium have been regarded as equal in importance to the Tree of Life by teachers who forget that truth and love do not vary with food and drink. "Not that which entereth into the mouth defileth a man; but that which proceedeth out of the mouth, this defileth the man."

The seer of the Apocalypse proclaimed that the Leaves of the Tree of Life are for the healing of the nations. The thoughts, emotions, and actions which are produced by the pure mind have the attainment of harmony with the Divine Mind as the central object, and are sources of happiness and delight, tending to banish all the wickedness and cruelty from which the nations suffer. The only hope for humanity is in the minds working in obedience to The Elohim; for they have the consciousness of the possession of the Kingdom of Heaven in the centre of the Garden of the Soul.

It is very important to note the order of the primitive narrative. After the description of man as Man, the possessor of conscience and responsibility, it is said that a helpmeet for him must be provided; but, instead of at once creating the woman, we find the Creator depicted as causing all animals to pass in review before Adam with the object of ascertaining his opinion of them. The solitary man may find much pleasure in making pets of animals, such as apes, and dogs, and cats, and parrots; but life becomes insupportable without the possibility of communion with a kindred spirit, and no animal meets the spiritual eye of man with responsive glance. All the animals are named by Adam as animals, and are recognised for what they are worth;

while the result of the scrutiny of the whole animal world is announced in the words, "but for the Man, there was not found an help meet for him." The normal man cannot find any kinship between himself and the beasts of the field. Only the degenerated product of artificial parasitical conditions could dream of natural descent from animals as possible. Man is a spirit; and marriage is the primary sacrament of humanity instituted by Jehovah.

The manner in which the production of Eve is depicted has been the subject of much criticism, and materialists have carefully counted the ribs of a man to learn whether one has been abstracted; and, as the number of ribs on each side is the same, they have proved to their satisfaction that primitive man was ignorant of anatomy, and his narrative of creation a concoction of fancy. There is much controversy in the present day regarding the relation of the sexes; and a little consideration of the teaching of primitive man may be instructive. Those who try to understand the meaning of the picture of the production of Eve from the side of Adam by actual removal of a portion of his body have no difficulty in perceiving that it signifies that the man and his wife are one flesh; so that unkind treatment of her is irrational. All Hebrews recognised that she was not taken out of his head to lord over him, nor out of his feet to be trampled upon by him; but out of his side to be equal with him, under his arm to be protected by him, and near his heart to be beloved by him.

In the mysterious cycle of existence man is the son

of woman, and in helpless infancy is dependent upon her; while in adult life he is enslaved by her charms, and sacrifices even Paradise itself to associate with her. Hence it is not surprising that some modern women are disposed to believe that they have the ability to be originators. The primitive philosopher taught that man is naturally the first and the superior; and every woman who has reared a manly son gladly proclaims her inferiority to her husband. It is her part to cherish, elaborate, and embellish what is given her by man; and the woman is to be pitied who is unable to appreciate the thought of Tennyson in the words:—

“ And what delights can equal those  
That stir the spirit's inner deeps  
When one that loves, but knows not, reaps  
A truth from one that loves and knows? ”

The primitive thinker taught that man and woman can enjoy the perfect bliss of Eden so long as they are innocent, and cultivate the Garden of the Soul together; yet, when this original teaching was forgotten, the greatest philosophers studied human nature for thousands of years without discovering it again for themselves, though they had the enormous advantage of accumulated experience and scholarship, and though evolutionists suppose the primitive man was inferior in intellect as well as in moral sense. In India and China we still find man seeking the satisfaction of his soul apart from the society of woman; and in professedly Christian countries an unmarried man is often regarded as somehow superior in sanctity to one who is married.



The Jews maintain the ancient doctrine of the Hebrew in this matter, and say that no man is fit to occupy the highest position in the religious assembly, or is not a fully developed man, until he is married; some even going so far as to assert that a life of celibacy is a life of sin. God created man male and female, so that neither can fulfil the functions of life completely without the other.

“As unto the bow the cord is,  
So unto the man is woman,  
Though she bends him she obeys him,  
Though she draws him yet she follows—  
Useless each without the other.”

## CHAPTER VIII.

THE BIBLE (*continued*).

THE second chapter leaves man and woman in a state of perfect innocence; and, consequently, not ashamed, though naked. It is said that some modern women pretend to blush when the leg of a table is mentioned in the presence of men; and the only disease that is truly hereditary must not be mentioned in popular books. Darwinians may see in this evidence of the evolution of moral sense, and of a moral standard; while others may regard it as evidence of moral decay and rottenness.

In the third chapter of Genesis we have a display of further insight into the nature of man, and an attempt to deal with such profound problems as the authority of conscience, the origin of evil, the sense of responsibility, the relation of the sexes, and the results of sin. How could a man without the use of words teach the essential truth regarding such questions?

The third chapter is as follows:—

“Now the serpent was more subtil than any beast of the field which Jehovah, The Elohim, had made. And he said unto the woman, Yea, hath The Elohim said, Ye shall not eat of every tree of the garden?

“And the woman said unto the serpent, We may eat of the fruit of the trees of the garden :

“ But of the fruit of the tree which is in the midst of the garden, The Elohim hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

“ And the serpent said unto the woman, Ye shall not surely die :

“ For The Elohim doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as elohim, knowing good and evil.

“ And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat ; and gave also to her husband with her, and he did eat.

“ And the eyes of them both were opened, and they knew that they were naked ; and they sewed fig leaves together, and made themselves aprons.

“ And they heard the voice of Jehovah, The Elohim, walking in the garden in the cool of the day ; and the man and his wife hid themselves from the presence of Jehovah, The Elohim, amongst the trees of the garden.

“ And Jehovah, The Elohim, called unto Adam, and said unto him, Where art thou ?

“ And he said, I heard Thy voice in the garden, and I was afraid, because I was naked ; and I hid myself.

“ And He said, Who told thee that thou wast naked ? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat ?

“ And the man said, The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat.

“ And Jehovah, The Elohim, said unto the woman,

What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

“And Jehovah, The Elohim, said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life :

“And I will put enmity between thee and the woman, and between thy seed and her seed : it shall bruise thy head, and thou shalt bruise his heel.

“Unto the woman He said, I will greatly multiply thy sorrow and thy conception ; in sorrow thou shalt bring forth children ; and thy desire shall be to thy husband, and he shall rule over thee.

“And unto Adam He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it : cursed is the ground for thy sake ; in sorrow shalt thou eat of it all the days of thy life :

“Thorns also and thistles shall it bring forth to thee ; and thou shalt eat the herb of the field ;

“In the sweat of thy face shalt thou eat bread till thou return unto the ground ; for out of it wast thou taken ; for dust thou art, and unto dust shalt thou return.

“And the man called his wife’s name Eve ; because she was the mother of all living.

“And Jehovah, The Elohim, made for Adam and for his wife coats of skins, and clothed them.

“And Jehovah, The Elohim, said, Behold, the man is become as one of us, to know good and evil : and

now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever :

“Therefore Jehovah, The Elohim, sent him forth from the garden of Eden, to till the ground from whence he was taken.

“So He drove out the man ; and He placed at the east of the garden of Eden the cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life.”

A wonderful and characteristic peculiarity of the nature of man is consciousness of spiritual disease as the consequence of violation of the Divine Law ; and the efforts of mankind to make atonement for sin, so as to regain the bliss of Eden, have provided one of the most important and abstruse subjects of study for the greatest minds of every age. Whatever the human animal regards as most desirable has been abandoned by the Man in his anxiety to regain consciousness of communion with the Divine Father. Whatever seems most valuable has been eagerly sacrificed. Not satisfied with the repetition of prayers until mind and body have been exhausted, attempts are made to intensify the influence of the prayers, and to produce cumulative action, by the use of prayer-wheels and clouds of incense. Expedients are adopted to obtain assistance from inanimate things, and to manifest to the world the intense longings of the soul.

One might well believe that the snake was specially created in order to provide a means of representing the spirit of evil, and the insidiousness with which he approaches the innocent to lure them to destruction.

Increase of knowledge has not enabled scholars to imagine any symbol more appropriate ; and we are virtually compelled to speak of the devil as the serpent when we would express our meaning clearly and forcibly.

The primitive thinker necessarily saw double, or had "second sight." There were no artificial words to occupy attention or obstruct vision. Natural things were seen as the revealers of spiritual truths. "For the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made." The importance of the Hebrew writings cannot be discovered or recognised by those who do not see beyond the material. "Now the natural man receiveth not the things of the Spirit of God : for they are foolishness unto him ; and he cannot know them, because they are spiritually discerned." Many clever scholars, and men of intellect with much knowledge of physical science, see nothing more in the third chapter of Genesis than a story of a material man, and woman, and snake.

Adam and Eve were genuine innocent lovers, conscious of the presence of the Infinite Creator, and imbued with a profound sense of the mystery and sanctity of life ; consequently they regarded each other with peculiar respect, and even with a degree of reverence. They had no lessons of experience to guide them ; but they had the light of conscience and the ennobling influence of pure love revealing truth and beauty.

"Love is a spiritual coupling of two souls,  
So much more excellent as it least relates  
Unto the body ; circular, eternal ;



Not feigned, or made, but born ; and then  
     So precious  
 As nought can value it but itself : so free  
 As nothing can commend it but itself  
 And in itself so round and liberal  
 As, where it favours, it bestows itself.  
 But we must take and understand this love  
 Along still as a name of dignity,  
     Not pleasure.  
 True love has no unworthy thought, no light,  
 Loose, unbecoming appetite or strain,  
 But fixed, constant, pure, immutable."

History confirms the teaching of the Bible that our First Parents were perfect types of man and woman—perfect in body, and mind, and morals, but left to make the great experiment of life without any assistance from teachers. Human nature is the same in all ages ; and, however humiliating it may seem to some female lecturers, the most stupid woman learns sooner or later that it is her part to be the temptress, while many are aware of this law even when children. Unfortunately there are very estimable women in the present day who find by sad experience that civilisation fails to provide them with husbands, and that loveliness and charm may be consigned to loneliness. It too often happens that "the young men are consumed in the fire and the maidens are not given in marriage."

    " It is the fate of a woman  
 Long to be patient and silent, to wait like a ghost that is  
     speechless  
 Till some questioning voice dissolves the spell of its silence ;  
 Hence is the inner life of so many suffering women

Sunless, and silent, and deep, like subterranean rivers  
Running through caverns of darkness, unheard, unseen, and  
unfruitful,  
Chafing their channels of stone with endless and profitless  
murmurs."

The introduction of conflict and evil into the Garden of the Soul through the sensitiveness of woman was absolutely necessary for the stimulation and the enjoyment of the human race. There could be no sympathy displayed or felt if there were no suffering to call it forth, and to give it understanding; and nothing could be more dull and uninteresting than a world of perfect men and women, without any experience of pain or grief. Though Eve is the producer of the sorrow, she is also the producer of the joy of life.

Man and woman, perfect in mind and in moral nature, could not fall as the result of any corrupt desires springing up spontaneously within them. There was the calmness of spirit that results from perfect self-control. There was the confidence and fearlessness due to absolute health of mind and body. They were not liable to auto-infection. Hence corruption had to come by external influence, and the serpent was selected by the adversary as the agent to provoke.

The blood is not only naturally healthy, but is even endowed with antiseptic power, so that it is able to resist successfully many external hostile agencies, such as unwholesome material accidentally swallowed with the food, poisonous gases attacking through the nostrils and lungs, and even wounds of the body threatening to fester. Assistance in defence is always given by pure

air. Mild infection of the poison of diphtheria will be overcome by simply living in the open, and attending to the ordinary means of maintaining health. Those who live under insanitary conditions will not be spared; and in such cases poison like that of diphtheria will rapidly increase and develop so as to destroy life.

Facts of nature are not altered by human theories or desires. The peritoneum is the material symbol of the mysterious centre in the soul which is the source of the sensation of happiness in those who have spiritual health, or who are in possession of the Kingdom of Heaven. Any impurity in the cavity of the peritoneum makes the feeling of well-being impossible, and is certain to lead to inflammation and death. If the secretions that are constantly passing out of the peritoneum into the blood are pure there is a sense of healthfulness, and of freedom from disease, though there may be loss of arms, and legs, and sight, and hearing. Now, the peritoneum of man is completely shut off from contamination by external impurities, whereas the peritoneum of woman is liable to deadly infection from without.

In the moral, as well as in the physical world, the inmost nature of woman is liable to be poisoned by an atmosphere against which man is protected.

The Zulu and other superior African tribes owed their superiority to the care with which they secured the purity of their women and the virility of their sons. In India, the sages and wise mothers have given the authority of religious observances to customs designed to secure the modesty and dignity of woman, and to

inspire men with respect for the duties and the sanctity of domestic life.

A community of healthy men would not suffer from remorse or fear, and would not generate constitutional disease; but they would become cruel and merciless, and would have no joy in life. They would risk death and kill opponents without dread or compunction. Brave savages, such as the Zulus and American Indians of former days, who carefully protected their women, had not the regrets and anxieties of modern civilised man when rushing into battle; and Japanese who ignored female influence and emotion were able to disembowel themselves with calmness and unconcern. They had not the ennobling influence of good women; but neither had they ruin of mind and body by evil women.

So long as the innocent man and woman stayed together, and communed with Jehovah, The Elohim, they were safe. Each acted as a guard and support for the other; yet woman was taken from beneath the arm of man to show that she specially needs protection by him. The impression of the frailty and the destructive power of woman is so great in the East that she virtually lives as a prisoner requiring to be kept under continual supervision.

Although man and woman are one in the child that is their offspring, and are equal in importance with regard to the production of the offspring, yet the woman has to say, "My husband is greater than I"; and the husband has to realise that his responsibility for the care of his wife is greater than her responsibility for the

care of him, though each is a responsible being, endowed with freedom of will, and finding pleasure in independent action. There is a sense of triumph in the female soul when she ventures to give expression to boastful declarations of her ability to take care of herself in a club from which men are supposed to be excluded by her command; yet experienced mothers are not comfortable when they see their daughters attempting to imitate the free and easy manners that are regarded as natural and proper in their sons; and a brother has a certain anxiety aroused when his sister proclaims confidence in her own strength, and refuses to accept counsels of caution such as Milton supposes Eve to have received.

“Seek not temptation, then, which to avoid  
Were better, and most likely if from me  
Thou sever not; trial will come unsought.”

Very beautiful plants can be produced by careful cultivation in a glass-house; but they have no experience of the storms that may rage outside, and so do not learn the need of the shelter they are receiving, and do not form strong deep roots. Girls who have always been protected from rudeness and corrupt influences are liable to know the world as seen through the sheltering glass, and to form their notions of human nature from the description of conventional heroes and heroines in books written for entertainment; and they may fancy that restrictions placed upon women are due to male tyranny or jealousy, and are not the necessary consequences of natural differences in the sexes. Thus a

very clever woman, sufficiently educated to distinguish herself when gaining medical and surgical qualifications, was so ignorant of human nature that she could think of no reason why she should not hold a hospital appointment where she would be called upon to perform all operations on men that might be urgently needed.

The most intellectual woman depending on her own strength is liable to fall as well as the most emotional, though her collapse may not occur so early in life. A strong, energetic, intellectual girl may laugh at warnings of the dangers awaiting the solitary wanderer in search of enjoyment; and her relatives may regard her as superior to all weakness of nature; yet she suddenly surprises them by committing suicide, and they dread to think what cause she may have had to plunge her in despondency. The wife of a gentleman seems perfectly happy and secure in the midst of her children, and in his simplicity her husband allows her to receive private lessons from a man without definite principles or stability of character, with the result that she abandons husband and children, and all her home, to be the companion of a man so much inferior to her husband that her son might well exclaim with Hamlet :—

“ You cannot call it love ; for, at your age,  
The heyday in the blood is tame, it's humble,  
And waits upon the judgment ; and what judgment  
Would step from this to this ? Sense, sure, you have,  
Else could you not have motion ; but, sure, that sense  
Is apoplexed, for madness would not err,  
Nor sense to ecstasy was ne'er so thrall'd  
But it reserved some quantity of choice,  
To serve in such a difference. What devil was't



That thus hath cozened you at hoodman-blind ?  
Eyes without feeling, feeling without sight,  
Ears without hands or eyes, smelling sans all,  
Or but a sickly part of one true sense  
Could not so mope."

Hypnotism may be regarded by some as a method of obtaining amusing entertainment, but it has always been a deadly enemy to the woman of vacant mind willing to seek pleasure in whatever novelty presents itself. A continual dependence on a stronger nature is necessary to save her from falling at some period under the influence of an evil eye. Eve had no mother, and no experience of ancestors, to warn her against the danger of remaining within reach of the serpent, and to tell her that the woman who hesitates to resist temptation is lost. In her pursuit of novel pleasure, she had wandered away from the protection of Adam, and had stifled the voice of conscience, so that the omniscience of Jehovah, the Perfect Mind, was forgotten. She needed the advice—

"The chariest maid is prodigal enough  
If she unmask her beauty to the moon ;  
Virtue itself 'scapes not calumnious strokes ;  
The canker galls the infants of the spring  
Too oft before their buttons be disclosed,  
And in the morn and liquid dew of youth  
Contagious blastments are most imminent.  
Be wary, then ; best safety lies in fear ;  
Youth to itself rebels, though none else near."

All human beings have the experience of Paul that there is a law in the members warring against a law in

the mind, and seeking to bring the spirit under the dominion of evil. All have to bewail the tendency to leave undone the things that ought to be done, and to do the things that ought not to be done. So Adam, as well as Eve, had need of the warning—

“ But something may be done that we will not ;  
And sometimes we are devils to ourselves,  
When we will tempt the frailty of our powers,  
Presuming on their changeful potency.”

Why did Paul so loudly proclaim his acceptance of the primitive account of the Fall, which represents the woman as yielding to temptation, and the man as standing firm until influenced by her ? Was it because he had a degraded conception of the relations of the sexes, and had forgotten the teaching of primitive man which declares that the two are one flesh, and each responsible ?

The degree of civilisation attained by a nation is said to be marked by the degree of freedom and responsibility accorded to its women ; and the ideal community of the future is said to be that in which the sexes will have equal rights and equal liberties of action. In the present day, in this country, it is commonly assumed, or pretended, that man is naturally the tempter, and that woman is the good angel of society, always intent on preserving a high moral standard. Why, then, do not churches which demand confession agree to appoint female confessors ? Why are women forbidden to sing in the choirs of churches that have confessionals ?

Paul knew enough of the world around him to

recognise the deadly influence of the corrupt woman, not only upon her immediate victims, but also upon their children's children. He was well aware of the story of Peter's denial, when the self-confident and courageous follower of the Christ became a sneaking liar through fear of the sneer of a girl. Multitudes of men in Christian countries enter upon manhood with high resolve to do their duty nobly in the world, yet sink to disgrace and death through the subtle poison of the serpent in a bad woman.

The conduct of Eve in tempting Adam was the result of a natural tenderness and affection, and she bravely accepted her full share of the curse. When called upon to accompany her husband as a pilgrim in an unknown land, without any provision for the future or any apparent certainty of obtaining food, she never murmured or hesitated, but went forward with trustful confidence, proving that all the efforts of the serpent to destroy happiness can be defeated when Jehovah, The Elohim, provides clothing, and love rules the home. She was a true help meet for the man, saying in her heart—

“Adam shall share with me in bliss or woe ;  
So dear I love him that with him all deaths  
I could endure, without him live no life.”

Experience soon teaches woman the need of protection for herself and children, and there is no question of the relation of the sexes when a home has to be formed in the wilderness away from all society. The authority of the genuine man is never questioned by the genuine woman. She accepts his dogmas without hesitation or

question, and she can give them an attractiveness and a power which they did not originally possess. Thus a Mrs. Booth, recognising that it is her part to accept the doctrines given to her by man, can exert an influence in reclaiming the wandering and elevating the fallen which the original teacher could not have acquired.

It is only those who try to learn the nature of man from works of fiction who can fancy equality of the sexes as possible. The qualities which woman most admires in man are only manifested and cultivated when he is placed in the position of provider and protector; and woman is the true help meet for man when she abandons all thought of domination or independence, and simply endeavours to be the bestower of comfort and joy.

Olive Schreiner has cleverly depicted the fate of the man and the woman who seek the bliss of Eden without mutual help, thus setting themselves in opposition to the primitive teaching that the woman is the help meet for the man. The man is shown as expending his strength, and wasting his life, in attempting to reach the summit of a mountain, which becomes more barren and rugged as he ascends; so that there is no possibility of enjoyment, or comfort, or even of rest, for the perverse fool. The only thing for him to find even on the top of the mountain is a feather; and in seeking this light useless thing he falls over the precipice, without even the satisfaction of catching the worthless object of his search. What must be his regret when lying with mangled limbs watching the vultures soon to feast upon his body, and when, now fully awake to his folly, he

thinks of the comfortable home with wife and children that he might have had if he had attended to his work as a reasonable man, instead of going on a wild-goose chase !

The woman who rebels against her natural lot as wife and mother is represented as a camel sinking beneath its burden. The ungainly animal, of uncertain temper, ready to bite its best friend, is neither for use nor ornament unless muzzled and kept in subjection. The woman without guide or protection naturally goes astray, and arrives on the bank of a river where there is no bridge. With unreasoning obstinacy she attempts to cross ; and in her lunacy says the only hope for her sex lies in filling up the river with their bodies, so that others may reach the land of happiness by walking over them. As her body putrifies, she is a danger and a nuisance even after death, since she poisons the water for the inhabitants of the town which is situated at the mouth of the river.

All men and women are in search of the state of permanent satisfaction and happiness that is described as the Kingdom of Heaven ; and the story of our First Parents must be carefully studied as a statement of the fundamental principles on which the happiness of the family and the race depend. Man was not made to be a celibate ; and woman needs protection from causes of pollution which would not poison man. Rivalry between the sexes is madness ; since a rib must be in harmony with the body of which it forms an essential part. Woman is the good angel of man, making the earth a paradise for him ; or she is a devil luring him to

destruction. The absolutely sane man says of the pure woman :—

“O fairest of creation, last and best  
Of all God’s works, creature in whom excelled  
Whatever can to sight or sound be formed  
Holy, divine, good, amiable, or sweet.”

In early life a boy, when in trouble, runs to his mother for sympathy and comfort, and sees in her the perfection of goodness ; yet she teaches him that mother is subordinate to father in the Book of Genesis, and that father is the great provider and guardian. As the wheel of life moves round, the mother becomes strangely reluctant to exercise authority ; and, instead of feeling pride in the subserviency of her son, she delights to admire him, and to lean on him. Her great dread is the evil woman ; for she longs to see her son the father of sons, and she knows that the evil woman will destroy the children and their parents. The warning of the wise mother is : “She hath cast down many wounded ; yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death.”

The ancient Hebrews saw spiritual and mental phenomena as precursors of physical phenomena, as one must see memory or emotion before seeing the physical phenomena as providing the medium for conveying the description of the abstract idea to others. In our materialistic age many teachers see the physical affection without thinking of the spiritual. Paul the Apostle was strongly convinced of the danger of permitting women to attempt to be original teachers, or to superintend the instruction of men. He knew that



good women are the saviours of society ; but he also knew that one bad woman can destroy a multitude of good men, women, and children. There are degenerate effeminate men who will accept the delusions of a Joanna Southcott as valuable truths, and will submit themselves to the vagaries of ignorant women who repeat with volubility and grace the words employed by teachers of science, as there are mean men dependent on women to support them ; yet the mothers of men agree with Paul when he says : “ Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression.”

There are pious talented women in England who could lecture more eloquently than most preachers, but the really wise women seldom wish to occupy a prominent position ; for they know that there is an elemental principle in the nature of men which prompts him to resent female dominance, and to devote himself to the woman seeking his protection. Woman gains the homage and devotion of man by her purity, or beauty, or grace, or even by her dependence ; while she loses her power when she trusts to physical strength or intellectual ability.

The woman who is not under subjection, and who defies authority, will lead her followers into the strangest folly. She will mistake an accumulation of morbid gases for a living being of her own originating, and will deceive all who place dependence upon her. She will

so confound truth with falsehood, and purity with impurity, that those who accept her spiced and attractive food will suffer from colic, or may even be destroyed by the incompatible ingredients which she has mixed so as to generate poison. Her phantoms give her the most intense and convincing sensations of solid matter; and she will believe she is worshipping the Creator when she abandons herself to a condition of mental torpor, or fatuity, or titillation, under the influence of entrancing music or beautiful scenery. When once committed to a false statement she will continue to attempt to give it the appearance of truth by embellishing it with countless and contradictory additions; and her counterfeit sincerity will make dupes of honest men more readily than of good women, who have intuition to recognise feminine duplicity. While seeking a remedy for toothache, she will maintain that there is no such thing as pain; and with artificial teeth in her mouth replacing diseased ones extracted, she will deny the existence of disease. Silly men, apparently sane and honest, will accept the statements of a woman who tells them she has miraculous conversations with marvellous sages in Thibet, or in some place supposed to be inaccessible to investigators of the truth of her statements; and, while professing to be a martyr in the cause of truth, she will add lie to lie in order to bolster up the fraud, and will talk pleasantly, attractively, and gracefully for hours without any definite or clear conception. A man will lie to deceive others, and as a criminal; while a woman will lie to deceive herself, and without realising the depth of her depravity.

In the ideal family the relation of the sexes is that described by primitive man, and accepted by all Hebrews or Christians. Woman is regarded as the rib of man. The rib has not the guiding function of the eye or ear, nor has it the degree of independent action possessed by the hand or foot; it does not take an active part in the conflict with external enemies, nor even in the work of providing the necessities of existence; but it is essential to the breathing, and to the normal action of the heart, so that it is needed to maintain the purity and vigour of the whole system. Disease of a rib causes general enfeeblement and defect of vitality which would not result from loss of a limb.

The welfare of the children must ultimately determine the relation of the sexes in every community which has not fallen so far from primitive perfection as to be unworthy to continue in existence. Whole nations that had become hopelessly corrupt have been blotted out; and countries which were once densely populated have become desolate and waste. In corrupt societies the liberty of women has had to be restricted in order to preserve the race from extinction; and the wise mothers of India, and of Moslem lands, have weighty reason to oppose the efforts of Europeans to abolish the old custom of protecting women. Modesty, self-sacrifice, and devotion to husband and children are regarded in the East as fundamental female virtues; so that the people read with horror of the brazen stare, the childless marriages, and the shameful divorces of France, and England, and America. The nation that disregards the teaching of primitive man must become subject to the

nation that obeys the command to go forth, and multiply, and replenish the earth ; and the ruler of the world cannot permit a few selfish white men to monopolise Australia and new Zealand if the prolific Japanese, with self-denying women, are in need of unoccupied territory in which to form homes.

Those accustomed to study the perfect symbolic language of the Hebrews, and to see the physical as the revelation of the spiritual, have no difficulty in understanding the meaning of the apple eaten by Eve. Bunyan tells us that the sons of Christiana ate some fruit which was growing over the wall by the roadside, and which made them sick and distressed afterwards. Materialists discuss whether the fruit eaten by Eve was not something else than an apple, such as an orange, or a tomato. When we are told to judge a principle by its fruits we do not look for grapes or pears ; nor when a man is said to think deeply, do we attempt to measure the depth of his thoughts with a foot-rule. Primitive man had not a complex elaborate supply of words to express his thoughts ; but he knew exactly what he meant to express and how to express it.

The supremacy of conscience, and the necessity of absolute truthfulness for the satisfaction of the nature of man, are emphatically asserted by the primitive teacher. In the present day judges have to lament the prevalence of perjury ; and there are even professional teachers of religion who excuse a lie when it is said that the falsehood is not intended to injure any one. There is no sense of sin until found out. There was no human being to be affected by the confession or

denial of Adam ; yet he was overwhelmed by the sense of guilt because conscious of having offended against a Divine law. A man may make long and eloquent prayers in public and yet be a liar ; but he will detest all falsehood if he habitually communes with the Creator in solitude. Many lie without compunction or hesitation because they have become degraded and demoralised by placing artificial conventions, or images, or human intermediaries, between them and the Divine Mind. The reliable statesman lets nothing come between him and Jehovah.

The most ancient teaching declares that the bliss of Eden cannot be permitted to the man or woman who deceives ; and the Bible is emphatic in its statement that no liar can inherit the Kingdom of Heaven. Evolutionists fancy that religion and morality improve by natural law as the world becomes older. Is the liar in India, or America, or England, regarded with as much detestation as the liar was regarded four or six thousand years ago ? The primitive man could not dream of the evolution of a moral standard ; for he saw clearly the right angle made by the Plumb from heaven with the Level on earth, and therefore cared nothing for approval or disapproval except that of his own conscience.

The regulation of the relations of the sexes has always been one of the great difficulties of the legislator. When Moses made his wonderful attempt to produce a perfect race of men and a perfect condition of society, he saw that there must first be absolute sincerity and honesty, and that all untruthfulness, or deception, or



concealment must lead to shame and demoralisation ; so he decreed that those guilty of illicit sexual relations should be put to death. He soon found that the people had fallen so far from primitive perfection that such a law could not be carried out, and he was compelled to make a compromise by ordering the guilty couple to marry. The worshippers of Baal were so intermixed with the worshippers of Jehovah that they could not be separated with certainty, and yet all had to be legislated for ; so Moses had even to permit divorce, though believing that a man and his wife are one flesh. Wheat and tares grow together in society, and good and evil are in conflict in every human being ; so that the judge is confronted by the problem discussed by Shakespeare in *Measure for Measure*. In every age and nation there is the incessant conflict between virtue and vice ; and though woman is the mother of man, and is even the revealer of Jehovah, there is the necessity for continued watchfulness to prevent her becoming the poisoner of humanity. The sneer of a woman may paralyse a saint ; and yet when the Israelites were in danger of perishing from poisonous fiery serpents they were saved by merely looking at a serpent purified in the furnace.

Adam has been accused of cowardice and dishonesty because he said the woman tempted him ; but in this he was displaying the candour and sincerity of his nature by stating the simple fact. Eve was merely stating a fact when she said her fall was due to the influence of the serpent. If either had thought the fact of the temptation coming from outside self to be an



excuse freeing from responsibility, there would not have been sense of guilt. Both had to learn by experience that the downward path is easy.

“ Is there a man who has not tried  
How mirth may into folly glide,  
And folly into sin ? ”

The serpent may have gone on its belly for ages before man was created, and yet the primitive teacher seems to make it appear that this mode of progression was imposed because of the temptation of Eve. The original painting was intended for men able to see through the material. It was Satan, the adversary of man, that was represented as compelled to eat dust, and to crawl without legs. So long as men remained *elohim*, or perfect minds, Satan was non-existent to them, since they knew nothing of evil.

Philosophers of every age have discussed the problem of evil, and have generally left their readers like wanderers in a maze of words. If primitive man had not been superior to all modern teachers in intellect and moral sense, he would only have seen a perpetual conflict between life and death, and pleasure and pain, and good and evil, without knowing anything of the Divine Mind, or of Jehovah. Fortunately for humanity, the primitive man was perfect in intellect and moral sense, and placed on record the true relation of man to his Creator, and to his adversary.

The power of Satan is so limited that he cannot injure the worshipper of Jehovah, except in the heel, or in that part necessarily in contact with the earth;

and he cannot assimilate the same food as the spiritual man, but must depend entirely upon the material and the sensual for his power. Even the heel can be protected, as the body was protected by skins; and the system of religion and ethics growing upon spiritual truth will enable a man to walk among serpents with safety. Thus the genuine members of the Salvation Army, and other Christian workers, have moved among the most deadly serpents without contamination, as the careful use of antiseptic precautions enables the physician to encounter the corresponding physical poisons.

When fallen man attempted to form a theory for himself to explain the relation of good and evil, he could only suppose Ahriman, as spirit of evil, in conflict with Ormuzd, the spirit of good, and Satan as a powerful rival of God; so that man seemed a helpless puppet between the opposing forces. The primitive teaching shows the spirit of evil as inferior to man himself. The devil, to be an opponent able to test the strength thoroughly, must depend for his power upon the power of the man opposed to him; so that, the greater the spiritual influence of a man, the more severely he must struggle, and the more plain and real his adversary must become. No true spirit is allowed to be crushed.

For all Christians the devil exists as a serpent; but for men abandoned to vice he becomes a roaring lion, before which the man is helpless. Those who are not conscious of being anything more than mere brutes of evolution may expect that they will share the brute's freedom from remorse and shame, and will always

remain in ignorance of the existence of an adversary ; but sooner or later they find themselves slaves of Satan, unless they are prematurely destroyed, so that their eyes are never opened to human consciousness.

When a man is so full of enthusiasm that he would sacrifice his life for his principles, it may be true kindness to offer him the opportunity of proving his sincerity. The Adversary had to be created to give man exercise. The brave patriot gladly encounters the risk of wounds, disease, and death for his country, while the coward and the idiot sit at home in safety and in comfort. A righteous man must often suffer more than the flagrantly wicked ; for the wicked may be as beasts of no value, whereas the righteous desires in his heart to gain wisdom and strength, which can only be obtained by testing and conflict, so as to exercise his spiritual muscles. Job had the true spirit of a righteous man, longing for knowledge of himself and of God ; and he learned to be thankful for the trials which revealed to him the infinite greatness and perfection of the Divine Mind in comparison with the highest mere human nature can attain.

It is said in Genesis that the earth was cursed as a result of the Fall. The number of cities that once existed in the region of the Euphrates proves that the land must have been amazingly fertile even four thousand years ago ; and a race of *elohim*, or perfect men, existing before the Fall may have had all wants supplied without necessity for toil or care, so that nothing disturbed their rational enjoyment and philosophic calm.

Some have supposed a long interval between the creation of man described in the first chapter and the beginning of the conflict described in the next chapters. Man in the beginning was an *elohim*, or perfect mind, knowing the Creator as The *Elohim*, or the Creative Mind ; and was commanded to go forth, and multiply, and replenish the earth. The result would be the population of the world by a race of absolutely reasonable beings, without love, or hate, or anger, or jealousy, or despair, or pity, or remorse, calmly fulfilling all demands of reason, and as indifferent to changing conditions as the most extreme stoic or Buddhist could desire. Owing to absence of discontent, they would have no desire to invent novel means of gaining power, or wealth, or pleasure ; they would not try to explore the secrets of nature, and would not build for ornament or pleasure ; but they would erect megalithic structures as landmarks or for some useful purpose, thus leaving evidence of their superior intelligence and power.

Such perfect beings would need to be brought into conflict with the Adversary in order to stimulate them to discover and develop the resources provided by the Creator for the use and enjoyment of man. Before the Fall there would be no inclination to pray, since the *elohim* would be absolutely confident in themselves, regulating every action by definite fixed principles with mathematical accuracy, and in harmony with The *Elohim*.

There is evidence that a race possessing wonderful innate intellectual and physical power was at some remote period spread over the earth ; and mankind

may have succeeded in maintaining almost primitive perfection for generations after the initial success of the Adversary. This would explain the statement in Genesis that after the corrupt descendants of Adam had multiplied on the earth the sons of The Elohim intermarried with the daughters of men because they saw that they were fair ; and the children are said to have been worthy of fame and renown. The calm philosopher is very likely to be more attracted by a dancing woman glowing with passion than by an impassive unemotional female model of wisdom.

The primitive man would have sunk in hopeless decay after the Fall if he had had as little faith and courage as some modern teachers. He did not find the earth a barren desert and a scene of woe, but a grand inheritance, with beauty and wealth on every side, only needing continual labour to prevent the weeds from choking the corn. Adam and Eve must have faced the future with the prayer in their hearts,—

“ Guide me, O Thou great Jehovah,  
Pilgrim through this trial land ;  
I am weak, but Thou art mighty,  
Hold me with Thy powerful hand.”

The only men and women who are fit to be pioneers in a new country are those who find delight in communing with the Creator, and whose spirits are consequently in happy harmony whatever the external conditions may be. Those without true religion must have some artificial excitement to make life tolerable ; and the husband and wife without religion cannot bear to

be left alone. The Puritans would never have made happy homes in the backwoods of America, nor the Dutch in the remote solitudes of South Africa, if they had not felt the impulse to exclaim :—

“ O Lord of heaven, and earth, and sea,  
To Thee all praise and glory be ;  
How shall we show our love to Thee,  
Giver of all ? ”

Tasks are given to men and to nations in proportion to strength and opportunity. Our first parents were treated by their Father as children needing special care. They were placed in a temperate fertile land, with streams and rivers not difficult to cross, and with hills and mountains pleasant to climb. The unknown land of Europe was within easy reach when the adventurers had gained confidence to venture across the Hellespont ; and there was a great inland sea near at hand, studded with islands so as to tempt them to make longer and longer excursions while retaining means of communicating with friends and home.

Primitive man, in the further account of Adam and Eve, gives an important lesson on heredity, and on the danger to mankind of small families. The parents who had never had their kindlier feelings cultivated by taking care of the old or the helpless, and who had been able to lead a purely selfish life, with every comfort, had their first child naturally selfish, brutal, bad-tempered, and a curse to society, though they were physically perfect. If the family had been limited to two, the murderer of his brother would have been the only survivor of his parents.



Though Cain had such a selfish, jealous, and violent disposition, his conscience was so sensitive that his greatest punishment was to be left unpunished, except by his sense of guilt. The distinction between right and wrong, and between truth and falsehood, was much more clearly made by primitive man than it is at present by the mass of those described as civilised. The conscience of Cain exercised such a powerful effect upon him, that his countenance was permanently changed, and he felt his punishment too hard to bear. His sad and gloomy aspect was so different from that of any of the *elohim*, that he feared they might kill him as a degraded being not fit to live.

Primitive man worshipped the Divine Mind in spirit and in truth. Materialism in worship is shown in Genesis as offensive to God, and as producing cruelty of disposition in the worshipper. Cain would only offer to Jehovah what he could obtain from the earth ; and he learned that his physical strength, and his skill, and his wealth were of no value without spiritual worship. Abel offered life ; and his offering found favour with Jehovah. The materialist seeks influence, and power, and honour by his money and his control of physical surroundings ; and he hates with murderous hatred the genuine Christian, who is held in esteem for his goodness alone.

Though the Adversary is compelled to live in the material, and to proceed as a serpent in his mode of operation, he has always been able to interfere greatly with the worship of the Divine Mind, and to obscure and paralyse spiritual vision, by presenting the sensual and the material in attractive forms. Whatever the

worshipper of Jehovah may employ as a symbol the Serpent promptly appropriates and holds up before worshippers as possessing some peculiar virtue in itself. Even Peter was so much occupied with the material that his Master said to him on one occasion, "Get thee behind Me, Satan; thou art a stumbling-block unto Me." The pious self-sacrificing founder of the Jesuits fell into the same snare as Peter, and chose Mr. Worldly Wiseman for his guide; though a little study of the Temptation of Christ might have shown him the gulf between a Jesuit and a Christian.

Primitive man taught that religion is the cultivation of the Garden of the Soul by the worship of the Divine Mind as The Elohim, or the L O M, representing Intellect, Emotion, and Will. Those who have the Vedas to give them fragments of the primitive teaching employ the syllable A U M instead of L O M as the Name for the Creator; and the Brahmin knows that the true source of all wisdom is meditation on the syllable A U M. Though without words or music, the primitive man could sing in spirit,—

"Holy, holy, holy, Lord God Almighty!

All Thy works shall praise Thy Name in earth, and sky, and  
sea;

Holy, holy, holy, merciful and mighty!

God in Three Persons, Blessed Trinity!"

When burial-mounds, and cave-dwellings, and flint weapons are found in England or France presenting evidence that they are two thousand years old, they are said to be records of primitive man; but the account of Adam and Eve was written thousands of years before

what have been described as the Iron Age, and the Bronze Age, and the Stone Age, and the Cave-man Age, and the Neolithic Age, and the Prehistoric Age of England and France. Those ignorant of history can hardly believe that there were as much wealth, and luxury, and extravagance, and materialism, and vice in Rome two thousand years ago as there are in London or Paris at present; yet the Romans had to look two thousand years further back to the palmy days of Egypt and Babylon; and the Egyptians and Babylonians looked back to their remote ancestors as the founders of all philosophy, and even as *elohim* or gods. Thus in the East there is even yet the worship of ancestors; and the Japanese or Chinese ruler is supposed worthy of his position because a descendant of the primitive *elohim*, and of The *Elohim*.

The primitive man was conscious that he lived in eternity, and that the present life is merely a brief stage of existence. The spiritual was to him the only permanent reality; while the material was seen as a transitory symbol and revelation of the invisible, and the body as the clothing and revelation of the spirit. Modern materialistic degradation and loss of spiritual perception, combined with ignorance of history, have caused some writers to discuss "the evolution of the idea of immortality." Such writers have described the Japanese as destitute of religion, because they have no disputations on the subject; yet the Japanese owe their superiority to their spirituality, which makes religion the one thing essential in life, and makes the invisible world the dominating influence. When a

primitive patriarch died he simply went to his fathers ; and when a Japanese commits suicide he makes an opening for his real self to escape.

For many generations the primitive wisdom must have been taught by symbol and allegory, with the interpretation preserved in memory and handed down from father to son. The supremacy of the patriarch was recognised because in him was stored up the knowledge necessary for the salvation of mankind. The ancient wisdom was so vital to the existence of society that ancestors were spoken of with the utmost reverence ; and genealogies were carefully kept, because the more remote the ancestor the nearer he was to the original elohim, and to The Elohim. Those who rejected instruction in youth, and wandered away from teachers, speedily became superstitious savages ; for men degenerate with amazing rapidity by the natural law of degradation whenever left without knowledge of the primitive theology. There is no natural law that will take the place of intelligent teachers in saving the children of modern scholars from sinking into the condition of debased idolaters.

In less than one thousand years after the time of Adam there must have been a population upon the earth greater than there is at present. According to the Bible all men were of one speech for nearly two thousand years ; and the records of Assyria and Egypt prove that the population was very dense in ancient times. We may feel certain that before many centuries there were multitudes who were ignorant, unruly, and vicious, like those in the present day. There were no

printing machines, or railways, so that isolated communities sank lower and lower towards mere animalism ; while the large centres of population became demoralised by luxury and vice. Thus the flood of wickedness threatened to destroy mankind, and the faithful were reduced to Noah and his family ; as on many occasions afterwards there were only a few living above the flood of sensualism, and preserving the knowledge necessary for the salvation of the race.

Primitive man worshipped the Creator as Heaven-Father ; but the ancient conception of a good father was not quite the same as that common in the present day. The father was regarded as properly the possessor of power, knowledge, and authority ; responsible for enforcing truthfulness, diligence, and order, in his family. When Moses spoke of the Creator it was as "Jehovah, Jehovah, an Elohim full of compassion and gracious, slow to anger, and plenteous in mercy and truth ; keeping mercy for thousands, forgiving iniquity and transgression and sin ; and that will by no means clear the guilty : visiting the iniquity of the fathers upon the children, and upon the children's children, upon the third and upon the fourth generation." Instead of the ancient belief in a father's responsibility the modern parent tries to cast his duty upon teachers and policemen ; and he is shocked when he finds that men have to reap as they sow.

The descendants of Shem appear to have been the teachers of China and the greater part of Asia, and to have maintained the worship of The Elohim, or the Supreme Intelligence, approving of virtue and punish-



ing vice; but they had no great national tradition pointing to The Elohim as Jehovah. Every empire owed its existence to the worship of The Elohim, or Divine Mind, and to a striving to regain original perfection; the ruler of the empire being recognised as in some degree an elohim, or god, and as a symbol of the Ideal Man, the Son of God. Decay and anarchy always set in when the lofty primitive standard of truth, justice, and righteousness, was neglected.

The Bible is the record of the struggles of those who preserved the teaching of Genesis as their guide and who were taught by calamities to recognise The Elohim as Jehovah, the Deliverer and Saviour. Moses made the great experiment of history, when he devoted his life to the institution of a system designed to produce a perfect state of society, and a perfect race; but the Chosen People had probably to contend more continuously with the Adversary, and to suffer more humiliation, than the nations of China and India.

It seems a spiritual law that man must support himself in order to be really sound in body and mind. The pioneer of the forest or the desert knows Jehovah; his son, reared in ease, knows The Elohim only; and the third generation has spiritual sense so undeveloped that material symbols are accepted as idols. The rapidity of degradation is astounding. At one period we have such a city as Thebes with its magnificent palaces and temples, so that decay seems impossible; and yet, all vanish away until semi-savages wander over its site without a thought of the glories of the past. The standards of truth, justice, and morality of the



Hebrews are so far forgotten that philosophers discuss the superiority of modern morals ; and the evolution of sanitary science is described as if Moses had never lived, and as if ancient Rome did not possess a bath.

Woman has always been employed by Satan as his special agent for preventing progress and destroying happiness. When wars caused great increase of the number of widows and of unmarried women the high ideal of man's responsibility was used by the Serpent as the ground for inducing every man to provide for as many women as his means would permit. The widow and the orphan were not supported by charity, but claimed homes as a right. The Bible does not always teach by asserting that conduct is right or wrong, but points to inevitable consequences. Family dissension and corruption resulted from polygamy ; yet the American woman who goes through forms of marriage and divorce with no sense of the duty of a wife, and with the morals of an ape, cannot claim the support of the Bible when she pretends to be more respectable than the faithful wife of a Mormon. The Bible gives honour to the faithful wife and the good mother ; and though it shows Eve as the medium employed by the devil to poison humanity, it shows Mary as the medium selected by the Divine Spirit for producing the Incarnation of the Archetypal Man, the Son of God.

Freedom of will made it necessary that man should be at liberty to make every possible experiment to secure his own happiness ; and we may regard the Creator as treating man as a wise father treats a

strong energetic son resolved to conquer a new land. There is no interference with his independence and he is certain of blessing so long as he is diligent, truthful, and just. The Creator even provides a covering of skins to protect the sinner from thorns when he has gone out of the way; and the vagrant criminal when apparently in a wretched plight thinks himself enjoying life much better than the pious adviser who would give him a comfortable home in return for honest labour.

Suppose an intelligent but ignorant man seeking information regarding the origin of the human race, and the relation of man to the Creator, were to inquire of a modern scholar attempting to form a theory without the aid of the Bible, what would be the result? He would hear of the Unknowable, or of the Power, or of the Unseen, or of the Infinite, or of the Evolving Substance; and with regard to the object of life, or the meaning of existence, or duty to others, he would be told that there is everlasting struggle in which the fittest survive, until they vanish. Let the inquirer then hear the first three chapters of Genesis and he will feel like one who has been listening to incoherent dreamers and is suddenly transported to the society of the wisest and most experienced philosophers.

Who could have written such information as that given in Genesis? No one who has lived in what is called historic times could have done so. No man but Adam had the necessary qualifications. The teacher who could without aid see the Formal Cause, and thus the true origin and nature of man, must have had a perfect intellect and perfect moral nature, and, con-

sequently, a perfect body. Such could not be the product of evolution.

The long and indefinite history of animal life on the earth cannot provide man with any knowledge capable of guiding him aright in religion, or morals, or politics, or even in the relations of social life. For the first step towards civilisation a perfect teacher was needed. Adam was the only man who ever existed under the conditions essential to the production of a perfect teacher. He alone was able to give infallible information regarding the origin and nature of man, and without his teaching the human race would speedily descend to the lowest stage of savage life, and would become extinct. Nature might teach one man to admire the peaceful life of the sheep, but would teach another to seek profit and pleasure by imitating the wolf. Only a perfect teacher could speak with authority.

What is needed to produce a perfect teacher? In the first place he must have a perfect brain and a perfect body. Phrenology will not admit that any modern man has a head which could not possibly be improved; and physiology denies that any man has a blood supply in no way deficient either in quantity or quality. One philosopher may have a hydrocephalic type of head, with ponderous forehead and small posterior brain; so that he is full of dreams and fancies, and theories, but has not sufficient energy to gain practical knowledge of life, or sufficient force of character to follow what is true in the face of powerful opposition. A man of this stamp may be eminent for scholarship and yet may be utterly unreliable as a leader. He cannot even be

depended upon for truthfulness, since the weak man naturally tries to shield himself by guile. It is said of a distinguished preacher, who left the Church of England for the Church of Rome, that his nature compelled him to submit to whatever power made the greatest pretensions. He had never learned to stand alone, or to support himself by his own labour. Some of the most useful and reliable modern teachers have heads of very inferior type, so that they are incapable of profound thought or original investigation ; yet defects are counter-balanced by fidelity to the instructions given to them in the Bible.

In order to see things in their true relations it is necessary to be free from prejudice. Adam was free from prejudice. He did not belong to any sect or caste whose members felt bound to preserve their exclusiveness and dignity by closing their eyes to all light except that which could be admitted by their own carefully constructed windows. He had not learned the pedigrees and accomplishments of a number of dead Greek and Roman thieves and harlots as a necessary preliminary to prepare his mind for the instruction of his children in theology. The man with perfect mind had the advantage of looking at Truth in her own form, since no milliner had yet learned to dress an ugly and deformed dwarf in order to make him appear a king of men ; nor had any depraved artist in words attempted to adorn vice so as to gain for it the homage due to virtue. The man and his wife were naked, and so was Nature.

In order to see Truth clearly a man must be superior to all inducements to pervert it. Adam had no temptation

to cringe to a wealthy liar, or to flatter a deceitful woman. It would never occur to him to assert or insinuate what was false, or to conceal or misrepresent what was true. He could not have learned to calculate chances of expediency, or to make compromises under the influence of selfishness or cowardice. When he was certain that the object before him was a serpent, he described it by its own name.

In consequence of having a perfect mind, Adam knew exactly the boundary between his knowledge and his ignorance. He did not fancy that he knew things of which he was ignorant, nor did vanity prompt him to pretend to know. He never tried to conceal ignorance, or to satisfy inquiry by giving utterance to a multitude of confusing sounds. He only spoke when he had something to say; and what he had to say he said. His teaching was in pictures.

The imagination of Adam was always harmoniously related to his reason, so that he never fancied a hypothesis and then mistook it for a Law of Nature. The perfect man, studying Nature under normal conditions, saw objects in their true form; and the image recalled by reflection was always pictured without exaggeration or perversion, so that it was always positive and clear.

The perfect teacher must have a perfect language. Multiplication of words without knowledge is the fruitful source of misunderstanding and confusion. Adam was not troubled by ambiguous words. No savage or degraded man could ever have originated language, or revealed the true foundation of science and law. The most highly civilised Europeans if deprived of books



and ancestral knowledge, and compelled to live in the unsettled state of savages, would, in a few generations, lose almost all their language, and would never be able to regain it until some of the original knowledge should be brought to them from without.

The artificial conditions under which we now exist prevent the full development of our faculties. We repeat the words invented by others, and fancy that ability to repeat words is equivalent to the possession of knowledge. We do not think, or try to form words for ourselves. A man who has never seen a mountain will attempt to describe what the Alps are like; and multitudes of people have become so familiar with the word steam-engine, that they fancy they know the thing signified; but how many of them could describe its construction?

Adam had to think without words; and that seems quite impossible to many of the most eminent modern teachers. The depth of insight and intensity of feeling possessed by the peasant who communes in solitude with God cannot be made intelligible to the spurious scholar who assumes that thought is measured by loquacity.

The inventor of a machine must think the machine before he produces it; and the inventor of an original word had to see the thought before he gave it expression. We have been wheeled in perambulators until our limbs are atrophied. Some men have advocated the formation of a universal language by the arbitrary adoption of unmeaning sounds as substitutes for words, not knowing that the only language which can endure must have its foundation laid in thought.



The perfect language is that which places every symbol accurately upon its own thought, so that a painting of the natural object or physical phenomenon will in all ages convey an exact revelation of the thought to every man whose mind is capable of sympathising with the mind of the painter. The Second Adam always used the perfect language; and thus Christianity can be easily taught to people of every variety of speech.

The supreme knowledge which every genuine philosopher desires is to know himself; but a man cannot really know himself without knowing his Creator. It is only in proportion as we have capacity to know the designer that we can know the work designed. A man devoid of ability to learn mathematics could not possibly know the mind of a mathematician or understand a calculating machine; and one who is too stupid to be taught mechanics might stare for ever at a printing-machine without seeing the mind of its designer as revealed by the machine. No one could possibly have discovered the nature and origin of man but a perfect man; for the thing designed cannot be known until its archetypal idea is recognised, and to grasp the idea of the perfect man a perfect mind was needed. Adam asked himself why he had been created; and the recognition of the design was at the same time the recognition of the Designer.

The depth of degradation to which mankind has fallen is strikingly shown by the hopeless efforts of teachers of great ability and eminence to discover the relations of man to his environment. With the aid of all the accumu-

lated knowledge of thousands of years, and even with the truths taught by the Hebrews permeating literature, they spend their lives in fruitless striving to discover any meaning in life. The degenerated man cannot know God by his own wisdom, and can only teach truth regarding human nature when he has learned fundamental principles from Adam.

The savage can never of himself take the first step towards an analysis of his own mind, because he does not know the Divine Mind. Those who have been accustomed from infancy to enjoy the satisfaction conferred by some knowledge of the revelation given by Adam cannot imagine how hopelessly puzzling the universe seems to an untutored native of any country which has lost all ancient tradition; and even the greatest scholars, when they try to find their way without depending on the Bible, manifest an agnosticism and uncertainty which is painfully astounding. Every man who has sound knowledge feels at home on the earth, and is not the least puzzled or alarmed by the various changes and re-arrangements which his Father considers necessary in the management of affairs.

A desire to study psychology and metaphysics is distinctive of the superior type of mind; and those who have no such desire may be regarded as mere human animals that have not received the breath of spiritual life. The animal man may emulate the ape in physical dexterity, or the tiger in blood-thirstiness, or the bee in the tendency to devote himself to the storing up of wealth; but in all that essentially distinguishes man

from the brutes he is lacking. Every child who is taught the elements of Christianity learns to repeat words which embody the most profound thoughts of which man has ever been capable, and in the course of years those words acquire more and more meaning to the reflective mind.

Teachers of psychology do not agree in their views of the elements forming the mind and the relations of these elements to one another ; and metaphysicians are apt to lose themselves among indefinite words. There can be no scientific system of psychology, and therefore no clear knowledge of God, except what is founded on the teaching of Adam. A multitude of imperfect minds would never agree as to what constitutes the perfect mind, and could not conceive it without revelation by a perfect man.

Adam gave mankind the foundation of all psychology when he taught that the spirit inhabits the Garden ; and that the mind upon which the fertility of the man depends is composed of intellect, emotion, and will, surrounded by memory, and indivisible in origin and substance. This knowledge of the thing designed was only obtained by knowing and interrogating the Designer. We suffer much from the multitude of words we have learned, so that it is difficult for us to get even a glimpse of God as seen by Adam ; but solitude and meditation may lift us somewhat out of the mass of litter in which we stumble. Hosea lived in a time when words had produced their effect in preventing thought, and he remarked, "Israel hath forgotton his Maker and buildeth temples." Adam had no temple or obtrusive

mortal to obstruct his communion with God ; and every true prophet has to say in his heart—

“ Take not that vision from my ken !  
Oh, whatsoe’er may spoil or speed,  
Help me to need no aid from men  
That I may help such men as need ! ”

Knowledge of himself came to Adam by communing with his Creator ; and the fact that he was able to commune with God proved that he was the child of God, and that his mind was constituted in the likeness of the Divine Mind. It was evidently of the utmost importance to his descendants that the teaching of the perfect man should be preserved, since all the efforts of the fallen race could not have sufficed to regain the infallible foundations if once they had been lost. All attempts to gain wisdom must end in disappointment if the original revelation is not known and accepted. Whatever civilisation exists in any country is due to the preservation of some of the theological teaching of Adam ; and every nation and tribe deprived of all knowledge of that teaching is proved by history to have sunk rapidly to a state of hopeless savagery.

The Jew, the Christian, and the Moslem agree in recognising the ancient Hebrews as the founders of their theology, while the Brahmans accept the Vedas as the source of their doctrine. What did the ancient Hebrews mean when they spoke of God, and what did the writers of the Vedas mean ?

The first mention of God in the Bible is as The Elohim, with the ungrammatical peculiarity that the

noun is put in the plural form, while the verb is put in the singular. The plural name is thus always treated as referring to one person, as if we were to say, "the judges *is* a wise counsellor." Why is there this peculiarity? What is the origin and meaning of the word Elohim?

It is said in Genesis, "In the beginning The Elohim created the heavens and the earth"; and The Elohim is described as creating Adam and as talking with him. The primitive man left no independent authority for any local demon either in heaven or earth. The Elohim was all in all.

A man with sound mind unoccupied by words, and without artificial causes of distraction, would be naturally conscious of the presence of his Creator. Nothing would seem worthy of serious consideration except as looked on from the standpoint of the Designer; and hence Adam would be frequently referring to God in his conversations with Eve. How would he describe God?

The primitive man, with his perfect mind, and with no traditional words to express his thoughts, would inevitably represent the Creator, the Giver of Life, in such a way as to convey the idea of a breathing spirit. The origin of the alphabet, and of all language, was given by Adam when he first attempted to speak of God to Eve; for he simply breathed in a significant manner to indicate breath, life, or spirit, and pointed upwards and around with reverence as a deaf and dumb man will do. Thus the letter A or E was originated by simple expiration.

The mere breathing would convey an indefinite impression of infinite life, whereas it was necessary to speak of the Creator as a Person. The breathing was therefore limited by bringing the tongue against the roof of the mouth so as to produce the letter L. God, the Creator, was thus called El.

The sound El, did not convey any idea of the nature of God beyond that of His infinite power as Creator and Ruler. It was necessary to express the fact that Emotion is an essential element in the Divine Mind as of the human; and the natural expression of emotion is by the sound represented by the letter O. The symbol signifying the knowing consciousness is the letter L; and that signifying the feeling, desiring element of the mind is the letter O.

The intelligent man who meditates on the elements of the mind cannot help seeing that the intellect united with emotion must do something, or decide upon some action. Will is the essential product of intellect and emotion; and the Creator could never have created anything without the exercise of Will. How was Adam to describe the third element of the Divine Mind?

A man may have the intelligence to design a work, and the desire to perform it, but he must decidedly express his determination to do it; and fixed determination is naturally, and very curiously, shown by shutting the lips firmly. Thus he concludes the syllable; and the conclusion of the syllable forms the letter M. In the Divine Name the M signified the Divine Will. The audible breathing was brought to definite limit by the decisive closure of the lips.



Thus the mystic syllable, L O M, was formed to represent the Divine Mind ; and, in the course of time, it was translated as The Elohim. Since the Three Symbols were employed to signify the Three Persons in the Divine Mind, it was obviously necessary that the verb following should be in the singular ; just as it would be necessary to speak of a man as an individual, though his mind is composed of intellect, emotion, and will.

Nothing is more wonderful in all history than the care with which the Hebrews preserved the revelation given by Adam. Even when the meaning of the original was not comprehended, it was recognised that if the teaching of the first two chapters of Genesis should be lost mankind must inevitably sink to utter destruction. Country, and property, and life itself had to be sacrificed by the custodians of the infallible revelation rather than suffer its destruction or corruption. Yet modern scholars, who owe everything to the Hebrews, speak of them without reverence or even gratitude.

The Sacred Books of the East are founded upon the teaching of Adam, but, owing to the absence of central authority and responsibility, the tribes who wandered to India and China permitted foolish commentators and teachers to add their own fancies and theories ; so that an enormous mass of confused and contradictory observations and discussions almost totally obscured the original truth. God was with all who sought Him in every nation ; but the Levites were more faithful than the Brahmans, and allowed nothing to be added to the sacred writings without solemnly consulting Jehovah. The Hebrews knew that no man could see truth except

when conscious of the inspiration of Jehovah. The Brahmans ceased to worship Jehovah, so that they had no prophets among them, and every writer depended on himself, with the inevitable result of producing confusion.

The Hebrew Scriptures begin by stating that L O M created all things. The Sacred Books of the East begin by saying, "Let a man worship the syllable A U M."

The importance attached to the syllable A U M in the Vedas seems to be as puzzling to translators as the meaning of the syllable L O M in the Bible. It is plain that the two are essentially the same, and signify the Divine Mind.

Monier Williams, in his little work on Hinduism, says that the Yoga system has for its object the teaching of the means by which the human soul may attain complete union with the Universal Soul; and that repetition of the mystic monosyllable A U M is supposed to be all-efficacious in giving knowledge of the Supreme, and preventing the obstacles to Yoga. He adds, "The Yoga system appears, in fact, to be a mere contrivance for getting rid of all thought, or rather for concentrating the mind with the utmost intensity upon nothing in particular."

It is never safe to assume that a man does not himself know what he means because we are unable to understand him. We may be ignorant or stupid. Concentration of the thoughts upon God is the highest act of intelligence, and is a source of delight so intense that when once experienced there is nothing whatever that seems of equal importance.

Max Müller, in his introduction to the translation of the Upanishad, proves that he had power to sympathise with the devout Brahmans, and that he knew something of what Goethe meant by saying that it is in the Nothing we must find the All. The physical symbol of the A U M may be said to be the ether; and how many even among the greatest teachers of science have ever abstracted thought sufficiently from the material to grasp in imagination any notion of that which is spoken of as the source of all matter and of all force; but which can neither be weighed, nor measured, nor limited in any way? It is necessary to get into the region of Nothingness before we can think of the ether, the vibration of which is supposed to produce in us the sensation of light; and yet A U M is behind the ether, and employs it as His agent.

Max Müller says, "The Highest Self, which had become to the ancient Brahmans the goal of all their mental efforts, was looked upon at the same time as the starting-point of all phenomenal existence, the root of the world, the only thing that could really be said to be, to be real and true." The Bible teaches the same of L O M.

The highest aim of the Brahman of the Upanishad was to recognise his own self as a mere limited reflection of the Highest Self, and through that knowledge to return to it, and regain his identity with it. What is this but the teaching that man was made in the Image of God? In the Psalms we find it stated, "I have said ye are gods (elohim), and ye are all the children of the Most Highest." God, the L O M, is in

the congregation of the lom, and is the Judge of the lom. The Ideal Mind is worshipped by the imperfect human mind. The finite mind worships the Infinite Mind.

A U M is to the Brahmans the essence of everything, the living principle of everything. Paul says that in God, the L O M of the Hebrews, we live and move and have our being. By the Brahman, he who meditates on A U M is said to meditate on the spirit of man as identical with the Infinite Spirit. All sacrifice and ceremonies are of no avail in the end, and knowledge of A U M can alone produce true salvation or true immortality. This is the teaching of the Vedas, and is very different from what is generally supposed to be Hindoo dependence on priests and ceremonies. It is the teaching of Adam which is repeated by Moses and Christ. Only the Vedas speak of God as A U M, and the Hebrews as L O M ; the difference being due to the accident of the neglect of a teacher to make the closure of a vowel sound with sufficient distinctness to form the L. Christ warned his disciples to let no man nor ceremony come between the individual and Jehovah, and to call no man a spiritual father ; though we owe the deepest gratitude to teachers who help us to know God.

There is no possible way by which God could have revealed Himself to Adam alone as Jehovah, the Loving Saviour. The normal man is devoid of fear under ordinary circumstances. If God had brought terrible crushing calamities upon him in order to evoke gratitude, the man would have shrunk from his Creator as from a capricious tyrant. Eve alone could reveal the Creator as Jehovah. When the man stood in blank despair, unable to give

any help in her extremity to the woman on whom all his earthly hopes and affections were centred, her agonised cry went up to Heaven ; but she did not utter the Mystic Syllable revealed by the calm inquiring spirit of Adam. Her cry was Ye-O-A ; and women, in their hour of dire uncertainty and fearful hope, still utter the same cry to God when free from the unnatural restraint imposed by conventional hypocrites and artificial surroundings.

The cry ye-o-a was followed by the birth of a son ; and in their grateful adoration of the Author of life the joyful parents cherished as sacred the cry which had brought them comfort and blessing. L O M was regarded as Jehovah, the Personal Saviour and Comforter. Every true man feels by instinct that the cry of a woman in travail is something to be kept sacred from vulgar comment ; and the ancient Hebrews when reading the Scriptures always refrained from attempting to utter the word Jehovah. It is profanity to attempt to limit by conventional pronunciation the cry of a suffering soul to God ; yet modern teachers discuss whether Javeh is not the proper spelling !

Man will most readily worship The Elohim as Power, Intellect, Wisdom, Justice ; but feels his pride mortified when he has to confess his need by worshipping Jehovah, the Merciful. The appeal for mercy and help seems to be wrung from him against his will. Woman seems to feel that it is her especial prerogative to be the revealer of Jehovah, and the worship which seems so difficult and distasteful to a strong man satisfied with himself is easy and delightful to the noblest woman. When a

woman does not worship God as the Personal Saviour, she is certain to be a curse instead of a blessing to any man who trusts to her for assistance and comfort in his distress.

The first step towards the formation of the alphabet would never have been taken, and there could never have been any knowledge of theology, or law, or religion, or science, or art, if the first man and woman had not been created perfect, so that they might be able to reveal the true foundations upon which their fallen descendants could with safety build. Until he knows himself as the child of God man not only remains on the level of the brutes, but has a perversity of disposition which leads to degradation and internecine warfare, so that his extinction is inevitable. The brute creation is preserved by the instinct which guards the purity of the females, whereas the human female becomes the destroyer of the race. Eve must either be the revealer of Jehovah or the serpent poisoning the springs of life.

The animal can never know its self, since it has no spirit. Man must know his self, or die. Knowledge of himself can only be in proportion to knowledge of his Creator ; and the Creator can only be revealed in a Perfect Man. Each degraded man has his own degraded conceptions, and no agreement as to what is best is possible ; but each has sufficient of the original insight to enable him to recognise the Ideal when revealed by Adam. Each must necessarily see the Ideal in an imperfect manner, according to his own peculiar defects and his limited field of vision ; yet all who are willing to learn from the Bible can be shown sufficient of the



revealed Perfect Form to guide them in harmonious work for the restoration of Eden.

“ Holy Bible, book Divine,  
Precious treasure, thou art mine :  
Mine, to tell me whence I came ;  
Mine, to teach me what I am.”

## CHAPTER IX.

## THE FORMAL CAUSE ; OR, THE ARCHETYPAL MAN.

“THUS saith Jehovah, Stand ye in the ways and see, and ask for the old paths, and walk therein, and ye shall find rest for your souls.”

What are the old paths? What is the old faith? What was the primitive religion? Why should the old paths be better than the new? If humanity has been evolving throughout the ages towards a higher state it must be folly to look back to the ancients for wisdom and guidance.

Jeremiah lived two thousand five hundred years ago ; and yet he regarded the Jews of his day as a degenerate people, and maintained that their only hope lay in returning to the paths of their forefathers, and in striving to uphold the moral standard of primitive times. If man has been groping his way from ancient darkness to modern light, what value has the moral standard of primitive times?

What is meant by a moral standard? Can a standard be the result of evolution or growth? Can it vary with circumstances?

The moral standard of any people is the expression of their notion of the Ideal Man—the Archetypal Man—the Formal Cause. It is an attempt to reply to the

question, What constitutes the Perfect Man? Despots may set up arbitrary moral standards, and nations as well as individuals often regulate their conduct by apparent expediency; but their plans do not give rest to the soul because they do not satisfy the instinctive idea of perfection.

All civilisation depends on recognition of the Archetypal Man, and on the worship of the Creator as God of Truth and Right. It will be found that knowledge of the Archetypal Man has been the essential basis of religion in every civilised land ever since the first dawn of history.

How to find rest for the soul is the most pressing question for every man who has awoke to human consciousness and longings; and teachers who try to satisfy the mind with knowledge and theories which cannot give rest to the soul are like parents who offer their children empty husks instead of bread. Even with all the scientific and literary treasures of the ages there are modern philosophers who cannot find rest for the soul, and who are quite puzzled as to whence they have come and whither they are going.

Man cannot find rest for his soul until he knows his origin and his destiny—his Formal Cause and his Final Cause. How could primitive man learn his origin and nature without any of the accumulated knowledge which modern scholars possess? Yet the Hebrew prophet was certain that primitive man had the clearest vision of the Creator and the Archetypal Man. What is the explanation?

Every sane man has, as an essential part of his nature,

the idea of perfection ; and it would be no less absurd to try to discuss the nature of a human race without brains than to discuss the nature of a human race without perfect ideals. The lowest savage, as well as the most eminent scholar and the wisest philosopher, has the ideas of the straight line, and the circle, and the sphere, and the square, which he knows to be absolute and incapable of change. The circle cannot be evolved or be subject to evolution—it is the same yesterday, to-day, and for ever ; yet circles may be so multiplied, and connected, and intermingled with distorted forms, that a distinct view of a perfect figure may be almost impossible.

Every sane man has, as an essential part of his nature, the idea of a Perfect Man, who can no more be subject to evolution than a circle ; and it is this vision of the Ideal which inspires the artist, provides every seeker of excellence with his hero, and determines all ethics, all morals, and all religion. No good desire, no noble aspiration, no thought of improvement is possible except as the result of some vision of the Perfect Man ; and no knowledge of defect or sin is possible except by comparison with Him. The Light lighteth every man that cometh into the world ; and yet words may be so multiplied, and ideas so indefinite, and thoughts so confused, that there is no clear perception of the Ideal Man ; and then every worker follows his own crooked devices.

Primitive man had no accumulation of words, no conventional impediments, no multiplicity of theories, no competitive struggles to distract his attention and

prevent calm contemplation of the phenomena of mind and the mysteries of being. Consequently he saw the circle as an essential part of himself; and he saw the Ideal Man with equal certainty. As he recognised the defects of the circles he tried to form by comparison with the eternal circle in his mind, so he recognised all deviations from the perfect moral standard by comparison with the eternal Ideal Man reflected in his own calm, truthful soul.

Man sets out on his journey through life with certain endowments, and has to test all elements of experience by the ideals already existing within him. The ideals are not the product of education or experience; yet no one is conscious of their existence without experience. It is by trying to make a circle that a man learns the existence in him of an ideal circle; and the more strenuous the efforts of an artist to attain perfection, and the greater the difficulties against which he struggles, the more vivid becomes the perception of the perfect form. Exercise is necessary for the development of faculties; but fundamental principles do not depend on the ability to recognise them. Whether an object is perpendicular, or a moral standard true, is determined by eternal principles and innate powers. A lie is always a lie, however it may be concealed by words. The First Adam was compelled to look straight into his own soul at the naked thoughts.

Professor Steindorff, in his lectures on the Religion of the Ancient Egyptians, says:—"There is hardly an Egyptian text that does not contain some statement bearing on ancient Egyptian religion. Every wall of

a temple or tomb, every memorial stone, nearly every papyrus, even such simple objects as limestone fragments or potsherds covered with writing—all give us help of greater or less importance towards understanding the religious thoughts and feelings of the Egyptian people. It may be said boldly that quite nine-tenths of the Egyptian writings preserved to us were devoted to some religious purpose, and that of the remaining tenth the bulk contains more or less information on religion."

There are some who form their notions of primitive religion from the superstitions, and idolatries, and contradictory theories, and hopeless uncertainties of the modern world. The degraded savage is regarded as the normal man; and the German professor whose spiritual senses are atrophied is listened to as an infallible teacher. Every new discovery of ancient Egyptian wisdom points to an original revelation of the origin and nature of man—of his relation to his Creator, and to his fellow, and to the world around him—given by a teacher who had absolute certainty in his knowledge of God, and in his knowledge of the Ideal Man. Providence took care to preserve records sufficient to save the simple worshipper from confusion, and to give the full assurance of understanding to the devout student of history.

Among the treasures unearthed in Egypt is the work translated under the title "The Book of the Dead," but which was known to the ancients as "Chapters of Coming Forth by Day." Death was to the ancient Egyptians the passage into clear light, when every deed



done in the body is made manifest to the conscience, and the heart is weighed in the Great Balance to determine whether the individual is worthy or unworthy of eternal life.

Primitive man was accustomed to think before speaking; and the result was that he had no doubts regarding such subjects as eternal life and future judgment. He had no discussions regarding a moral standard; since he had always in his mind the vision of the Balance, which remains a Balance for all eternity. The Perfect Man sat watching the weighing of the heart, so that there was no possibility of mistake.

There is much satisfaction in the possession of definite knowledge of the moral and religious teaching which men received some thousands of years before the events commonly described as pre-historic. As mankind degenerated spiritual insight decayed, and the fundamental truths were buried under a mass of foolish inventions made by ignorant priests. Dr. Wallis Budge, in the preface to his translation of "The Book of the Dead," remarks that the scribes and sages of the 19th Dynasty had as much difficulty as we have in reading certain hieratic signs, and were as undecided as we are about the transcription of them. The "old paths" became so choked up with weeds and rubbish that men doubted whether they ever existed, and fancied themselves the originators of wisdom, though they were unable to comprehend the thoughts of their forefathers. Now the rubbish is being cleared away; and it is seen that the most plain and definite moral standard, with the most absolute

certainty in pure religion, is found in the most ancient records.

Who is the author, and what is the date of "The Book of the Dead"? No man is ever mentioned as author or reviser. It was handed down by oral tradition. When investigation is carried back to an apparent beginning there is no claim to originality, but the simple statement that the teaching was found inscribed on stone.

Dr. Budge says:—"The 64th chapter is probably one of the oldest, and two versions of it seem to have existed in the earliest times." Both versions occur on a coffin of the 11th Dynasty; and in that Dynasty it was believed that the chapter might even be as ancient as the 1st Dynasty. The date assigned by Dr. Budge is 4266 B.C.; but that is only the date at which it is said to have been discovered inscribed on stone in the ruins of a temple. "There is little doubt that the chapter was looked upon as an abridgment of all the 'Chapters of Coming Forth by Day,' and that it had a value equivalent to them all."

What is this primitive teaching regarding the Creator, the Perfect Man, and the Moral Standard? Does it record the worship of mountains and trees, or of sun, moon and stars, or of demons? Is it as hopelessly indefinite and absurd as the speculations of modern atheists or materialists?

The beginning of the chapter is:—"I am Yesterday, To-day, and To-morrow, and I have the power to be born a second time; I am the divine hidden Soul who createth the gods, and who giveth sepulchral meals unto

the denizens of the Tuat (underworld), Amentet, and heaven."

Who is the same yesterday, to-day, and for ever, to whom all time is Now? Who supervises the souls of the dead, and of the living, and rules in heaven? Primitive man had the loftiest conception of the Creator as Governor and Judge of all; but in the course of ages degradation became so extreme that beetles, and apes, and trees were regarded as sacred, until now men place themselves under the protection of scapulars and old horseshoes.

The great aim of the primitive worshipper was to become so like the Archetypal Man as to be granted the same Name after death. All religious aspiration had for its aim the attainment of harmony with God; and men studied the nature and qualities of the Perfect Man; so that when the soul should appear before the Judge it would be familiar with the questions to which answers would be demanded at the weighing of the heart. Curiously enough, the soul of the man is usually represented as accompanied by that of his wife; and the testimony of the wife to the virtues of her husband might be evidence of considerable importance.

Primitive religion takes as a matter beyond any possibility of doubt that the Creator made man perfect, and requires him to be perfect. The Perfect Man is the man in harmony with the Creator; and this assumes that the Creator is known. Steindorff refers to the ancient Egyptian legend of a beautiful chest which was to be given to him who could lie in it and fit it exactly, and which fitted no one but Osiris. Only the perfect

figure will fit the perfect matrix ; and if the figure is perfect, the matrix that produced it must also be perfect. The Archetypal Man is the revelation of the Creator ; and may say, " He that hath seen Me hath seen the Father."

Primitive man was like a child unable to read, but without any doubt whatever as to the identity of his mother who fed him. Modern professional theologians are like clever strangers attempting to write a description of the mother from the best historical records.

Dr. Budge says of the primitive Egyptian: "Although his ideas were very definite as to the reality of a future existence, I think that he had formulated few details about it, and that he had no idea as to where or how it was to be enjoyed." Whether the most eminent European scholars have formulated details of their future existence would be an interesting subject for inquiry. The Egyptian had perfectly clear ideas of the conditions necessary to secure future bliss by assimilating the nature of Osiris so thoroughly that he might partake of His character, and, consequently, be called by His Name.

According to the ancient teaching the Perfect Man cannot die. Osiris was said to have been slain and cut into fragments ; yet he gathered together the fragments and rose triumphant from the dead. Those who passed into the presence of Osiris were certain to rise again from the dead, free from all defect, and perfect in every respect, because Osiris had overcome death and maintained His perfection.

An innumerable number of circles may be broken,

yet the idea of a perfect circle remains unchanged for ever ; and so it is with mankind. Death has no power over the Archetypal Man. The Perfect is always living and present for those who strive towards perfection. Primitive worshippers would have appreciated better than many Christians the spiritual meaning of the lines—

“ Mighty Victim from the sky,  
 Hell's fierce powers beneath Thee lie ;  
 Thou hast conquered in the fight ;  
 Thou hast brought us life and light ;  
 Now no more can death appal,  
 Now no more the grave enthal ;  
 Thou hast opened Paradise,  
 And in Thee Thy saints shall rise.”

Paul had the same clear vision of the Son of God as was enjoyed by the primitive teachers ; and so he declares :—“ I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord : for Whom I suffered the loss of all things, and do count them but dung that I may gain Christ, and be found in Him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith : that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, becoming conformed unto His death ; if by any means I may attain unto the resurrection from the dead.”

What constituted the Perfect Man, or the Formal Cause ? What was the Moral Standard of the Supreme Judge ? What did the Creator demand that man

should do and be? What did the ancients believe regarding the moral nature of the Creator?

At page 13 of Dr. Budge's translation of "The Book of the Dead" it is said:—"Thoth, the judge of Right and Truth of the great company of the gods who are in the presence of Osiris, saith: 'Hear ye this judgment. The heart of Osiris hath in very truth been weighed, and his soul hath stood as a witness for him; it hath been found true by trial in the Great Balance. There hath not been found any wickedness in him; he hath not wasted the offerings in the temples; he hath not done harm by his deeds; and he hath uttered no evil reports while he was upon the earth.'"

Those in search of a moral standard may find it sufficient to be able to say truly that they are free from all wickedness, that they have never neglected public worship, and that neither their deeds nor their words have ever been harmful.

The ancient worshipper had to aim at being able to say truly after death: "Behold I am in thy presence, O lord of Amentet. There is no sin in my body. I have not spoken that which is not true knowingly, nor have I done aught with a false heart. Grant thou that I may be like unto those favoured ones who are in thy following, and that I may be an Osiris greatly favoured of the beautiful god, and beloved of the lord of the world."

Some writers describe primitive religion as Nature worship. It is forgotten that words had to be invented; and that worshippers had to employ elementary symbols to express their ideas. The "Hymn to Ra when he



riseth" is supposed to be addressed simply to the material sun in exaggerated terms of praise. Yet in this hymn there occurs the expression, "thou King of Right and Truth." Does a modern idolater see in a horseshoe or a scapular the King of Right and Truth?

In an ancient papyrus which deals with the firm establishment of the rule of Osiris there is the statement, "I am Thoth, the perfect scribe, whose hands are pure, . . . the scribe of Right and Truth, who abominateth sin. . . . I am the Lord of Right and Truth, who trieth the Right and Truth for the gods, the judge of words in their essence."

What is it to have pure hands? Primitive man regarded the Creator as abominating sin. What is sin? The man who would please God, and become an Osiris, must be free from sin. Can a materialist, or a Darwinian, know what sin is?

A writer recently asserted that there is no proof that the ethical principles have existed effectively in the past except in connection with Christian doctrine! Ancient ethics need to be taught effectively in modern schools. The primitive Egyptian kept before his mind the thought of the Creator as Judge, and pictured his naked soul standing in the Judgment Hall to give an account of the deeds done in the body. The Perfect Man sat in the background, so that the soul could not be in any doubt as to the justice of the judgment. Any deviation from the Perfect Man was clearly seen as sin.

The Heart that is Righteous and Sinless is said in "The Book of the Dead" to make a declaration of positive virtues and duties performed,—such as: "I

live upon Right and Truth, and I feed upon Right and Truth. I have given bread to the hungry man, and water to the thirsty man, and apparel to the naked man, and a boat to the shipwrecked mariner. I am clean of mouth and clean of hands. I have done that which is right and true for the Lord of Right and Truth. There is no single member of mine which lacketh Right and Truth." The foregoing sentences occur among many others that are obscure in meaning owing to the figurative language and the use of personifying symbols, which further knowledge and insight will, no doubt, make clear.

Religious teaching was not neglected in the primitive schools; for religion, as with the Hebrews, was the essential business of life. What position would a soul be in if it knew nothing of the questions to be answered at the weighing of the heart? Among the sentences given in the 125th chapter are the following: "I have maintained Right and Truth; I have not repulsed God in His manifestations. I am pure. I am pure. I am pure. I am pure. I have not wrought evil. I have had no knowledge of worthless men. I have not caused pain. I have made no man to suffer hunger. I have done no murder. I have made no one to weep. I have not committed fornication. I have not defrauded the temples of their oblations. I have neither added to nor filched away any land. I have not encroached upon the fields of others. I have not added to the weights of the scales. I have not mis-read the pointer of the scales. I have not defrauded the oppressed one of his property. I have not ill-treated servants. I have

not oppressed the members of my family. I have not carried away the milk from the mouths of the children. I have not acted deceitfully. I have not committed theft. I have not purloined the things that belong unto God. I have not uttered falsehood. I have not committed any sin against purity. I have not defiled the wife of a man. I have not been a man of anger. I have not stirred up strife. I have not judged hastily. I have not multiplied my speech overmuch. I have not behaved with insolence. I have not sought for distinctions. I have not increased my wealth except with such things as are justly my own possessions."

The adoption of the moral standard of six thousand years ago might cause consternation in modern society. A general confession of depravity seems to impart a feeling of self-satisfaction without convincing an individual of particular sin ; and it is gratifying to know that all alike are miserable offenders and wretched sinners. A more direct heart-searching might result if worship always began with a prayer for all the liars present. Primitive man had the picture of the Just Judge ; modern man thinks only of the Good Shepherd.

With the multiplication of words there has arisen a confused notion that religion and ethics may somehow exist separately. The ancients could see clearly that both depend upon the recognition of the Perfect Man. Religion is the attempt to become like the Archetypal Man, and to find a means of satisfying the Creator. Morality can have no meaning except to those who recognise the Supreme Judge with the Great Balance, comparing the soul with the Ideal Man.

The most striking difference between the Old Faith and the Modern is the importance given to truthfulness. There was not the slightest hope for the liar. He who would obtain any glimpse of the Archetypal Man must love Truth before all things. According to the Old Faith, the Jew on appearing in the Judgment Hall will not find the important question to be, Have you kept the Sabbath? or, Have you eaten pork? but the Voice will thunder in his ears, Have you been a liar? The Hindu will not be asked anything about his ablutions or his penances, but must give a straightforward answer to the question, Have you been a liar? Christians will not be asked, Have you always celebrated the Lord's Supper before breakfast, or Have you received absolution from a priest? They will find it more important to have supported the truthful, and given honour to the upright.

At a numerous company meeting held in the City of London, in April, 1906, the chairman, in referring to a speech made by the mover of the principal resolution, said very emphatically, "That was a lie; and ——— knew it was a lie." Nobody seemed to be shocked or surprised; and at the close of the meeting the man accused of being a liar was talking to the chairman as if nothing offensive had been said of him. That circumstance illustrates the enormous gap between the primitive and the modern moral standards. To the ancients a murder might have seemed of less consequence than a lie, since a murder might be due to an outburst of passion, producing temporary loss of self-control, or might even be an act of justice; whereas a lie, unless told under the influence of fear, would be proof of

depravity of nature, destructive of confidence between man and man, and utterly repulsive to the Creator.

The citizens of the United States of America have a general belief that they act according to a higher ethical standard than the inhabitants of the earth possessed six thousand years ago; or, in other words that they have a higher and clearer conception of the Archetypal Man, and of the Creator. The churches of America may give much attention to denunciations of polygamy and of indulgence in alcohol; they may refuse to have fellowship with men who smoke tobacco or opium, or who have only been sprinkled in baptism; they may be very punctilious in observing fasts and ceremonies; yet they do not adopt the primitive teaching, which would require each member to say, "I have not been a liar; I have not acted deceitfully; I have acted uprightly."

The ancient Egyptians were a simple people. A rich manufacturer employing his wealth and power to crush a poorer man, and so to starve his children, would have been seen as a murderous robber attacking a weak wayfarer and stripping him naked. Primitive man could not have recognised Right and Truth in the English ethical code, which permits a thief and swindler to become rich by crime; and which has no punishment for the man who lives in luxury at the expense of honest shopkeepers and merchants, and then becomes bankrupt. In England a thief may amass thousands of pounds by his thieving; then, if convicted, he is kept comfortably in prison at the expense of the honest workers, and at the expiration of a few months or years his friends meet him at the prison door with a carriage, and he retires



to a mansion to enjoy his wealth. An honest man will work for years in exile from all friends, and will endure far greater hardships than the criminal in prison, in order to save a few hundred pounds. The primitive legislator would have taken care that the criminal who had acquired wealth at the cost of a term of imprisonment should begin life again as poor as the poorest honest worker. There was great simplicity in the ethical standard that was illustrated by the Balance placed in front of the Ideal Man.

The great danger that threatens the British Empire is not alcohol, nor consumption, but it is the liar. In India at the present moment the cowardly liar sits in safety while fomenting discord that may bring ruin and death upon industrious communities; and modern sentimentality forbids his prompt execution. Immediately on the conclusion of every war, and if possible before the outbreak of the war, an international tribunal ought to demand the publication of all official papers relating to the cause, and the public examination of every editor who assisted to promote strife. Then any one found guilty of causing the war by lies ought to be hanged. That is the true Peace Conference needed. What liars caused the Franco-German war? How many Russian politicians, editors, and officials would have been executed for causing the war with Japan? The liar is the worst murderer, since his victims are a multitude. The timely execution of twenty liars before the last Boer War would have saved many thousand honest men who were murdered by them. Such an impartial tribunal after Majuba would have demanded the publication



of all the correspondence of Queen Victoria relating to the annexation of the Transvaal, and would have placed Gladstone and Chamberlain on trial for making promises when out of office that they broke when in power. There would have been no second Boer War. When a wealthy liar with command of newspapers and clever writers attacks by lies an individual or a State, the result may be hopeless ruin to the weak, and, if the object of attack is strong enough to defeat the liar there is probably no punishment for the criminal but a fine. The ancient just ruler would have demanded the destruction of such a liar, and the confiscation of his property.

The influence of theory and prejudice in obscuring truth and distorting facts has always been one of the chief causes of erroneous teaching and sectarian strife. The Book of Job has been recently translated by a distinguished scholar, who says of the subject of that great philosophical treatise:—"This question struck at the root of the ethics and religion of the time. It was all the more pressing too that the faith of those days—no longer childlike as of yore, and as yet unleavened by the hope of life beyond the grave—was unable to bear the stress brought by the daily spectacle of unmerited wrongs that wring the heart, and of undeserved prosperity which demoralises the soul."

How could a clever scholar make such a stupendous blunder as to fancy that men in the days of Job had not hope of a life beyond the grave? Let anyone try to imagine how long it is since Job is supposed to have lived, and then try to imagine how long it is since "The Book of the Dead" was written. Job could

look back to "The Book of the Dead" as we look back to the writings of Plato; and this book proves that men never had more absolute certainty of life beyond the grave, or a more definite conception of ethics and of the Final Judgment, than they had thousands of years before Job was born. The modern scholar had lived among words, and had been infected by the theory of Darwin; so that he fancied he must be capable of more profound thought than his ancestors because he had inherited a larger collection of words.

The present generation has great need to learn what the primitive teacher meant when he said that God is "Judge of words in their essence." He that would be perfect had to be able to say, "I have not multiplied words overmuch." Children are now taught to repeat words without any notion of the essence of them, and writers are often supposed to give evidence of superior mental capacity and knowledge when they are able to pile words upon words in ornamental exuberance. Little attention is given by preachers to the warning, "I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." The words here spoken of are not the mere conventional sounds employed in any language; they are words in their essence. Primitive man was a thinker.

The greatest invention of all ages—that of language—was developed slowly, since the difficulties were enormous. How was a primitive teacher to express the most important ideas clearly and correctly, so that

others could not mistake his meaning? He had to study words in their essence; and all who wished to understand him had to study words in their essence.

Nature provides symbols that never change, and that cannot be affected by any theories. These symbols appeal to all mankind, from the first human being who was created to the last who shall be born; and Freemasonry can appeal to men of every race and language when it teaches ethics by the level, and the plumb, and the square, and the compasses, and the balance. Thus Freemasonry gives the elementary teaching of humanity which every child ought to learn; but this had to be supplemented by sounds that convey meaning to the ear, and by pictures, and ideograms, and letters, which may instruct through the eye. The Chinese written language still consists of symbols that signify ideas; and a lifetime of serious thought is needed to produce an educated Chinese, who studies words in their essence.

There is good reason for believing that man was first placed upon the earth in the neighbourhood of the Euphrates, and recent excavations seem to prove that men of the highest intelligence resided in that amazingly fertile valley at an earlier date than any ascribed to the primitive Egyptians; but, for so far, there is more important information derived from the Egyptian than the Babylonian writings regarding religion, or the notion formed of the Perfect Man.

Students who would understand primitive religion must try to invent a language for themselves, so as to gain some notion of the difficulties of the early

teachers. The Babylonians are often supposed to have worshipped the sun, and moon, and other material objects; yet an ancient Babylonian hymn is addressed to the "long-suffering father, full of forgiveness, whose hands uphold the lives of mankind." Is it likely that the worshipper meant the material moon?

Those who have no spiritual sense are apt to fancy that all men are as blind as themselves; and no confidence exceeds that of ignorance. There were clever men who were confident that the Babylonian inscriptions on rocks were marks made by worms; and other clever men maintained that the Japanese have no belief in the spirit world, or a future state, though no nation was ever more thoroughly imbued with the religious spirit. How could primitive men express their abstract ideas? When we say that thought is clear, or that wit is sparkling, we are speaking as the ancients spoke, only in a more clouded manner. They had to picture the luminary.

Materialists are unable to distinguish between the symbol and the spiritual thing signified; and idolatry results. The primitive father attempted to teach his children his certainty of belief in a future state, and in the communion of saints, by placing food and drink beside the grave, and by treating the spirits of the dead as if still in the body. Blind modern writers suppose that the ancients did not distinguish the spiritual from the material body. To the primitive man the spiritual was the real; and the present life was only a brief period in which to prepare for future existence. The

puzzle was how to teach the children without elaborate language.

Clear spiritual vision recognises the elements of mind in the Creative Intelligence ; but how is the seer to tell his children anything of his knowledge ? A Name is given to the Creator as the Supreme Intelligence ; but a Name has also to be given to intellect, and to emotion, and to will, and to imagination, and to memory, and to God acting as Judge, and to God acting as Saviour, and to God acting as Guide, and to many other aspects of the Divine activity. How is a translator to learn the fulness of the idea intended to be expressed by the Name ? Words were scarce, and the ancients had to employ a Name where a modern scholar would write a book. Hence the notion that primitive man worshipped a multitude of gods.

Even men were formerly described as “gods” ; but that did not imply that they were to be worshipped. Anyone who tried to become like Osiris, the Ideal, was called an Osiris, because the thinker had not a collection of words with which to explain his thoughts. When the Creator was seen as the Divine Mind and was termed The Elohim, then men who were true worshippers were called *elohim*, which is translated *gods*. They were “souls.”

Why did Egypt remain a centre of wisdom for the world for thousands of years, while Babylonia became notorious for sensuality and idolatry ? The stability, and prosperity, and happiness of a nation depends on its religion ; so Egypt must have had a true religion. Babylonia set up symbols as objects of worship, and therefore sank.

Superstitious materialists are always cringing to some idol, or fetish, or impostor, rather than looking to the Creator as Lord of Right and Truth. If the site of the Garden of Eden were known in the present day, there would be millions trying to find rest for the soul in making pilgrimages to it. God mercifully spared mankind the temptation. Idolaters must invent a Holy Ganges, or a Holy Mecca, or a Holy Lourdes, without the remotest shadow of sanction from Jehovah.

The stability of Egypt depended on the definite worship of the Ideal Man under the name of Osiris; and in the recognition of Him as Son of God. So long as there was clear conception of the Perfect Man, and the worship of the Creator as Father of the Perfect Man, the distinction between right and wrong was as plain as the distinction between the straight and the crooked. "He that believeth on the Son of God hath the witness in him"; and thus is able to say—

"What if Thy Form we cannot see?

We know and feel that Thou art here."

It is recorded in the Bible that the sons in the first family differed so much that one murdered the other. How, then, can one expect agreement in primitive times as to language? Each self-opinionated man would try to invent a language for himself, and would style his own the catholic speech. The meek follower of the teaching of Adam may have gone to Egypt for the sake of peace; and there he tried to instruct his children by picture language and hieroglyphics intended to suggest the spiritual by means of the material. The representation



of the soul, or of a speaking person, by a bird might help to awake spiritual vision in a child, and stimulate the desire to understand parables in symbols. About 4000 B.C. a Babylonian invented a written language such as one would expect from a student of physical science, who saw everything subject to law, but saw nothing alive. Cuneiform characters were rigid conventional lines, carefully ordered and arranged, but without the faintest suggestion of any perception of the world as a revelation of the thoughts of God. The Babylonian student was handicapped by the rigid form which gave no stimulus to his imagination.

There was no possibility of progress in language or civilisation except by men clinging together as members of one family, obedient to parental teaching and carefully preserving the original basis of religion. What became of the disobedient, and of the stupid, and of the wanderer, and of the reckless adventurer? There had been no exhaustion of the fertility of the soil; there was no restriction to the emigrant; the hunter and the herdsman had the whole earth to wander over. Modern schools often fail to preserve the children of great men from degradation. What depths of barbarism must have been the condition of the descendants of those who had no written language, no stable society, no fixed purpose?

Men have a tendency to judge others by themselves; and the habit of repeating words without attempting to realise their significance leads modern teachers to talk glibly of thousands of years, and even of millions of years. Those who have been educated for a long

time by the best teachers, without increase of natural ability, maintain that Shakespeare could not possibly have written his plays because he had not any university training; and they say that the wonderful civilisation of the Babylonians and Egyptians at 4000 B.C. could not have been reached except after thousands of years of development. The conceited dullard is amazed by the performance of men of genius; and the wisdom of the ancients is an inexplicable puzzle to the Darwinian.

Suppose that a pair of human beings, perfect in body and mind, had been placed on the earth under the most favourable conditions seven thousand years ago, what would have been the number of their descendants at the end of one thousand years—that is, about 4000 B.C.? At a very moderate computation the population of the earth at 4000 B.C. would have been more than two thousand millions! It is not necessary to suppose that men had been on the earth a thousand years in order to form the great empires of Babylonia and Egypt. There was no lamentation over large families, and no child murder, in primitive times.

The ancients had no doubt that their first forefather was Son of the Creator; and the ruler of every state claimed authority as Son of Heaven, or as representative of the Archetypal Man. Adam was not the Incarnation of the Archetypal Man; but was made of the dust in the Image of Him, to be the temple of the Divine Will, or the Holy Ghost. The authority of a ruler ceased in the eyes of the devout as soon as he set himself in opposition to the requirements of the Perfect Man; but when wealth and luxury increased,

and great cities were formed, the whole people were apt to follow their ruler in worship of idols, or in any materialistic superstition that might excuse sensuality and selfishness. The ancients were no wiser than modern Englishmen and Americans ; and in Babylonia there must have been many sufficiently credulous to follow a Blavatsky, or an Eddy, or a Dowie ; though, perhaps, none were so sunk in fetishism as to dread a number as modern critics dread thirteen. Whenever any people cease to worship the Ideal Man they are given up to delusion and to believe a lie.

The history of Egypt was like that of every family, and nation, and church. Ignorance, materialism, and superstition constantly threaten to obliterate spiritual knowledge and wisdom ; and the utmost efforts of prophets are always needed to resist the downward progress towards the worship of the Baalim of sensuality. In a sunny climate, with the necessities of life easily obtained, there is little disposition for serious study, and a strong tendency to abandonment to a life of pleasure. There is first the pioneer, who has gained strength and knowledge and wisdom by supporting himself by his own exertions as farmer or shepherd, or in some manner in which he learns to stand alone with God. Next there is the son, who may be a scholar provided with riches, and leisure, and culture, by the ability and toil of his father, and who may produce many books, though possessing little common sense. Then comes the third generation, idle dissatisfied, conceited, scornful, degraded, fancying that the dirty little soul clothed with flimsy verbiage is

somehow superior to the great ancestral soul with garment of homespun thought. Thus the family, and the nation, and the church become degenerate and corrupt, and sink into idolatry; and if a prophet is not raised up to restore them to the old faith of Abraham and Adam, they perish utterly. So long as there is some vision of the Perfect Man, virtue and prosperity can be regained; and Egypt thus recovered from many downfalls throughout a period of three thousand years.

About 4000 B.C. Egypt and Babylonia were governed by theologians and philosophers, who were striving to invent language in which to express their thoughts and unite men in civilised society. Soon after this date the Great Pyramid was built; and it is quite probable that one of the chief reasons for its construction was a profound sense of the need of some fixed centre, which might be appealed to as authoritative on questions of religion and language. Flinders Petrie, in speaking of the works of the Egyptians, executed about 4000 years before the "Stone-Age" of Britain, says:—"Art, as the gratification of an artificial taste and standard, was scarcely in existence; but the simplicity, the vastness, the perfection, and the beauty of the earliest works place them on a different level to all works of art and man's device in later ages. They are unique in their splendid power, which no self-conscious civilisation has ever recalled, or can hope to rival; and in their enduring greatness they may last till all the feebler works of man have perished." Yet the teacher of Darwinism, with no proof of ability beyond that of repeating words

formed for him by others, will seriously congratulate himself on his imaginary superiority to primitive man!

About 3500 B.C. the ancient nations seem to have attained great wealth, and to have abandoned themselves to materialism, as has happened so often in England and in every other country. Whether the Nile overflowed Egypt owing to excessive rains, or owing to an earthquake upheaving the Mediterranean, there is the story of the Deluge occurring about this time; but the probability or improbability of the Flood would not in the least affect the lessons conveyed by the story to the primitive mind, which was accustomed to see the spiritual meaning in symbolical language. The number of those openly devoted to religion had apparently dwindled to one family. Physical culture had so far triumphed that the ancient record declares, "There were giants on the earth in those days." The daughters of strong men ought always to be specially attractive; and so it happened that the "sons of God" sought the daughters of the giants in marriage, without any regard to their paganism. The natural result was that family piety became almost extinct, as it tends to do when the mother despises religion. Noah was determined to keep his family isolated from their impure surroundings, and to shut out even the tainted air by an antiseptic protection of prayer and precept in every crevice of his house. The only window in the Ark was in the top, since the only safe communion was with God.

The man of God in the Ark was like a monk in his monastery predicting woe to all mankind, and trying to save himself instead of trying to help others; but Noah

was superior to a monk in possessing a wife and family to provide for and to instruct. Thus his human sympathies remained normal, and he soon began to think of the condition of the wicked he had left to wallow in their wickedness. When he tried the effect of sympathy a second time, the dove returned with a fresh olive branch in its mouth; showing that there were some who had not bowed the knee to Baal, and who would welcome a preacher of righteousness.

Ancient Hebrews would not have found any of the difficulties encountered by modern materialists in the story of Noah; for they knew the meaning of the saying: "The letter killeth; but the spirit giveth life." A prophet in the midst of a degraded people must always dwell upon the mountain top.

For the next thousand years the central empires seem to have gone on in prosperity, accumulating wealth in great cities, while the earth was overrun by the adventurous, who in many cases lapsed into barbarism. Then about 2500 B.C. all the men of wealth and learning decided to enjoy themselves in the fertile Euphrates valley, where every luxury might be obtained by keeping the mass of the people as ignorant slaves to minister to those possessed of knowledge and power. To mark the centre of the township that was to cover the pleasant country, the Tower of Babel was begun; and then came the confusion of tongues. Each conceited scholar tried to invent a new language, that was to be the universal tongue; and that was to be infinitely superior to all the troublesome hieratic and cuneiform writing. The rivals could not agree; as those who



learn *Volapuk* cannot understand those who learn *Esperanto*. Providence dispersed the scholars to carry fragments of the original wisdom in their various languages to Persia, and India, and China, and Japan, and to America.

About the time of the disputes at Babel, the records of Egypt disclose a period of high culture and refinement, only to be succeeded in a century or two by dissensions, decay of art, and relapse into ignorance of the ancestral wisdom. As in England, the generation elevated by spiritual culture was succeeded by a generation devoted to mere mental culture; and this by a generation revelling in material pleasures, and sinking to mere animal enjoyment.

In the case of Egypt there were still worshippers of the Archetypal Man, and of the Divine Ruler; but in Babylonia the professional teachers of religion were ignorant and corrupt performers of rites and ceremonies, and inventors of legends and idols, intended to bring profit and glory to themselves. Hence about 2000 B.C. Abraham could find no one to sympathise with him in his desire to know the will of the Creator, and to learn Divine Wisdom. No one cared to think of the Moral Ideal, or the Perfect Man, or the Excellent Law.

Abraham was the grand old yogi. He was a Hebrew—that is, one who has crossed over from animalism to spiritualism. Communion with the Creator was to him the one thing essential; and he felt like the Psalmist: “Whom have I in heaven but Thee; and there is none upon earth that I desire in comparison with Thee.” Whatever interfered between the soul and God he was

resolved to sacrifice; and, though he has left no writings and made no effort to be famous, he will be described to the end of time as "father of the faithful."

In the course of his wanderings Abraham went to Egypt, and he found the Pharaoh a worshipper of the God of Right and Truth; which would account for the high state of civilisation that prevailed there from 2000 B.C. till 1700 B.C. The visit of a sage like Abraham could not but have a stimulating influence on all the pious teachers of the ancient religion; and a traveller of such high reputation as to be received by the Pharaoh must have been heard of by all men of learning as well as by the common people.

By his solitary communion with the Creator, and his life of devotion to well-doing, the "father of the faithful" gained an absolutely clear vision of the Archetypal Man; and this was the consequence of his hearing God say to him: "Walk before Me, and be thou perfect." The object of all his religion was to become an Osiris, to be similar to the Archetypal Man, the Son of God; and he would have thoroughly appreciated the significance of the mirror in a Shinto temple. He was a follower of The Way, or The Old Paths.

When Jesus of Nazareth was asserting His claim to be the Incarnation of the Archetypal Man, He said to the Jews: "Your father Abraham rejoiced to see My day; and he saw it and was glad." At first the Jews did not perceive the magnitude of the claim, and simply spoke of the great antiquity of Abraham and the youth of Jesus; but when He added afterwards:

"Before Abraham was, I am," they took up stones to kill Him, because they could no longer doubt that He claimed to be the Messiah, the Osiris, the Archetypal Man, the Judge, the Son of God.

Christians in the present day sometimes fancy they are superior mentally and spiritually to the ancients; and that they have no need to study the Old Faith. How many Christians have a clear notion of the importance and profundity of the saying: "Before Abraham was, I am"? Yet Egyptian sages, who probably discussed theology and philosophy with Abraham, would have recognised it as referring to the foundation of all religion and all morals, and as the most momentous utterance that could be made by any human being.

From 1700 B.C. till 1500 B.C. seems to have been another period of corruption in Egypt, though the Pharaohs were rich and powerful. Wealth, sloth, and debauchery seem to have prevailed, and slaves were employed to perform all important and difficult work. The slaves were the Israelites, the possessors of the Promise, which must often have seemed a vain delusion. To the materialists of all time these slaves will seem mystics; for those who are stumbling in woods, where they cannot see their way, apply the term mystics to those who have a clear view from the summit of the hill.

The endurance of the faith of the Israelites must have appeared to the Egyptians an amazing example of obstinate blindness. Generation after generation had to live in misery, and die without the remotest chance

of ever regaining freedom, so far as their masters could see ; and yet they persisted in worshipping the Creator as the God of Abraham, the Faithful God of the Promise. They always seemed to say: "Though He slay me, yet will I trust in Him." What is the explanation? They knew the secret of the ancient religion which the Egyptians had forgotten ; and they endured because seeing Him Who is invisible.

About 1500 B.C. Moses appeared upon the scene ; the son of a Hebrew slave, but so attractive in strength and beauty that the daughter of Pharaoh insisted on adopting him, in spite of the law decreeing that he should perish. Thus the Hebrew child was reared as an Egyptian prince ; and stands out in history as the most wonderful combination of physical and mental power, intellectual training, profound learning, legislative capacity, self-sacrificing sympathy, and spiritual insight. Taught by his Hebrew mother, who was providentially selected by the princess to be his nurse, he looked upon all things in the light of the Divine Mind ; and was thus able to perceive the spiritual truth beneath the multitudinous legends and absurdities with which idolatrous priests had overlaid the primitive wisdom. Though numbered among the princes, they were little more to him than inferior animals when compared with the Hebrew slaves, with whom he could have spiritual communion because they worshipped the Creator in spirit and in truth as God of Righteousness.

In order to mature him for the great work for which he was designed, God compelled Moses to live for many years as a shepherd among strangers, where he could

not obtain the Egyptian books that would have distracted his attention, and would have prevented the performance of natural duties, and the unobstructed communion with the Divine Mind, that alone can give strength and certainty to spiritual vision. When fully educated by prolonged solitary communion with God and Nature, and by the care of a family, and by reflection upon the ancient knowledge and wisdom he had been taught, the great philosopher returned to Egypt to resume his rank as a prince and adviser ; and yet to act as champion of the Hebrew slaves in their conflict with idolatrous rulers and priests, who denied the God of Right and Truth worshipped by their ancestors.

Moses was familiar with all the teaching of the Egyptian sacred writings, and saw before him the Great Balance and the Perfect Man. He knew that only the Perfect could satisfy the demands of the Supreme Judge. How to make a nation of perfect men and women out of a crowd of slaves, who had not known freedom for generations, and who had been accustomed to starvation, and flogging, and absolute submission, was the task he undertook. He made a summary of the best regulations and moral precepts the ancient books contained, for the guidance of the wanderers under his care. It was not possible to eradicate in one generation the results of prolonged physical suffering and mental terror ; and so all whose bodies and spirits had been permanently injured by their slavery had to die in the Wilderness. A new generation was produced, with innate independence of spirit, love of freedom, and



physical and moral courage, relying absolutely on Jehovah.

It is to be noted that no nation had ever before worshipped God as Jehovah—the Saviour and Friend. Every pious Hebrew had always worshipped the Creator as Jehovah, but only as Saviour of the individual. Henceforth the Israelites were to rely on God to save them as a nation as well as individually. England, as a nation, professes to worship Jehovah; and gives evidence of this worship by national thanksgiving and national humiliation.

There was no paper, and no printing press, and no permanent dwelling-place in the Wilderness. How were the people to be instructed in the most important truths of religion, which had been lost to the mass of the Egyptian people, and even to the scholars, by concealment in hieroglyphics? Moses adopted the natural system of symbolical correspondence; which is a test of spiritual knowledge, and an aid to spiritual understanding, for all who worship the Creator in Spirit and in truth, but which proved a stumbling-block and a source of idolatry to those who did not know Jehovah.

It must always be remembered that Moses did not profess to invent any new teaching; except, perhaps, that of impressing on the Hebrews that a nation can worship God with the same satisfaction, and the same certainty of pardon and blessing, and the same certainty of punishment, as an individual. Though an Egyptian prince and a Hebrew leader, he looked back with reverence to Abraham, five hundred years before, and to Noah four hundred years before Abraham, and to the



primitive teachers nearly two thousand years before Noah. The great work of his life as a scholar was the selection and translation of the principles of theology and religion to be found in the ancient records; while, as an inspired prophet, he taught the natural symbolism that must be recognised throughout all time as the physical phenomena and the objective expressions that correspond to the spiritual truths represented.

Many Jews and Christians formerly regarded Moses as the originator of the Pentateuch; and the Jews thought they were appealing to the ultimate authority when they said, "Why then did Moses command to give a bill of divorcement, and to put her away?" Christ replied to them, "Moses for your hardness of heart suffered you to put away your wives, but from the beginning it hath not been so." The Age of Gold, when Truth and Right were supreme, had been almost forgotten centuries before Moses was born; and mankind had degenerated until immorality, and disease, and divorce were probably as common in ancient Egypt as in modern France and England. Moses had to legislate for a degraded people—not for a humanity ascending by evolution.

The fate of Egypt was sealed by the Exodus. The loss of the Israelites was greater than the loss of the Huguenots to France; for there were none remaining behind who had any vision of the Archetypal Man; and without that vision all the wisdom of the ages was as hopelessly impotent to elevate the people as the stones upon which the hieroglyphics were engraved. History is the preceptor of mankind, though seldom

listened to. Few of the great empires of the past endured more than four or five centuries; and in Central Asia there were over and over again vast and populous capitals of nations blotted out completely. Egypt struggled on by the aid of the reflection of original theology embodied in all its monuments, and its hieroglyphics, and its philosophy; but its importance as a living instructor of mankind ceased with the Exodus, though its wisdom imparted to the villagers of Greece and Italy may be said to have raised up great nations out of its ashes.

Within a few centuries of the Exodus the centre of spiritual light for the world was established at Jerusalem by the descendants of the Hebrew slaves. Egypt still had a numerous population, and glorious traditions, and great power, and the most extensive libraries, and was the seat of important schools of philosophy to which the nations around sent their sons for higher education; yet its light was doomed to fade and go out in obscure darkness.

What was the religion taught by Moses as the Old Faith? What central ideas bound together the wanderers in the Desert, and fused them into a nation which, though contemptible in numbers as compared with the great empires of the earth, established itself as the most influential for good in all history? Egypt, and Babylonia, and Persia, may be said to have died when they were extinguished; whereas the apparent extinction of the Hebrews set fire to the world.

Wonder, and awe, and reverence were recognised as essential elements in the worship of the Almighty; but

while bowing before the Infinite Spirit, and contemplating all things as the work of the Divine Mind, it was necessary to remember that the great aim of religion is to obtain reconciliation with the Creator. How could these truths be kept constantly before the attention of wandering tribesmen? Moses had seen in Egypt how the study of words, and books, and the inventions of others, leaves men blind to spiritual truth; so that knowledge of languages, and grammar, and history, and authors, may even be mistaken for knowledge of theology.

The ancient absolute moral standard had to be dogmatically taught. Right, and Truth, and Purity were to be supreme in the mind of the worshipper. Wonder and Awe were to be exercised by the mysteries of the Holy of Holies, and of the Ark. Each individual had to try to imagine for himself the meaning of the Law, and the Mercy Seat, and the Shekinah, and the Rod that Budded, and the Manna.

What was the Shekinah? It seems an inexplicable puzzle to many Christians; but must have been a familiar idea to the Hebrews. As the most elementary principle, the ancients believed that Man was made in the likeness of God, and that the Archetypal Man existed before all time in the Creative Mind. The Shekinah was the revelation of God; and the Shinto temple of Japan teaches the meaning very simply by its mirror. In the Holy of Holies spiritual vision saw the Archetypal Man.

Man cannot know himself except by knowing God; and he cannot know God except by knowing himself.

The Ideal Man is concealed in every soul, as truly as the ideal circle. There is a vision which every man may see for himself; but which no man can show his brother. Each must see for himself alone. There were no priests between God and man in the Old Faith; but only teachers of The Way.

The meaning of the word "manna" is said to be "What is it?" Each one had to discover for himself the spiritual food that comes down from heaven to the seeker, and that cannot be stored up. Each learns the meaning of the Rod that Buds when he realises that God can make man of the dust, and can make wood produce wine out of earth.

About 1000 B.C. David was ruler in Jerusalem; and the great struggle of his life was to become like the Archetypal Man, the Son of God. He tried with all his might to be an Osiris; and found that the greatest warrior is likely to encounter the fiercest enemies, and that what is most valuable has to be gained by deadly conflict. His moral standard and ethical ideals were higher than those of many modern scholars, and his vision of the Perfect Man was as clear as that of the primitive teachers; but his conduct fell so far short of his ideals that he mourned his depravity with the deepest remorse. Those who do not know the meaning of ideals, and of the struggle to attain them, speak with scorn of David; but the strong man is the object of attack, and the powerful demons only enter into inferior creatures by miraculous compulsion. The devil would regard it as loss of time and energy to enter into mere swine.

What were the conditions that helped to give David clearer vision of the Perfect Man than his critics possess? He had strength, courage, and fearlessness. He was ready to sacrifice his own life to secure the welfare of his people. He had learned common-sense by working on the Level. In his inmost heart he loathed selfishness and falsehood; and lamented every moral lapse infinitely more than if it had been a physical fall into a poisonous cesspool. He detested falsehood so much that he resolved to permit no liar to dwell in his household. He was ready to fight all the giants in the world in defence of Right and Truth. The law in his flesh sometimes triumphed over the law in his mind, and threatened to bring him into subjection to the law of sin and death; but when reproved for sin, his humility and repentance afford an example for all time. What modern ruler would reply as David did to Nathan? What modern preacher would go with confidence to a modern emperor, king, or president, and reprove him plainly for his immoral conduct? When a man in Christian England is accused of adultery, he perjures himself and tries to bribe others to swear falsely; and when an illegitimate child is born, the father does not lament over its death as David did, but is more likely to wish its destruction. David bewailed his sin before God: his modern censor only regrets being found out.

All Christians go to the Hebrew psalmist for the expression of the most profound spiritual experience, and the most elevated conception of the Creator and of the Archetypal Man. Language had developed greatly, and David had the pen of a ready writer, so that he was



able to express the thoughts of primitive sages with fluency and force in the language of the common people. What did he teach regarding God, and a Moral Standard, and the Ideal Man?

“Thou art not an Elohim that hath pleasure in wickedness : evil shall not sojourn with Thee. The arrogant shall not stand in Thy sight : Thou hatest all workers of iniquity. Thou shalt destroy them that speak lies. Jehovah abhorreth the bloodthirsty and deceitful man.”

“O Jehovah, who shall dwell in Thy tabernacle ; or who shall rest upon Thy holy hill ? Even he that leadeth an uncorrupt life ; and doeth the thing which is right, and speaketh the truth from his heart. He that has used no deceit in his tongue, nor done evil to his neighbour ; and hath not slandered his neighbour. He that setteth not by himself, but is lowly in his own eyes ; and maketh much of them that fear Jehovah. He that sweareth unto his neighbour and disappointeth him not, though it were to his own hindrance. He that hath not given his money upon usury ; not taken reward against the innocent.”

“The law of Jehovah is an undefiled law converting the soul ; the testimony of Jehovah is sure, and giveth wisdom unto the simple. The statutes of Jehovah are right, and rejoice the heart ; the commandment of Jehovah is pure, and giveth light unto the eyes. The fear of Jehovah is clean, and endureth for ever ; the judgments of Jehovah are true, and righteous altogether.”

“Gracious and righteous is Jehovah ; therefore will



He teach sinners in The Way. Them that are meek shall He guide in judgment ; and such as are gentle, them shall He learn His Way. All the paths of Jehovah are mercy and truth unto such as keep His covenant and His testimonies."

"Keep thy tongue from evil ; and thy lips that they speak no guile. Depart from evil, and do good ; seek peace, and pursue it. The eyes of Jehovah are towards the righteous ; and His ears are open unto their prayers."

"Thy loving-kindness, O Jehovah, reacheth unto the heavens ; and Thy faithfulness unto the skies. Thy righteousness standeth like the strong mountains ; Thy judgments are like the great deep. Thou, O Jehovah, shalt save both man and beast. How precious is Thy loving-kindness, O Elohim : and the children of men shall put their trust under the shadow of Thy wings."

"A small thing that the righteous hath is better than great riches of the ungodly."

"The righteous is ever merciful and lendeth ; and his seed is blessed."

"I will walk in my house with a perfect heart. I will take no wicked thing in hand. I hate the sins of unfaithfulness ; there shall no such cleave unto me. A froward heart shall depart from me ; I will not know a wicked person. Whoso privily slandereth his neighbour, him will I destroy. Whoso hath also a proud look and high stomach, I will not suffer him. Mine eyes look upon such as are faithful in the land, that they may dwell with me. Whoso leadeth a godly life, he shall be my servant. There shall no deceitful

person dwell in my house ; he that telleth lies shall not tarry in my sight."

When the Psalmist was thinking how the Ideal Man would rule, he sang : " In His time shall the righteous flourish ; yea, and abundance of peace so long as the moon endureth. . . . All kings shall fall down before Him ; all nations shall do Him service. For He shall deliver the poor when he crieth ; the needy also, and him that hath no helper. He shall be favourable to the simple and needy, and shall preserve the souls of the poor. He shall deliver their souls from falsehood and wrong ; and dear shall their blood be in His sight."

How did David become the spiritual teacher of the world ? He says : " O Jehovah, what love have I unto Thy law ; all the day long is my study in it. Thou through Thy commandments hast made me wiser than my enemies ; for they are ever with me. I have more understanding than my teachers ; for Thy testimonies are my study. I am wiser than the aged, because I keep Thy commandments. I have refrained my feet from every evil way, that I may keep Thy word. I have not shrunk from Thy judgments ; for Thou teachest me."

The Psalmist would have been surprised and indignant if accused of inventing any new view of the Creator or of the Archetypal Man, or of trying to improve the Moral Standard of his forefathers.

Thought is still dominated by dogmas and creeds derived from primitive teachers ; and the Psalms of David form a basis of language and a bond of union for all English-speaking people, and for all Christians.

Unity of religion and of nationality would be further cemented if every child were compelled to spend one hour each day for ten years of school life in reading the Bible as the most important of all books.

From beginning to end the subject of the Bible is the Archetypal Man ; and this must be true of all writings worthy of being described as sacred. Fidelity to the Ideal is the test of inspiration. The Bible is an account of the aspirations and struggles of man to regain harmony with the Creator, and its distinguishing feature is clear perception of what is required. The origin and nature of man are taught with certainty ; and thus there is certainty as to the means necessary to satisfy him. Sins, and blunders, and follies are recorded as examples to show the results of wrong methods ; and the Creator as Judge, and Governor, and Father, is always present to the mind of the writer.

There seems to have been a great revival of religion in the time of David, so that spiritual insight became as keen as in primitive times ; but while the early teachers were only able to express their visions by pictures, the Psalmist had eloquence and literary ability.

The contrast between the views expressed in the Psalms, which were derived from primitive teaching, and the doctrines preached by those who try to reconcile religion with Darwinism is very striking.

The Psalmist had a vivid consciousness of the Creator as Governor, Judge, and Father, immanent in all creation. The evolutionist has a hazy notion of an indefinite Power or Force somehow involving intelligence.

The Psalmist, like the primitive teacher, was profoundly conscious of the Righteousness of God, and of the absolute distinction between right and wrong ; and he had an almost overwhelming sense of his responsibility as an individual to be judged. The evolutionist has no clear notion of personality apart from the general mass of changing protoplasm ; and his notions of right and wrong must be utterly uncertain since he fancies there is no fixed moral standard.

The Psalmist had the loftiest conception of holiness and purity, produced by contemplation of the Archetypal Man, and by consciousness of the in-dwelling of the Divine Spirit. The evolutionist knows nothing of holiness or purity except as determined by accidents of time and place, since there is to him no fixed basis of moral nature.

The Psalmist recognised the Archetypal Man as his Lord, sitting beside the Great Balance to judge him ; and thus he says :—"The Lord said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool." There was absolute certainty that man must appear before the Ideal Man for judgment after death. The evolutionist cannot believe in life after death as something individual, since all is supposed to be fluctuating, and he cannot know the Archetypal Man—the same yesterday, to-day, and for ever. How can there be judgment if there is no Judge ?

The sense of his own sinfulness as compared with the infinite perfection of God caused the Psalmist to prostrate himself in dust and ashes. Evolution teaches that there is no definite perfection, and consequently no sin.

One of the most important commands of primitive religion, and the only one with special promise of blessing was, "Honour thy father and thy mother." As each man honoured his father, the degree of importance became more and more intense the more remote the ancestor, until it culminated in the adoration of Adam for his Father, the Creator ; or, as it is symbolised in China and Japan, by reverence of the Emperor as Son of Heaven. Belief in evolution compels a man to regard his ancestors with pity or contempt, and must produce disrespect for parents and for ancient wisdom.

Christians who accept Darwinism say that the ancients had very dim sense of a future life, that they did not realise what is holiness, that they could not have such lofty aspirations as modern worshippers, and that they could not know anything of the triumph and joy and peace in believing enjoyed by the Christian. Yet every Sunday the Psalms of the Hebrews are sung, because in them there is the absolute certainty of belief in future judgment, and the loftiest imaginable aspirations, and the most triumphant joy and confidence in communion with Jehovah. The modern degenerate alters the original hymn of praise, and requires worshippers to sing, "Him serve with fear," where the ancients sang, "Him serve with mirth."

It was not possible for primitive man to doubt the Fall. There was no accumulation of words to obscure his vision or stupefy his conscience. The Balance did not admit of degrees of accuracy. When a thing did not satisfy the Plumb it was seen to be wrong ; but as men became confounded by eloquent teachers who



mistook words for thoughts they were bewildered by the notion that right and wrong may be compared to degrees of heat and cold, or to varying light and shadow. The Ideal Man and the Balance are now concealed by the evolution fog; and the man of eloquence says evil is failure to reach the highest, whilst at the same time he looks forward into a cloud which he thinks is evolving into some highest that has no fixed shape.

Certainty of Judgment, clear vision of the Archetypal Man as standard of comparison, and keen sense of the accuracy of the Balance without rust or dust on it, made the cry of primitive man for Atonement very urgent. There was no doubt about the Justice of the Creator, or the sinfulness of man; and there was no attempt or desire to shirk responsibility. The man was too proud of his position as a responsible being to stoop to the contemptible meanness of those who whine that they are only puppets bobbing up and down as determinism pulls the strings. Manliness in primitive times would have scorned to suppose that the Creator is not God of Justice; but the modern liar would accept mercy and forgiveness without any sense of his degradation.

Primitive theologians taught the immanence of God, and the restoration of man to his position of child of God through the sacrifice of the Archetypal Man. The Creator was in Osiris, reconciling the world unto Himself, and making Mercy possible while satisfying Justice. Primitive man knew that the Archetypal Man, or Osiris, must be the Mediator, and that Divine Justice could not be satisfied except by His suffering and death; though death could not retain dominion over



the Source of Life, or over the Son of God. Every man was seen as a rebel ; and yet as one of the children of God. The Son of God had to submit to human limitations in order to become the Representative of Humanity, and to satisfy Divine Justice by a sinless life and unmerited death, and to purify and sanctify human nature by self-sacrificing love, and to overcome decay and death by His resurrection. The primitive theologians would have appreciated the thoughts expressed in the lines :—

“The Holy One did hide His Face  
 O Christ, 'twas hid from Thee!  
 Dumb darkness wrapt Thy soul a space—  
 The darkness due to me.”

The reign of Solomon was one of the most remarkable in the history of the world. Possessed of enormous wealth, concentrated in a small city, he received the homage of foreign potentates for his wisdom, and strangers seemed to vie with one another in adding to his riches. In modern times the small nation that is rich in gold is not likely to survive. It is commonly supposed that the world in the days of Solomon was more heathen than it is now ; yet politicians would be amazed if foreign nations were to send gifts to some modern king because he has a reputation for piety. The presents would rather be determined by the number of soldiers he could send as an ally. All the tribes on the borders of the Mediterranean, that afterwards fought with one another, were united in providing Solomon with material to build the Temple, which was the

symbol of Right and Truth. Centuries afterwards Greece became important, and fought with Persia; Rome became powerful, and destroyed Carthage; but in the days of Solomon there was peaceful trade between Tyre and all neighbouring nations and tribes. What is the explanation? The people in reality wished to worship the Divine Mind, the Elohim, the God of Right and Truth; and they saw in Solomon an upholder of Right and Truth. All honest men judge conduct by Right and Truth; and Solomon was regarded as the Grand Master of all Masons, maintaining the fundamental principles of all religion and morality.

About 976 B.C. Solomon died, and history pursued the usual routine. The grandson of the successful worker fancied his superior position to be due to his own worth, and ignored his obligations to Jehovah. The Chinese and Japanese know that a man is becoming a worthless and dangerous citizen when he neglects his ancestral tablets; and Rehoboam paid no attention to the precepts, and experience, and religion of Solomon, his father, or of David, his grandfather. The curse of God was upon him and his people as a natural consequence. Spiritual insight was lost; and the Divine Mind was no longer worshipped, even as God of Right and Truth; which, of course, implied utter blindness to the claims of the Creator as Jehovah, the Deliverer and Friend.

The Israelites became more and more corrupt and degraded by deviating more and more from the true worship of the Elohim, and of the Ideal Man. Prophet after prophet arose to point out their errors, and to

recall them to the Old Faith. God never left Himself without a witness among the children of Abraham; and the greatest scholars among modern Christians can find nothing in all literature to exceed in nobility of sentiment and profundity of perception the descriptions given by Isaiah, and Jeremiah, and Ezekiel, and the other prophets, of the majesty, and justice, and mercy of the Creator, and of the nature and attributes of the Supreme Ideal.

Why were the Jews deaf to all the entreaties, and warnings, and teaching of their prophets? The people had become mere Jews, and had ceased to be Hebrews. The material had triumphed over the spiritual; as the Petros triumphed over the Petra in later ages among the Christians; or as the idolatries of Buddhism triumphed over the spiritual faith of Shinto; or as the silly inventions of Brahman priests triumphed over the Old Faith taught in the Veda. The Jews forgot that their ancestors worshipped God as Lord of the whole earth and of all mankind. Selfishness made them blind to duty; and instead of regarding the Temple as open to true worshippers of all nations, as Solomon had dedicated it, they fancied themselves the monopolists of Divine favour, and in their selfish folly tried to localise the worship of God.

Pious Hindu teachers have been endeavouring for the past three thousand years to understand and to explain the knowledge handed down by their primitive ancestors, who worshipped God as the Infinite One, and saw the Primeval Male as coeval with the Creator.

Monier Williams says the uncompromising creed of true Brahmanism is, "There is but One Being, no second"; and nothing really exists but the One Universal Spirit. Nothing is real but God. Yet the ancient Hindu religion also teaches the worship of the Creator as a Triad of Divine Forms, or a Divine Trinity, spoken of as the Mystic Syllable, A.U.M. It also teaches that the Primeval Male, coeval with the Creator, offered Himself as a sacrifice; and that he who, knowing the meaning of this, sacrifices with the sacrifice of the Primeval Male, becomes everything, or has rest for his soul.

Christianity, which is very simple for a peasant, can provide endless puzzles for a dreamer; and Brahman priests have overlaid the primitive truths in their Veda with mountains of vain fancies. They bewildered themselves with discussions regarding the reality of phenomena, and lost themselves among words. What is meant by real? If by real is meant something self-existent, without possible beginning or ending, the Christian agrees with the Brahman; and man is not real in this sense since he is the creature of a day. There is nothing eternally self-existent and unchangeable but the Creator.

The Aryans, or "nobles," are supposed to have descended into India between 2000 B.C. and 1500 B.C.; and to have taken with them the Veda, or the true knowledge. The Veda was said to have had no author; but to have been heard by some inspired man or men, and to have been carefully learned and repeated as original wisdom of the greatest importance for

humanity. It had the same origin as "The Book of the Dead."

India must have had a large population more than a thousand years before the date assigned to the Veda, or the Aryans, since there were no artificial restrictions to population; but the people were broken up into a multitude of tribes unable to understand one another. What could have become of the descendants of an outcast like Cain? What would become of the descendants of any modern king if left without education or language for several generations in a land without any one educated more than themselves?

Before 2000 B.C. the great dispute among scholars had occurred in Babylonia; and the rival inventors of languages had dispersed over the earth. The Aryans took to India the Veda, or the true knowledge, taught in "The Book of the Dead" two thousand years before; but the ideas were expressed in Sanscrit, because that was the one of the rival tongues they had adopted. Babylonia and Egypt were eminent in literature and art long before the invention of Sanscrit; though the use of cuneiform characters and hieroglyphics must have obstructed popular education, and placed every pupil at the mercy of the pronunciation of his teacher.

Since the Veda was not written, but learned and taught by oral repetition, the official teachers were regarded as of great importance; and the natural result was that they assumed more and more authority, and became more and more domineering, until they claimed the positions of priests able to intervene between God and



man. As the Brahmans became ignorant and arrogant they invented complicated ritual, sacrificial ceremonies, and idolatrous superstitions ; until the true worship of the Infinite Creator, and the vision of the Primeval Male, were lost.

Yet beneath all the dust and rubbish of Hinduism and Brahmanism there is the primitive religion. Brahmanism has rules for the guidance of those who would hear and see spiritually, so as to enjoy the serenity of soul only possible to those worshippers who penetrate beyond the veil imposed by the senses, and who seek harmony with the Ideal Man by observing the perfect moral standard.

The genuine Brahman must be absolutely truthful. He must injure no one ; and must be kind to every living thing. He must be self-sacrificing. He must seek his highest enjoyment in spiritual exercises, and prove his recognition of the claims of the spirit by abstaining from selfish and distracting pleasures of the senses. He must commune with the Creator daily, and meditate in solitude upon the A.U.M., and the mystery of existence. When seeking the most profound spiritual knowledge, he must become oblivious to the earth and its concerns. In the Nothing he finds the All ; yet he must be obedient to his teachers, and must study with docility. He must preserve himself from all moral impurity and from every deceitful action.

The youth who would be a worthy Brahman must perform outward acts indicative of his worship, and thus testify his faith openly before men. He must bathe every day, as acknowledgment of his need of moral



purification. He must feed the sacred fire, to remind him that the service of God cannot be neglected without spiritual loss. He must ask alms from an assembled company as evidence of his common humanity, and his dependence on his fellow-men. Thus he stands on the Level, though a Brahman ; for God alone knows who is the superior.

The outward and visible sign of the inward spiritual life is the threefold sacred cord, with which the youth is invested when he is supposed, and supposes himself, to be one of the twice-born ; but there are, no doubt, many wearers of the sacred cord who have no more experience of the Second Birth than Nicodemus had, and no more notion of the Divine Trinity than a modern agnostic.

The Brahman in the fulness of time is obliged to take a wife ; and thus the Brahmanic regulations resemble the Jewish, since a rabbi is not permitted to occupy the highest position in the synagogue so long as he remains unmarried. No matter what his age, learning, reputation, or piety, he is regarded as an inferior man until he is head of a household. Thus the Hindus and the Jews may be said to regard matrimony as a sacrament, or a sacred obligation imposed by the Creator ; and by their actions they prove the sincerity of their profession, whereas many Christians who call marriage a sacrament remain celibate. It must be noted that many Christians reserve the word " sacrament " to denote an ordinance instituted by Christ ; and in that sense, of course, marriage cannot be called a sacrament.

Candidates for the Christian ministry would do well

to examine their fitness by the rules laid down for the Brahman student; and missionaries to India need to bear in mind that true spiritual vision is not a monopoly of modern Europe and America. Those who work and invent for themselves are apt to become superior to those who rely upon the efforts and teaching of others. Eastern sages and humble worshippers may walk with God like Abraham, or Adam; for the conception of the Archetypal Man, or the Christ, is the common heritage of mankind. The true Brahman teacher must maintain, as the Hebrew psalmist, and the primitive Egyptian, that only the man striving to be absolutely truthful, upright, pure, and unselfish, can have the spiritual satisfaction and restfulness of soul which may be described as dwelling in the tabernacle of God. The missionary to India needs to have spiritual vision, and to be truthful, and upright, and pure, and unselfish, and self-sacrificing, and kind, and gentle; otherwise, he may compare unfavourably with a Brahman.

When on a tour in India the Rev. Dr. Fairbairn had a conversation with a recluse of whom he says: "I felt the power of a goodness which nothing I had met even in Christendom surpassed; and though our faiths might divide, the goodness had a strangely subduing and unifying influence. We spoke about Hindu religion, and I confessed that its immoral and barbarous worship had shocked me; but he inquired, with a plaintive and reproachful look in his fine eyes, whether the religion were without ethical qualities and forces. And as I looked at him there in his retreat, so placid and resigned, the perfect picture of peace attained and

enjoyed—as remote from the smell, and the sounds, and the mean symbolism of the temple as from the hideous asceticism which drew the admiration of the crowd—what could I say but that there were, no doubt, schools and persons who found somewhere within the religion a moral power that could take out of the world, if not lift above it ? ”

Thus a Christian teacher, distinguished for learning, goodness, and piety, and free from sectarian spirit, expresses surprise at the goodness, and piety, and spiritual calm of a Hindu ; quite forgetting that the Hindu has the same access to the Creator, as Abraham, and Moses, and David, and Isaiah, and all the great Hebrews who saw the Archetypal Man by the exercise of spiritual faculties which the Christian scholar hardly recognises as his inheritance. Strange as it may seem, the Brahman or the Buddhist may have a clearer vision of the Christ than the “ higher critic.” It is not the study of words, but solitary communion with the Creator that reveals the Elohim, and the Archetypal Man.

Hinduism seems to depend upon temples, and priests, and idols, and ceremonies, and traditions ; yet even by pure Brahmanism these are recognised as mere temporary crutches, which tend to cause atrophy of the spiritual muscles, and which must be discarded by him who would stand upon his feet as a child of God. The wise and holy man of Hinduism is not the Brahman, nor the observer of ceremonies and temple-worship ; but is the fakir, with his wooden bowl, his dress of patched cloth, his bed the earth, and his only covering the sky—indicating that he stands on the Level as a

man, and that no mortal nor ceremony may come between him and his communion with the Creator. It is when alone with God that the worshipper has revealed to him the mystery of the Divine Mind as the Three in One—the A U M ; and by the exercise of the Yoga, and meditation on the perfections and relations of the Three in One, he obtains rest for the soul, which all the riches and glory of the world cannot bestow.

In the course of centuries Hinduism became very corrupt. For every teacher with humility enough to study and repeat the ancient wisdom there were hundreds of vain dreamers anxious to glorify themselves by the invention of a new theory or a new ritual observance. Professor Rhys Davids remarks: "The priests were mostly well-meaning, well-conducted, ignorant, superstitious, and inflated with a sincere belief in their own divinity." Instead of meditating on the Triad of Divine Forms—the A U M —and on the Primeval Male, sacrificed to satisfy Divine Justice, the Brahmans became engrossed in rites, and forms, and ceremonies, and incantations, and caste privileges ; until the people found the burden too great to bear, and were ready for the Reformer, who would form again the Old Faith, and point men to The Way.

The history of religion is often written as if the ancients were kept in "compounds"; or as if they had no love of learning, or gossip, or trade, or travel. Birds sang, and children played, and young men sought adventure before the days of Noah as they do now. The world was young ; and it was free.

Monier Williams remarks: "It seems tolerably certain that about five or six centuries before the commencement of the Christian era, a mighty stir took place in thinking minds throughout the then civilised world. Thus when Buddha arose in India, Greece had her thinkers in the followers of Pythagoras, Persia in those of Zoroaster, China in those of Confucius."

The date of Zoroaster seems doubtful. Pythagoras was born a few years after the destruction of Jerusalem and dispersion of the Jews; Buddha was contemporary with Pythagoras, and Confucius was a generation or two later. These three were scholars and travellers; and the dispersed Jews were disseminating the Primitive Faith. One thousand years previous to this the wisdom of Moses was common property for all who wished to listen or to learn. Nearly five hundred years before the birth of Buddha Solomon was ruling in Jerusalem, and the Psalms of David had been stimulating thinkers to glorify the Creator, and to seek the Kingdom of Righteousness by worship of the Archetypal Man.

Solomon was the ruler of a comparatively small country; and yet none of the powerful nations which surrounded him ever exhibited any signs of hostility. It was owing to the freedom from war that he was enabled to accumulate enormous treasures, and to devote his life to philosophy. There must have been special reasons which prevented any of his neighbours from indulging in the usual attempt to obtain plunder. The fact seems to be that Solomon was not merely the Anointed of the Lord in the eyes of the Jews, but was



the Saint, or the Buddha, to whom all the world of the East paid tribute as to the chief of religion on earth. In 1 Kings x. 24, 25, we are informed that "all the earth sought to Solomon, to hear his wisdom, which God had put in his heart. And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, *a rate year by year*." This proves that he was really a Buddha, or Enlightened One, for the Eastern world, receiving offerings from the religious of all lands.

The state of religion in distant lands about 1000 B.C. may be also inferred from the object with which the Queen of Sheba made her famous visit to Solomon, and from the language which she used in bidding him farewell. We are informed that "when the Queen of Sheba heard of the fame of Solomon concerning the name of Jehovah, she came to prove him with hard questions"; and when taking her departure she said: "Blessed be Jehovah thy God, which delighteth in thee, to set thee on the throne of Israel: because Jehovah loved Israel for ever, therefore made He thee king, to do judgment and justice." Both the object of her visit and the language she used prove that she recognised the Elohim, or Creator, as Jehovah, the Saviour. It is not at all probable that Solomon neglected to supply her with copies of his father's writings, as well as of the principal Jewish books which he possessed; so that to whatever country she went the law of Moses and the religion of the Jews would be carried.



The position which Solomon occupied with regard to the various nations of the East is further shown by his prayer at the dedication of the Temple ; for he anticipates pilgrimages by strangers, as if the Temple was the centre for all the religious world. In Chronicles he is reported as saying : “ Moreover, concerning the stranger, which is not of Thy people Israel, but is come from a far country for Thy great Name’s sake, and Thy mighty hand, and Thy stretched out arm ; if they come and pray in this house ; then hear Thou from the heavens, even from Thy dwelling place, and do according to all that the stranger calleth to Thee for ; that all people of the earth may know Thy name, and fear Thee, as doth Thy people Israel, and may know that this house which I have built is called by Thy Name.” The true worship of the Creator was in all nations.

Another cause which would assist to make the writings and religion of the Jews universally known was the relationship of Solomon to the King of Egypt ; for he married Pharaoh’s daughter, and all the wise men of Egypt would feel it a duty to be perfectly familiar with the religion of the famous son-in-law of their king. It is said that Solomon “ spake three thousand proverbs ; and his songs were one thousand and five ” ; and Pharaoh would probably compel the little Egyptian children to commit them to memory, since the sayings of royalty come with authority even independent of merit.

In the time of Solomon the condition of the arts and manufactures, and the knowledge of mechanics, was apparently superior to what we find in Asia or

Africa in modern times. The facilities for trade must have been in proportion to the wealth and manufactures of the nations; and if at present caravans are constantly passing from Persia to India, and from China to other parts of Asia, and from Central Africa to Egypt, it is absurd to suppose that the intercourse between the different countries was not greater when their knowledge, and civilisation, and wealth were greater. The Phœnicians had foreign trade before the time of Homer, which is supposed to have been after the time of Solomon, for Aristotle gives 850 B.C. as the date of Homer.

It is impossible to understand the history of religion without a careful study of the writings of Moses, David, and Solomon, and the relations of these writers to surrounding nations. Hiram, King of Tyre, was one of the most intimate friends which David had, and was also a constant friend to Solomon. Now Hiram was a very extensive shipowner and a man of wonderful ability. His influence would be felt wherever his ships went; and though it is customary to regard him as different from the Jews, he was much more a Hebrew than the majority of Englishmen are Christians; just as many of the Kings of Egypt and Persia were Hebrews in religion although not Jews in nationality. The religion of Hiram is plainly enough proved by his language when he heard that Solomon had been anointed King; for he said in true Jewish style: "Blessed be Jehovah this day, which hath given unto David a wise son over this great people." The use of the word Jehovah is proof that he was something more than a mere adherent or admirer of the religion of the Jews, and

was conscious of the personal benevolent Fatherhood of God, so that he was infinitely superior to a French atheistic freemason. When Solomon built a navy at a port on the Red Sea, it is stated that Hiram manned the vessels for him with sailors from Tyre; since the Jews were an inland people, and the Phœnicians were recognised by them as brethren.

The distance to which the ships of Solomon traded is very important, and may be estimated by the recorded fact that they went regularly on a three years' voyage, which would easily take them to India, China, and the Spice Islands. It is customary to imagine that Hiram confined himself principally to local coasting trade, and was unable to journey with confidence out of sight of land; but this is absurd, for the Phœnicians were able to calculate their position by the stars; and though they would coast on a first voyage until they found out how the land lay, they would boldly cross the Arabian Sea, or go direct from the Red Sea to Ceylon as soon as they had proved that land was to be met by crossing. It was just as easy for their ships to go to China as to go to Spain, and the man who can coast for fifty miles may just as well coast for five thousand. Hence the Phœnicians circumnavigated Africa, and Herodotus records the fact without knowing it; for the ships left the Red Sea with Africa on their right hand and the rising sun on their left, and they continued their course with the land on their right until they arrived home by the Straits of Gibraltar. During the latter part of the voyage they maintained that the rising sun was on their right although they still kept the land on their right;

and Herodotus set this down as a sailor's yarn, and says : " I for my own part do not believe them." They may have gone to Ashanti as the Land of Ophir.

The Phœnicians were able to trade with Cornwall ; and on one occasion vessels outside the Pillars of Hercules were blown west to a beautiful island, which was most probably Madeira, or one of the Canaries, and the navigators were able to return home. Other vessels may not have been so fortunate, and may have gone on to the American coast. Although the recorded circumnavigation of Africa was in the time of Pharaoh-Necho (640 B.C.), we have no reason to suppose that any Phœnician had ever better ships or sailors than those of Hiram. The knowledge of the wisdom of Solomon and of his religion would be carried wherever the ships of Tyre went.

Rehoboam, the son and successor of Solomon, had no personal knowledge of God ; and so he employed aids to devotion in the form of idols, and made new regulations instead of the moral law of Moses. The King of Egypt appears to have considered that he had a right, as father-in-law of Solomon, to see that the worship of the God of Abraham was preserved in purity ; for he went up to Jerusalem with a large army, and took away all the " treasures of the house of Jehovah, and of the King's house."

During the three hundred years after the reign of Solomon the religion of the Jews was subject to many periods of corruption, and sometimes the Sacred Books were almost forgotten ; but the common people in country districts no doubt went on learning the Law

and worshipping God according to their ancient custom, regardless of the fashions prevalent in the cities. The historian who would mistake the religion and manners of Charles the Second of England and his Court for those of the nation, would be almost as much mistaken as he who would regard the sentiments of Ahab and Jezebel as those of the poor Jews who tilled the soil; since the wealthy and idle naturally become corrupt, while those who gain their food by toil remote from towns are less exposed to evil influences, and may have virtues preserved by the struggle for existence.

About the year 720 B.C. Shalmaneser, King of Assyria, took Samaria and carried away captive the Israelites, or Ten Tribes, and distributed them throughout his dominions, and particularly in the cities of the Medes; while he filled their places by strangers from various parts, and we have the extraordinary statement that he sent back one of the priests to teach these strangers the Jewish religion.

As showing the state of religion in the world about 620 B.C., we are informed that Pharaoh-Necho, King of Egypt, made war against the King of Assyria; and when Josiah, King of Judah, determined to assist the Assyrians the King of Egypt said: "What have I to do with thee, thou King of Judah? I come not against thee this day, but against the house wherewith I have war; for God commanded me to make haste: forbear thee from meddling with God, who is with me, that He destroy thee not." The King of Egypt recognised the God of Right and Truth as supreme; and considered



himself to be the servant of Jehovah quite as truly as the Jews were.

Nebuchadnezzar, King of Babylon, defeated the King of Egypt about 600 B.C., and took all his possessions as far as the Nile; and then he took Jerusalem and carried away all the principal inhabitants to Babylon. Eleven years after this Jerusalem was burnt down and the remainder of the people carried off, so that only the poorest of the people remained in the land of Judah; and these soon abandoned their country owing to its unprotected condition, and nearly all sought refuge in Egypt.

Christians are generally disposed to think of Nebuchadnezzar as a heathen hostile to the Hebrews, whereas he was a more righteous man than most of the Kings of Jerusalem, and he appears to have been enraged with Zedekiah for not being faithful to the religion of Solomon. After the fall of Jerusalem he gave orders that the most promising of the young Hebrew captives should be educated at his expense in order to fit them for positions of importance in the government service. A strict Jew would consider himself defiled if he shared the dinner of the Czar of Russia or the King of England. The absolute monarch of Babylon regarded the offer of food from the royal table as the highest honour, and yet he tolerated strict Jews, and treated them as friends. Does not this prove that he was in sympathy with the teaching of Moses?

Daniel and his fellows were the most highly educated men in the country, and probably excelled modern scholars in knowledge of theology and metaphysics



and psychology. Symptoms of insanity would be recognised by them in the conduct of the King ; and when the distracted sufferer became bewildered and frightened by dreams, Daniel was able to perceive the drift of his thoughts, and the probable course of his malady. The King was evidently profoundly sensible of his responsibility to the Great Judge, while he was at the same time extremely impressed with his own importance ; and it was these convictions that made him one of the greatest of monarchs, and Babylon one of the most magnificent of cities. No ruler is fit for his position if he has not due sense of his importance and his responsibility ; but flattery and despotic power increased pride to the point of insanity in the case of Nebuchadnezzar, since there were no radicals, or socialists, or anarchists to temper his despotism. Thus he was ready to believe that he was the representative of God on earth, or the Son of Heaven ; and the courtly flattery of Daniel in calling him King of Kings, specially appointed by God, was not likely to make him humble. It must, however, be remembered that many emperors and popes have had similar notions of their own importance.

Nebuchadnezzar determined with all his heart to establish true religion, and he was convinced that worship could be conducted in a more orderly manner if the people had an image of some kind before them ; so he lavished his wealth in making a magnificent image which, from its cost alone, must have seemed to him well pleasing to God, and which may have been intended to represent the Archetypal Man. It

was only what a wealthy Russian does when decorating an ikon, or a wealthy Catholic in setting up a beautiful image of a saint. Men need to be compelled to worship in solitude on the bare mountain or the open ocean ; for vanity prompts them to fancy that the favour of God may be gained by wealth, or skill, or physical toil, or bodily contortions.

With the spiritual fervour of a religious despot the King consigned the three Hebrews to the flames for their disobedience of the ritualistic order. He would not spare his dearest friends if they refused to kneel at the prescribed signal ; and men have been murdered in lands called Christian because they would not kneel to an idol when a bell sounded or some signal was given. Whatever the explanation of the trial by the fiery furnace may be found to be by future discoveries in the records of Babylon, there can be no doubt that the King showed his knowledge of primitive religion, and his reverence for the Archetypal Man, when he exclaimed that he saw a fourth man walking in the midst of the flames, whose form was " like the Son of God."

Few rulers have been more truly worshippers of the Creator as Supreme Governor than the great King of Babylon ; and many kings called Christian have been impious, false, and tyrannical. Modern monarchs and presidents would do well to study the last words ascribed to the great King of Babylon. " Now I, Nebuchadnezzar, praise, and extol, and honour the King of Heaven ; for all His works are truth, and His ways judgment : and those that walk in pride He is able to abase."

Was there some new development of human nature, or some evolution of ideas, that enabled Babylon to attain such an eminent position in history? Civilisation and stability of government depend on religion; and there is only one religion that can elevate humanity. Babylon became great because its rulers cherished the essentials of the primitive religion, which taught them to worship the Just Creator and the Archetypal Man.

Daniel, the Hebrew, was virtually the ruler of Babylonia during the later years of Nebuchadnezzar; and a decree was issued in the usual despotic style commanding all people to worship the Almighty as the Hebrews worshipped Him. Thus it is certain that knowledge of the teaching of Moses, and David, and Solomon, must have been general wherever the influence of Babylon extended. In what part of the earth was that influence not felt?

Nebuchadnezzar was succeeded in 561 B.C. by his son Evil-Merodach, who was murdered after a reign of five years. In 556 B.C. the throne was seized by Nabonidus, a military usurper; and, as true religion was neglected, corruption and dissension increased until the King had to appoint his son Belshazzar to occupy the throne as his deputy. The son proved no better than his father; and after a year or two the worshippers of the Creator as God of Truth and Right became so disgusted with the debauchery of the Court that they seem to have invited Cyrus the Persian to deliver them from their worthless rulers. Daniel and the Jews would naturally be leaders in any conspiracy against the blasphemous

idolaters; and Cyrus had no difficulty in taking Babylon.

It would seem that Nabonidus went with the army to oppose the Persians under Cyrus, and was defeated by them; while Belshazzar remained to defend the city, which was invested by an army under Darius, the Mede, who was appointed by Cyrus to be governor of the captured city with the title of King. The Book of Daniel says:—"And Darius, the Mede, received the Kingdom, being about three score and two years old." It is also said:—"So this Daniel prospered in the reign of Darius and in the reign of Cyrus the Persian." In another place it is said that Darius "was made King over the realm of the Chaldeans."

The Book of Daniel describes Belshazzar as son and successor of Nebuchadnezzar; but the term father was applied to any respected superior or predecessor. Darius is spoken of as conqueror and King of Babylon though he was only the subordinate of Cyrus.

The Hebrews were quite in the background during the reign of Nabonidus, and the regency of his son Belshazzar; for they were no doubt supporters of the family of Nebuchadnezzar against the usurpers, and occupied a position somewhat similar to that of the Puritans, under Charles the Second and James the Second. As the Puritans called on William of Orange to deliver them, so the Hebrews of Babylonia called on Cyrus. The treatment that Daniel received from the conqueror was very significant, and leads to the suspicion that Belshazzar had been encouraged by false news, and was celebrating the victory of Nabonidus over

Cyrus, while Daniel and the Jews had private information of the triumph of the Persians and the approach of the victorious army. The first thing Darius did was to make Daniel supreme over all the princes of the empire; which proved that there were very special reasons for regarding the Jews with friendship and gratitude, and also proves that the Medes and Persians were in sympathy with the Hebrew religion.

It may be said that Daniel was a hypocrite when he ascribed the overthrow of Babylon to the indignation of Jehovah while he himself was the chief conspirator; but the ancients saw much more clearly than modern scholars who do not look to God for guidance. They looked beyond the law to the Law-giver; and would not have spoken of a printing machine as producing a book. They would have seen the worker, no matter how many intermediate instruments he was employing.

The princes of the Medes were naturally enraged at the high position given to the stranger, and they made a plot to compel the King to condemn Daniel. This Darius may have been a descendant of some woman of the Ten Tribes who had been placed in the cities of the Medes nearly two hundred years before, and who had married a Mede; for he was certainly to all intents and purposes a Hebrew, though not a Jew.

When he found that Daniel was condemned by the royal decree, we are told that "the King was sore displeased with himself, and set his heart on Daniel to deliver him; and he laboured till the going down of the sun to deliver him." When assured that he dare not



alter the law to shield a friend, he remarked to Daniel : "Thy God, whom thou servest continually, He will deliver thee"; and after a sleepless night we have him calling to Daniel as the servant of "the living God." As a conclusion to the matter we are informed that he "wrote unto all people, nations, and languages, that dwell in the earth : Peace be multiplied unto you. I make a decree, that in every dominion of my kingdom men tremble and fear before the God of Daniel : for He is the living God, and steadfast for ever, and His kingdom that which shall not be destroyed, and His dominion shall be even unto the end." There can be no doubt that all the dominions of Darius were kept in remembrance of the religion of Daniel.

Cyrus is first referred to in the Bible about 550 B.C.; and his first act is that of a Hebrew. Ezra the Scribe relates that he "made a proclamation throughout all his kingdom," and put it also in writing, saying, "Thus saith Cyrus, King of Persia : Jehovah, God of Heaven, hath given me all the kingdoms of the earth ; and He hath charged me to build Him an house at Jerusalem, which is in Judah. Who is there among you of all His people ? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of Jehovah, God of Israel." This proclamation would never have been made if Cyrus had believed in any religion except the Jewish ; and he must have had firmer belief in a personal God than some modern scholars possess. He could not have been like those Englishmen who are quite satisfied that their religion is true, and that every other religion is false, though



they never really claim to be Christians. He had definite belief.

All the vessels of gold and silver that Nebuchadnezzar had taken from the Temple at Jerusalem Cyrus returned to the Jews to take back again ; and he kept Daniel as his counsellor : so that a Hebrew spiritualism must have been the official religion of all the Persian Empire. Cyrus proved his religion and his zeal in all his wars, for wherever he went it was to carry out to the letter the order of Moses to root out idolaters, "to destroy their altars, break their images, and cut down their groves" ; and the Greeks were not left in any doubt as to his opinions, for in his wars with them in Asia Minor whenever a shrine, or altar, or symbol of idolatry was found it was destroyed.

It may be said that the Temple of Jerusalem was a shrine similar to those that Cyrus destroyed ; but at the dedication of it Solomon took care to leave no room for belief in any local gods, for he said : " But will God indeed dwell on the earth ? Behold, the heaven and heaven of heavens cannot contain Thee ; how much less this house that I have builded ? " Lest the people should fix on any material object to worship, he begins his dedication address by saying : " Jehovah hath said that He would dwell in the thick darkness."

The extent of the influence of Cyrus must be carefully studied in order to appreciate the wide-spread recognition of the Primitive Faith. All the Greek cities in Asia Minor were subject to Cræsus, but Cyrus defeated Cræsus and took possession of all Asia Minor, and probably of the adjacent islands ; so that any decree

made by him must have been perfectly well known to all the Greeks; and as Phœnicia was also subject to him, his decrees and opinions on religious questions must have been taken as common gossip wherever Phœnician sailors went. Whether he was at peace or war with Egypt, his opinions on religion would be known through all its provinces; and when it was conquered by his son Càmbyses, those opinions would be carried by traders to every part of Africa.

Darius, the son of Hystaspes, obtained the throne of Persia in 521 B.C., and he is thought to be the King who commissioned Ezra to renew the building of Jerusalem, which had been interrupted during the reigns of Cyrus and Cambyses. This interruption was not due to any hostility of the Persian rulers to the Jews, but to the dissensions at Jerusalem; and these dissensions are easily understood from the history of the Jews.

A comparatively small number of Jews had any wish to return to Jerusalem. They had wealth where they were. Nearly all those left in the land of Judah had abandoned their country in a body and had gone to Egypt, which thus became far more the centre of the Jewish race than Palestine itself; though Central Asia probably contained very many of the descendants of the Ten Tribes, as well as the descendants of those carried to Babylon. The land of Judah had become filled with strangers; and the land of Israel had been filled with strangers by the Assyrians, so that the inhabitants of the country had much the same feeling towards the Jews as modern settlers would have towards exiles

wishing to recover the land of their fathers. This was the reason that Nehemiah had to build with the one hand while he held his sword in the other. Then the Jews had fallen into the common custom of intermarrying with their neighbours, so that when Ezra found a real Jew, he was surrounded by a family of unbelievers; and this custom of taking wives regardless of religion had gone so far that the very priests and the Levites were guilty, and the princes and rulers were amongst the worst offenders. Ezra, like a good Jew, rent his garment and plucked out his hair in the extremity of his grief.

It may be that Xerxes, or Artaxerxes Longimanus, was the ruler who assisted Ezra, but there is no reason to doubt that Darius Hystaspes maintained the same benevolent attitude towards Judaism which was displayed by Cyrus; though his wars prevented any serious consideration of religious questions, and he was probably content to let some Jew like Daniel look after his spiritual welfare, as many great individuals in Christian countries are in the habit of going through their routine duty and leaving the clergyman to be responsible for their spiritual guidance. Darius may have been as little of a Hebrew as Napoleon Bonaparte was of a Christian; but to all the world of idolaters he would appear a Jew, as Napoleon appeared a Christian.

With regard to the extent of the influence of Darius Hystaspes, it is certain that he led an army across the Danube about 513 B.C., and that he appointed Histæus, tyrant of Miletus, to be governor of Thrace, as a reward for his services in protecting the bridge by which the

Persians retreated. In 510 B.C. Calisthenes, on behalf of Athens, made a treaty by which the supremacy of the Persian Kings was acknowledged, and the islands of Greece were subject to Darius; so that they were not likely to be left in ignorance of the writings and opinions of the Jews. A Persian army under Mardonius crossed the Hellespont and entered Thrace; but retreated, as the fleet which was to co-operate with it was wrecked off Mount Athos. Then again in 490 B.C. Darius sent an expedition against Greece by sea, and on landing at Marathon his soldiers were defeated by Miltiades.

The conduct of Darius in sending enormous armies into Europe proves that he had no enemies in Central Asia, or in Northern India; and Herodotus records that he conquered India in 500 B.C. Even if he were on ordinary terms of friendship with India, which he must have been if it was not subject to him, the constant intercourse of traders would make the opinions of the Persian King a matter of common gossip in every Indian village. If Germany were sufficiently powerful to send an army of half a million as far as Persia, it might reasonably be concluded that such an expedition would not be sent unless the friendship or subjection of France had been previously secured.

The mother of Xerxes, son of Darius Hystaspes, was the daughter of Cyrus, which would render it fairly certain that he received a good education in all the learning of the Jews; though he may have been as little entitled to be called a Hebrew as a modern despot is to be called a Christian. Xerxes began to

reign in 486 B.C., and in the third year of his reign he assembled his famous expedition against Greece, which went into winter quarters at Sardis in 481 B.C. over one million strong, according to the best historians. Forty-six nations are said to have been represented in this army, while the fleet assembled in the Mediterranean to co-operate with the army was composed of 1,200 triremes and 3,000 transports. When Xerxes retreated from Greece he must have been abandoned by many thousands of his followers, who would be scattered throughout Europe; and may have sought safety in the lake-dwellings of Switzerland, or in caves described as "prehistoric." Wherever these fugitives went some of the religious knowledge of the Jews must have gone along with them; for although the Jews seem to have lost the favour of the King, this does not imply that he had any religious belief except that of Daniel and the Jews who ruled during the reigns of Cyrus and Darius. The anxiety of Mordecai to conceal his nationality is easily explained by supposing that the position of the Jews under Darius and Xerxes was very similar to that which they occupy under the Czar of Russia.

Xerxes is the Ahasuerus of the Book of Esther; the name Ahasuerus having apparently been applied to several kings of Persia. Herodotus states that, in the third year of his reign, Xerxes celebrated a great feast, at which he assembled all his princes and allies in order to decide on the plan of campaign against Greece. The Book of Esther states that "in the third year of his reign, he made a feast unto all his princes



and servants; the power of Persia and Media, the nobles and princes of the provinces, being before him : when he showed the riches of his glorious kingdom and the honour of his excellent majesty many days, even an hundred and four score days." The feast, or assembling of his princes, thus lasted half a year, and at the end of this time he made a grand feast for seven days "unto all the people that were present in Shushan the palace, both unto great and small ; while Vashti the queen made a feast for the women in the royal house which belonged to King Ahasuerus." At this feast the matrimonial quarrel arose which filled the nobles of the empire with alarm lest an agitation should be made for women's rights ; and a royal decree was issued to prevent female revolt, and to insist that "all the wives shall give to their husbands honour, both to great and small."

The Bible is silent regarding the events of the next three years, during which the King met with his misfortunes in Greece ; but in the sixth year of his reign it observes that "the wrath of King Ahasuerus was appeased," and there is the peculiar observation that "he remembered Vashti, and what she had done, and what was decreed against her." The war with the Greeks had been quite enough to occupy his mind during the intervening three years, and on his return there is no mention of rejoicing or triumph, for the returning army must have been as little disposed to boast and rejoice as that of Russia after the war in Manchuria.

Herodotus relates that on his return to Persia, Xerxes



occupied himself with the affairs of his harem; and this corresponds to the order in the Book of Esther given to assemble fair young virgins from all the provinces that a successor might be appointed to the rebellious Vashti. A whole year was required for the work of selection, and the governors of the provinces in Egypt and Asia Minor would require many months in order to carry out the command of the King; so it is related in the Bible that "Esther was taken unto King Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign."

Xerxes may possibly have blamed his Jewish subjects as the cause of all his disasters, since a despot must have someone to accuse and to disgrace when he makes any blunder. Poor Jews may have been eager to urge the complete conquest of Greece in order to destroy all idols to be found on earth; but it seems fairly certain that rich Jews who had financed the great expedition would importune the King and his minister Haman in order to obtain payment of the money advanced.

Although Mordecai concealed the nationality and religion of Esther, the enemies of the Jews must have known quite well what she was, and what the probable consequences of her influence on the King would be. It is not likely that a despot like Haman, with the command of innumerable spies, would be ignorant of the history of the Queen and the nationality of Mordecai; but instead of punishing Mordecai, he plotted to destroy all the Jews along with him.

Haman might thus have settled his own debts; and he may have attained his position by a previous massacre of Jews. Russians would hardly tolerate a Jewish Queen.

When Xerxes signed the decree for the massacre of the Jews he evidently had no idea what people were condemned by it; for after signing the decree he gave the orders to bestow the highest possible honours on Mordecai, though actually calling him "the Jew." The writer of the Book of Esther innocently observes that the King was unable to sleep, and commanded the records of the kingdom to be read to him; but Esther, no doubt, took care to disturb his rest, and to find the passage in the records which was particularly interesting to her.

It was the policy of Haman to pretend ignorance of the nationality of the Queen so as to secure her death by the decree, which the King would not be willing to alter, or perhaps dare not alter, according to the custom of the country; but the counter-plot of the Jews proved successful, and Esther became supreme, so that express messengers were sent by Xerxes to all his one hundred and twenty-seven provinces restoring the Jews to their positions of power, and commanding all the forces of the empire to assist them against their enemies. The power of the Jews is evidenced by their ability to slay 75,000 of their opponents. From that time Esther, Mordecai, and the Jews were the rulers of the Persian Empire, which extended from India to Greece and from Egypt to China.

Artaxerxes Longimanus began to reign in 465 B.C.,

and he is believed to be the Artaxerxes who commissioned Nehemiah to rebuild Jerusalem. It is recorded that when Nehemiah was explaining to the King the ruinous condition of Jerusalem, "the Queen also was sitting by him"; and we may feel certain that if she believed in any religion except the Jewish, there would have been no favourable audience given to Nehemiah. Both the King and Queen took a personal interest in the attempt to restore Jerusalem to some of its former importance, and letters were sent to the governors of provinces to furnish necessary material for the work; while Nehemiah was made governor of Judah for twelve years. Considering the character of Nehemiah, and the intense enthusiasm with which he tried to overcome every obstacle to the progress of his religion, there can be no doubt that he lost no opportunity of displaying his devotion to the Law of Moses; and the mere fact of such a man being in the confidential position of cup-bearer to the King, and being granted audiences of the Queen, is sufficient proof that both King and Queen were Hebrews in religion.

Ancient heathen writers could not understand what the religion of the Persians was; and if a Hindu or Chinese were taken to a meeting of Quakers he would be very doubtful whether the Quakers have any religion whatever; while if he went to a ritualistic church he might conclude that the people worshipped a crucifix, or even that they worshipped the sun, since he would observe that they bowed to the East; and he would excuse their bowing to the sun without seeing it on the ground that the clouds of the country make the

apparent neglect a necessity. All his difficulty would be solved if the candles on the Communion Table were lit, since they would represent the sun; and he could have no doubt that he was in the presence of fire-worshippers, or worshippers of Baal, the sun-god. Yet the foreign historian of England would be mistaken; and the foreign historians of Persia have been similarly mistaken. Herodotus gives a fair account of their religion when he says that they worshipped Zeus on the summits of the mountains, and called the whole circle of the heavens by the name of Zeus. The Greek historian could not understand the worship of God as a Spirit in the heavens; and some modern Europeans scholars are equally stupid.

It is often assumed that the Zoroastrians were representatives of the religion of Persia, but this is impossible; for Herodotus expressly mentions the custom of the Persians in carefully burying their dead, while the Zoroastrians regard burial as profanation of the earth. There is the positive evidence of tombs carefully cut in the rocks at Persepolis, as was the Jewish custom; and one of these tombs is believed to be that of Darius himself. An essential part of the Zoroastrian religion is belief in the great evil spirit called Ahriman; whereas there is no mention of such a spirit in the religious formulæ engraved by Darius and Xerxes on the rocks at Persepolis.

What was Buddhism? Had Gautama, the Buddha, any original message for mankind? Had he clearer views of the Creator and the Ideal Man than primitive teachers? Had he made any discovery regarding the

nature of man, and the means of satisfying the longings of the soul ?

Buddha was son of a King in Northern India ; and the date of his death is given as 543 B.C. He travelled for his education, and was at one school where there were five hundred pupils. When he was a youth Babylon was at the height of its glory under Nebuchadnezzar, and the Jews were carried away from Jerusalem. Is it possible that a distinguished wealthy student in Northern India was ignorant of the religion that prevailed in Persia and Babylon ? Jews must have been well known travellers scattered over Asia and Africa, as well as over Southern Europe.

No man can understand the religion of Hebrews, or the worship of Jehovah, by merely studying it as an intellectual exercise. Buddha may have learned much of the legislation of Moses and the wisdom of Solomon, but he had no sure vision of the Creator as a Personal God. He appreciated the determination of Abraham to regard consecration to God as more important than anything on earth, and he followed the example of Abraham in making the Great Renunciation ; but he did not seek guidance from Jehovah, and so deserted his wife and son. He had not the inspiration to know that he who provides not for his own is worse than an infidel. The religion of Buddha was superior to any that can be produced by modern philosophers who try to invent theories for themselves without learning from primitive man ; but the Buddha did not attempt to produce any new religion. He regarded himself as a Hindu, striving to recall the Brahmans and Hindus to



the pure Primitive Faith. His moral code was simply derived from the teaching of the ancient Hebrews and Egyptians; and the Hindu Reformation of Buddha may be regarded as the result of the diffusion of Hebrew literature, and as no more original than the appeal of Luther to the teaching of the Primitive Church. It is certain that within forty years of the date given as the death of Buddha the Punjab was contributing a large revenue to Darius Hystaspes, King of Persia; and it is certain that the most clever and learned men in Persia were Jews, so that Hebrew ideas were permeating all Asia. Sects existed, no doubt.

Buddha did not profess to be the Light, or the Living Water; but his followers claim that he was so enlightened that he was able to shoot the Arrow of Imagination to the spot where the River of Healing would be found to give rest to the soul.

With regard to Confucius, who is said to have died about 478 B.C., he was a native of Northern China, he was very fond of philosophical studies, he was wealthy enough to indulge his inclinations for travelling, and he went so far in his search for wisdom that he was absent from home for some years. Where would he be likely to go except to Persia? The Chinese have always been most peaceably disposed, and they had no quarrel with Persia; so that the traders of Central Asia would pass freely between the two nations. It is quite probable that Confucius listened at Persepolis to the reading of the Law of Moses, or the Excellent Way.

Who were the Zoroastrians? They were certainly not the Persians who were in any authority between



the time of Darius the Mede and the destruction of Persepolis by Alexander the Great. They are supposed to have been a tribe of the Medes, and are sometimes called Magi ; but their Sacred Book, called the Zend-Avesta, was compiled, according to the best authorities, some time after the destruction of Persepolis, and possibly even as late as the second or third century of the Christian era. It is believed to have been compiled from ancient fragments of writings which had been lost, or even from traditions handed down merely by memory. The Parsis say that their Sacred Books were destroyed by Alexander the Great ; but any Sacred Books he burned at Persepolis must have been permeated by the theology of the Jews. Parsis are merely lost Hebrews.

The Zend-Avesta has been regarded as very ancient because it contains much that is childish, silly, and ridiculous ; but experience of modern life does not tend to prove that all the fools were confined to periods of very great antiquity. The history of the Jews, like the history of all ages, proves that the great difficulty is to prevent men from inventing superstitions that are childish, silly, and ridiculous ; and modern philosophers are only preserved from plunging into adoration of frogs, or devils, or horse-shoes, or of themselves, by the constant dread of public ridicule, and the surrounding knowledge of the Primitive Faith. Centuries are not necessary for the invention of a book of superstitions, or an elaborate system of idolatry. One ignorant person with a lively imagination may invent more stories in a few months than all the wise men of the world will understand through all eternity.

Those who compiled the Zend-Avesta are entitled to the greatest respect, since they appear to have been sincerely desirous of preserving what they believed to be a special guide for the world; and what was certainly far superior to any teaching which they could see among the Hindus. Many of the dispersed Ten Tribes of Israel must have lost all records of their religion, but had inherited traditions which taught them the equality of all men before God, the worship of God as a spirit without the intervention of priests, and a special abhorrence of all idolatry. When they attempted to compile into one volume the fragments of ancestral wisdom they were unable to distinguish the foolish imaginations of the various sects from the pure teaching of the Hebrews.

The time that has elapsed since Chaucer wrote seems very great, and yet is not 700 years. The wisdom of Moses and the Egyptians was all taught in public more than one thousand years before the Buddha was born. The Law was not merely written in books, it was regularly committed to memory. Everyone knew it. This explains the language of Moses when he refuses to accept any plea of ignorance: "The commandment which is written in this book of the Law is not hidden from thee, neither is it far off. It is not in heaven that thou shouldest say, Who will go up for us to heaven, and bring it unto us that we may hear it, and do it. Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it. But the word is very nigh unto

thee, in thy mouth, and in thy heart, that thou mayest do it."

Although Thibet is regarded as a special land of Buddhism, the religion which has been taught, or the system which has been upheld, by the Grand Lamas for many centuries is a development of sacerdotalism, which has no place in orthodox Buddhism. Buddha in his theories left no place for priests; though he recognised a distinction between men devoted to religion, and those content to be so-called laymen. In Thibet there is a Grand Lama in a vast palace, who is the political and religious head of the country; so that the Grand Lama tries to be to Buddhism what the Pope of Rome tries to be to Catholicism. There are dignitaries of the Church next to the Grand Lama who seem to be a close imitation of cardinals; while beneath them there are various orders very similar to those of the Roman Church. There are monasteries and nunneries, celibate priests, and apparently holy water; while there is the practice of auricular confession, belief in the intercession of saints, and there are regulations for periodical fasts, and for the washing of feet. There is a doctrine of purgatory, so that the priests have a source of revenue in the offerings of the faithful to secure assistance for the release of their departed friends from torment. The most famous priests are canonised; and Buddha is simply recognised as the first of the saints. The transmigration of souls is taught, since it is an essential part of Buddhism; but it does not seem to occupy a very prominent position in the thoughts of the worshippers.

After some quotations from Hindu teaching, Monier Williams says: "This beautiful poem offers, as we have seen, numerous parallels to passages in our own sacred Scriptures. But if we examine the writings and recorded sayings of three great Roman philosophers, Seneca, Epictetus, and Marcus Aurelius, we shall find them also full of similar resemblances, while there appears to be no ground whatever for supposing that these eminent pagan writers and thinkers derived any of their ideas from either Jewish or Christian sources."

This is a striking example of the influence of prejudice in distorting facts and obscuring truth.

Where did the alphabets, and words, and ideas come from that nourished Greek and Roman philosophers? One might as well fancy an educated Frenchman to be under no obligations to the writers of the time of Louis the Fourteenth, or an educated Englishman to be independent of the influence of the Bible, as fancy that any educated Greek or Roman was not indebted to the Egyptians and to the Hebrews. The atmosphere was full of the ancient influence. There was no original religious or moral teaching in Greece or Rome; but merely the debasement and corruption of the Primitive Faith.

It is of the highest importance to study the methods adopted by the devil to prevent men from seeing Truth. The attention may simply be kept distracted so that there is no time or inclination to seek to discover it; or there may be the loud assertion that there is nothing to be seen, and that the agnostic is the wise man. Perhaps the commonest device is to interpose a number

of prejudices, so that the truth is distorted into various forms; and the great advantage of this method, from the devil's point of view, is that by means of it the most sincere and earnest men can be induced to fight among themselves, so that they lose sight of Truth altogether in their anger at the monstrosities apparently set up in its place. Chinese philosophers were made to believe that all Europeans were barbarians; and there are even yet Europeans who believe that the Chinese are inferior in civilisation. Many scholars were kept under the delusion that ancient nations lived apart as if in the watertight compartments of a great vessel; and thus Greek language and religion were regarded as somehow springing into existence like a tree in a desert where there never had been any seed. A little knowledge of history shows that the ancestors of Greek philosophers may have been workmen employed by Hiram to build the Temple of Solomon, where they came under the educative influence of Egypt and Babylon, and may have listened every day to discussions on the Law of Moses and the Psalms of David. Hebrew worship may have been as puzzling to the Greek workmen as it is to modern agnostic scholars; but the most stupid would carry back with them some knowledge of the Heaven-Father, the God of Truth and Right. By clever perversion of vision and judgment the devil induced teachers of Christianity to devote special attention to the study of Greek mythology and Roman legends rather than the study of the Bible; and men with knowledge of Greek and Latin were appointed professors of theology though unable



to appreciate the Doctrine of the Trinity, or to see the spiritual significance of such parables as those of Noah and Jonah.

Solon, the great Athenian lawgiver, lived four hundred years after Solomon, and was in his youth a trader and traveller. Is it possible that he was ignorant of the Mosaic Law or of the Hebrew religion? Socrates and Plato knew the longing for the appearance of the Divine Helper to lead the people in the paths of righteousness. Aristotle was the friend of kings, and the tutor of his early life was a native of Asia Minor. Could any Greek of intelligence and education in the time of Aristotle be ignorant of the philosophy and religion of Persia, or Egypt, or Babylon?

The scholars, and traders, and soldiers were not dumb in ancient times; and Alexander the Great did not traverse Asia as an ignorant despot. The teaching of the primitive Egyptians had enlightened the world; and the flood of knowledge flowed again and again from Asia over Greece and Rome. Virgil imbibed so much of the spirit of Hebrew poetry and prophecy that he was almost as conscious of the approach of the Perfect One as the peasants in Asia who were looking for the Messiah. The pure in heart are always able to see God.

The civilisation and duration of an empire depends on the truth of its religion. What nation can boast the longest history of unity and culture? China is supposed to be looking to Europe and America for guidance; and the Chinese envoys acknowledge their inferiority in the manufacture of engines of warfare.



Do they acknowledge inferiority in moral culture, or in religious ideals ?

Lao Tze and Confucius are often said to be the original religious guides of China ; but Taoism was the religion long before either of these teachers was born. Taoism points to The Way ; and Shintoism points to The Way.

Confucius was no more the originator of Chinese religion than Shakespeare was the originator of English language. All true moral teaching assumes, as a matter of course, duty to the Supreme Being, and individual worship of the Infinite Spirit. The worship of the Archetypal Man is implied ; and Confucius taught that the Will of God, and the characteristics of the Ideal Man, must be sought in the moral principles of man's nature. The emperor was "Son of Heaven," or, "emperor by the grace of God" ; and all human authority was thus acknowledged to depend upon identity with the Divine Will. The ruler forfeited his authority when he acted contrary to the Will of God. How could any people honour their ruler as "Son of Heaven," if they did not thoroughly believe in a Supreme Being ?

The wonderful endurance of the Chinese Empire is due to its foundation on Truth and Right. Sir Robert Hart writes of the Chinese : "They believe in right so firmly that they scorn to think it requires to be supported or enforced by might" ; and that "they are generous, charitable, and fond of good works" ; and that "in no country that is or was has the commandment, 'Honour thy father and thy mother,' been

so religiously obeyed, or so fully and without exception given effect to." Hence "their days are long in the land God has given them."

Such is the testimony of the Christian who sees clearly, and who knows the Chinese better than any other European. A different testimony is given by those who judge the Chinese by the slums of the seaports; or who go to the land to cheat and insult the inhabitants. The Chinese have come in contact with nations that do not regard right as might; and they find that modern weapons are necessary to defend them against the treacherous attacks of Russian liars, and the unjust impositions of arrogant Romanist missionaries.

Confucius appealed to the intellect of mankind, and inculcated duty and morality, or The Way to become similar to the Perfect Man. The great Chinese sage laid down the important dictum: "Sincerity is the end and the beginning of all things; without Sincerity there would be nothing." Any missionary who would introduce into China a religion which excuses duplicity, or which teaches that faith need not be kept with opponents, is more worthy of death than a murderer; and all good men ought to pray that China may be saved from such abominable moral pollution.

What have the Japanese to learn from Christian teachers regarding The Way? Have they maintained their empire and advanced in civilisation without any vision of the Archetypal Man?

Some European writers say that the principal deity of Shintoism is the Sun-goddess; but that any objects

or forces in Nature may be worshipped. Such writers have no notion of the meaning of the worship.

Dr. Murray, in his work on Japan, remarks that the Shinto religion is the primitive religion of Japan ; and that it differs from all known systems of religion in having no body of dogma by which its adherents are held together, and not even any moral code. He also says that "The religious notions of the prehistoric Japanese were founded on the myths relating to their ancestors."

Myths and legends are important ; especially when, as in every ancient nation, they teach the celestial origin of the race, and refer to a time when the common ancestor was "Son of God." What is this but the primitive vision of the Archetypal Man ?

Dr. Murray also says : "Notwithstanding the vast number of deities who come into existence according to tradition, most of them vanish as soon as they are named and are no more heard of." These supposed deities had no temples erected to their memory, and no service prescribed or maintained in their honour.

What is the explanation of this strange treatment of deities ? Words were scarce and valuable ; and every good man was given a title according to the manner in which he most resembled the Ideal Man. It was simply the primitive Egyptian custom of describing the good man as an Osiris ; or the Hebrew custom of regarding the true worshipper of the Elohim, or Divine Mind, as an elohim.

The Shinto worship is essentially the worship of the ancient Hebrew ; and the true worshipper can appre-

ciate the saying, "Blessed are they who have not seen and yet have believed"; or the saying, "They endured because seeing Him Who is invisible."

The conduct and discipline of life inculcated by Shintoism are the expression of the prayer—

"Heavenly Adam, Light Divine,  
Change my nature into Thine."

Dr. Nitobé, in his work on "Bushido; or, The Soul of Japan," says that Shinto theology "believes in the innate goodness and Godlike purity of the human soul, adoring it as the adytum from which divine oracles are proclaimed. Everybody has observed that the Shinto shrines are conspicuously devoid of objects and instruments of worship, and that a plain mirror hung in the sanctuary forms the essential part of its furnishing. The presence of this article is easy to explain; it typifies the human heart, which, when perfectly placid and clear, reflects the very image of the Deity. When you stand, therefore, in front of the shrine to worship, you see your own image reflected on its shining surface, and the act of worship is tantamount to the old Delphic injunction, Know thyself."

According to primitive teaching, Man was made in the Image of God; and therefore must contain the Shekinah, or revelation of God. The Shinto (and the Hebrew) worshipper examines his soul by introspection, and compares it with the Ideal in him, to see if his moral nature has dirt on it. A child in a passion will struggle to avoid looking in a mirror.

This was the doctrine taught by Paul when he said,

“Examine your own selves, whether ye be in the faith ; prove your own selves. Or know ye not as to your own selves, that Jesus Christ is in you ? unless indeed ye be reprobate.” It is absurd to ask a man to judge himself if he has no standard with which to compare himself.

Writers who cannot understand Shintoism say that the spirit of an enshrined deity is supposed to be concealed in a case only exposed to view once a year ; and that worship consists in merely washing the face in a font, striking a bell, throwing a few cash into a money-box, and praying silently for a few seconds. Yet it is remarked that long pilgrimages are made to the summits of mountains to do this—which seems to the stupid observer amazing folly.

Lao Tze, and Confucius, and Gautama, had no intention to alter the Old Faith, or to invent anything new in religion. The Buddha always regarded himself as a true Hindu, recalling men to the pure Old Faith, that priests had obscured and corrupted. He only professed to be The Enlightened One—not to be The Light.

Buddhism was introduced into Japan from China, and was welcomed as a valuable addition to knowledge of religion. The relation of Buddhism to Shintoism may be compared to the relation of the teaching of Moses to the religion of Abraham. The Law was very useful ; but Abraham was the “ friend of God ” without the Law. In the course of time Buddhism became corrupt, and employed priests and idols, until it became the dominant religion, and Shintoism was only the

religion of the pious thinkers. The history of Buddhism in Japan may be compared to the history of Catholicism in England. Originally it was a pure spiritual religion, and afterwards became materialistic and idolatrous; but it never persecuted any man because of his piety.

What is the fruit of Japanese religion, according to which it must be judged?

Lafcadio Hearn observes of Japanese home life: "In a well-conducted household, where every act is performed according to the old forms of courtesy and kindness—where no harsh word is ever spoken,—where the young look up to the aged with affectionate respect,—where those whom years have incapacitated for more active duty, take upon themselves the care of the children, and render priceless service in teaching and training,—an ideal condition has been realised. The daily life of such a home,—in which the endeavour of each is to make existence as pleasant as possible for all,—in which the bond of union is really love and gratitude,—represents religion in the best and purest sense; and the place is holy."

The same writer states: "I have lived in districts where no case of theft had occurred for hundreds of years." And again: "Family existence would seem to be everywhere characterised by gentleness: there is no visible quarrelling, no loud harshness, no tears and reproaches. Cruelty, even to animals, appears to be unknown. One sees farmers, coming to town, trudging patiently beside their horses or oxen, aiding their dumb companions to bear the burden, and using no whips or goads." And again: "Everybody greets



everybody with happy looks and pleasant words ; faces are always smiling ; the commonest incidents of everyday life are transfigured by a courtesy at once so artless and so faultless that it appears to spring directly from the heart, without any teaching."

Are the Chinese and Japanese ignorant of The Way? Have not Europe and America much to learn from them in true religion? Their teachers learned in the same school as Abraham.

Bushido places rectitude above all learning or art. Duty is what rectitude demands—right reason. No accomplishment is of value without rectitude ; as no building can have enduring stability if out of the perpendicular. Men are to strike for right ; die for right. Great valour is to do what is right.

A man has lost his birthright when he is unable to enjoy communion with God on the mountain top or in the solitude of the desert. Every child ought to be taught to worship the Creator and the Archetypal Man with closed eyes ; and to reverence the Excellent Way. All idols are an abomination to Jehovah because they obstruct the vision of the Ideal, and so prevent man from recognising his own nature, and the degradation that bars him from the Kingdom of Heaven. The Mirror of the Shinto Temple is not an idol, but a symbol to teach the sinner that as he recognises defilement of his countenance by comparing the vision of it with an Ideal of purity in his mind, so he must observe defilement of his soul by comparison with the Ideal Man. Paul declared that "We all with unveiled face beholding

as in a glass the glory of the Lord, are changed into the same Image from glory to glory."

The Apostle James appreciated the teaching of the Mirror. He says, "If any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was."

The great essential vision is that of the Son of God; and all attempts to teach those who have seen Him are like lectures on light to those who see the sun. The vision is the common inheritance of the seekers of righteousness of every age and race. Jesus said to the Jews, "I say unto you that many shall come from the East and from the West, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of Heaven." No scholarship or human skill can confer the vision which makes clear the fact that "In the beginning was the Word, and the Word was with God, and the Word was God." The true seer, like Abraham, has the direct personal self-authentication of the Christ; and the vision remains equally satisfying for ever afterwards from whatever point of view the seer may try to look.

The Hebrews saw clearly because they longed for the establishment of the Kingdom of Righteousness, which can only be accomplished by the Holy One; and He must satisfy every noble aspiration, and be the Moral Ideal of everyone seeking to become perfect in the sight of God. No man can see all the perfections of the Ideal Man, since each sees according to his limited

powers and experience ; but each seer may recognise the truth of the aspect described by another. A circle may be so wide that no one can see it whole, and many may only be able to discern a very small portion ; yet each may be certain that what he does see, and what others describe, are parts of the Grand Circle.

The true nature of man cannot be discovered by the study of morbid specimens. The Mirror must be used in a docile spirit by those conscious of defilement, and willing to accept reproof and instruction from the more experienced. Then the Ideal may be seen beyond the disfigurements. Gentiles who have not the Law handed down by ancestral wisdom may do by Nature the things of the Law, because conscience within them bears witness to the Ideal. There is the certainty that man has the same nature as his Father ; or that Adam was made in the Image of God by means of the Word. The Word, or Archetypal Man, or Only Begotten Son, was known by the ancient Hebrews to be the brightness of the glory of the Creator, and the express Image of His Person ; and they looked for the time when the First Begotten or Eternal Son would appear upon earth, and when all the angels of God would worship the Incarnate Deity.

Each seer must use words to try to describe his vision of the Archetypal Man, and the descriptions must vary according to the point of view, and the command of language, and the comprehensiveness of the concept, so that one cannot fully understand another, though knowing that what he says is true.

It seems confusing to speak of the One by different

Names, such as Son of God, Only Begotten Son, Word of God, Eternal One, Archetypal Man, Primal Male, Formal Cause, King of Righteousness, Prince of Peace, the Christ, the Redeemer, and a multitude of other Names descriptive of some attribute or characteristic. Words cannot be understood except by those who have been taught, and their meaning may change; whereas actions and conduct appeal to men of every race and time without depending upon erudition. Multitudes of Christian martyrs knew little of the Bible, and had no opportunity of seeing or hearing parts of it that are discussed by "higher" critics and foolish scholars as if the truth of religion depends on their authenticity; yet the martyrs could say with the full assurance of understanding—

"Thou, O Christ, art all I want,  
More than all in Thee I find."

Thousands of years ago the peasants were able to understand teaching that seems incomprehensible to modern scholars, who dream that they are improving in ability by some mechanical process of evolution. Those who were addressed by Paul knew quite well what he meant when he spoke of "the Image of the invisible God, the First-Born of all creation," and said, "all things have been created through Him, and unto Him; and He is before all things, and in Him all things consist." Even the shepherds, who seemed to have as little in common with the Jews as the Chinese, were longing and watching for the coming of the Perfect One, as the best and noblest souls of every

age have longed and watched ; for they knew that the Archetypal Man must some day become incarnate in order to reveal clearly the moral nature of God, and to triumph over sin and death by virtue of His Godhead.

Has there been an Incarnation of the Archetypal Man, revealing clearly the moral nature of God and Man, and of Whom it can be truly said—

“ Kings shall fall down before Him,  
And gold and incense bring ;  
All nations shall adore Him,  
His praise all people sing ” ?





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