

The Secret Teachings of All Ages

by Manly P. Hall

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Foreword to this E-book Edition

The Secret Teachings of All Ages is a masterpiece regardless of who wrote it or when it was written. When we consider that it was published by a 28-year-old Manly P. Hall, who worked on it for the previous 8 years, we must stand in awe at how one so very young could possess such wisdom and recognition of old wisdom. For one so young to just come up with the chapter titles in this book is impressive.

The Secret Teachings of All Ages, like a fine wine, should be enjoyed slowly and in an environment where one can best appreciate the quality of what is being offered.

Cornerstone Book Publishers is proud to offer an e-book edition of this classic work. The searchable text format of the work makes searching for any word or phrase an easy task. We have also divided the book up in chapters by means of bookmarks providing for a more simplified study environment.

The original text of *The Secret Teachings of All Ages* has gone into the public domain, but the color plates in the 1928 original work are covered by copyright and are unable to be reproduced in this e-book edition. The numerous black and white illustrations are included here.

We hope that you enjoy and profit from this enlightened work.

Michael Poll
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THE SECRET TEACHINGS OF ALL AGES

AN ENCYCLOPEDIA OUTLINE OF

MASONIC, HERMETIC,

QABBALISTIC AND ROSICRUCIAN

SYMBOLICAL PHILOSOPHY

Being an Interpretation of the

Secret Teachings concealed within the Rituals, Allegories,

and Mysteries of all Ages

By

Manly P. Hall

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PREFACE

NUMEROUS volumes have been written as commentaries upon the secret systems of philosophy existing in the ancient world, but the ageless truths of life, like many of the earth's greatest thinkers, have usually been clothed in shabby garments. The present work is an attempt to supply a tome worthy of those seers and sages whose thoughts are the substance of its pages. To bring about this coalescence of Beauty and Truth has proved most costly, but I believe that the result will produce an effect upon the mind of the reader which will more than justify the expenditure.

Work upon the text of this volume was begun the first day of January, 1926, and has continued almost uninterruptedly for over two years. The greater part of the research work, however, was carried on prior to the writing of the manuscript. The collection of reference material was begun in 1921, and three years later the plans for the book took definite form. For the sake of clarity, all footnotes were eliminated, the various quotations and references to other authors being embodied in the text in their logical order. The bibliography is appended primarily to assist those interested in selecting for future study the most authoritative and important items dealing with philosophy and symbolism. To make readily accessible the abstruse information contained in the book, an elaborate topical cross index is included.

I make no claim for either the infallibility or the originality of any statement herein contained. I have studied the fragmentary writings of the ancients sufficiently to realize that dogmatic utterances concerning their tenets are worse than foolhardy. Traditionalism is the curse of modern philosophy, particularly that of the European schools. While many of the statements contained in this treatise may appear at first wildly fantastic, I have sincerely endeavored to refrain from haphazard metaphysical speculation, presenting the material as far as possible in the spirit rather than the letter of the original authors. By assuming responsibility only for the mistakes which may appear herein, I hope to escape the accusation of plagiarism which has been directed against nearly every writer on the subject of mystical philosophy.

Having no particular *ism* of my own to promulgate, I have not attempted to twist the original writings to substantiate preconceived notions, nor have I distorted doctrines in any effort to reconcile the irreconcilable differences present in the various systems of religio-philosophic thought.

The entire theory of the book is diametrically opposed to the modern method of thinking, for it is concerned with subjects openly ridiculed by the sophists of the twentieth century. Its true purpose is to introduce the mind of the reader to a hypothesis of living wholly beyond the pale of materialistic theology, philosophy, or science. The mass of abstruse material between its covers is not susceptible

to perfect organization, but so far as possible related topics have been grouped together.

Rich as the English language is in media of expression, it is curiously lacking in terms suitable to the conveyance of abstract philosophical premises. A certain intuitive grasp of the subtler meanings concealed within groups of inadequate words is necessary therefore to an understanding of the ancient Mystery Teachings.

Although the majority of the items in the bibliography are in my own library, I wish to acknowledge gratefully the assistance rendered by the Public Libraries of San Francisco and Los Angeles, the libraries of the Scottish Rite in San Francisco and Los Angeles, the libraries of the University of California in Berkeley and Los Angeles, the Mechanics' Library in San Francisco, and the Krotona Theosophical Library at Ojai, California. Special recognition for their help is also due to the following persons: Mrs. Max Heindel, Mrs. Alice Palmer Henderson, Mr. Ernest Dawson and staff, Mr. John Howell, Mr. Paul Elder, Mr. Phillip Watson Hackett, and Mr. John R. Ruckstell. Single books were lent by other persons and organizations, to whom thanks are also given.

The matter of translation was the greatest single task in the research work incident to the preparation of this volume. The necessary German translations, which required nearly three years, were generously undertaken by Mr. Alfred Beri, who declined all remuneration for his labor. The Latin, Italian, French, and Spanish translations were made by Prof. Homer P. Earle. The Hebrew text was edited by Rabbi Jacob M. Alkow. Miscellaneous short translations and checking also were done by various individuals.

The editorial work was under the supervision of Dr. C. B. Rowlingson, through whose able efforts literary order was often brought out of literary chaos. Special recognition is also due the services rendered by Mr. Robert B. Tummonds, of the staff of H. S. Crocker Company, Inc., to whom were assigned the technical difficulties of fitting the text matter into its allotted space. For much of the literary charm of the work I am also indebted to Mr. M. M. Saxton, to whom the entire manuscript was first dictated and to whom was also entrusted the preparation of the index. The splendid efforts of Mr. J. Augustus Knapp, the illustrator, have resulted in a series of color plates which add materially to the beauty and completeness of the work. The printing of the book was in the hands of Mr. Frederick E. Keast, of H. S. Crocker Company, Inc., whose great personal interest in the volume has been manifested by an untiring effort to improve the quality thereof. Through the gracious cooperation of Dr. John Henry Nash, the foremost designer of printing on the American Continent, the book appears in a unique and appropriate form, embodying the finest elements of the printer's craft. An increase in the number of plates and also a finer quality of workmanship than was first contemplated have been made possible by Mr. C. E. Benson, of the Los

Angeles Engraving Company, who entered heart and soul into the production of this volume.

The pre-publication sale of this book has been without known precedent in book history. The subscription list for the first edition of 550 copies was entirely closed a year before the manuscript was placed in the printer's hands. The second, or King Solomon, edition, consisting of 550 copies, and the third, or Theosophical, edition, consisting of 200 copies, were sold before the finished volume was received from the printer. For so ambitious a production, this constitutes a unique achievement. The credit for this extraordinary sales program belongs to Mrs. Maud F. Galigher, who had as her ideal not to sell the book in the commercial sense of the word but to place it in the hands of those particularly interested in the subject matter it contains. Valuable assistance in this respect was also rendered by numerous friends who had attended my lectures and who without compensation undertook and successfully accomplished the distribution of the book.

In conclusion, the author wishes to acknowledge gratefully his indebtedness to each one of the hundreds of subscribers through whose advance payments the publication of this folio was made possible. To undertake the enormous expense involved was entirely beyond his individual means and those who invested in the volume had no assurance of its production and no security other than their faith in the integrity of the writer.

I sincerely hope that each reader will profit from the perusal of this book, even as I have profited from the writing of it. The years of labor and thought expended upon it have meant much to me. The research work discovered to me many great truths; the writing of it discovered to me the laws of order and patience; the printing of it discovered to me new wonders of the arts and crafts; and the whole enterprise has discovered to me a multitude of friends whom otherwise I might never have known. And so, in the words of John Bunyan:

*I penned
It down, until at last it came to be,
For length and breadth, the bigness which you see.*

MANLY P. HALL.

Los Angeles, California

May 28, 1928

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Introduction

PHILOSOPHY is the science of estimating values. The superiority of any state or substance over another is determined by philosophy. By assigning a position of primary importance to what remains when all that is secondary has been removed, philosophy thus becomes the true index of priority or emphasis in the realm of speculative thought. The mission of philosophy a priori is to establish the relation of manifested things to their invisible ultimate cause or nature.

"Philosophy," writes Sir William Hamilton, "has been defined [as]: The science of things divine and human, and of the causes in which they are contained [Cicero]; The science of effects by their causes [Hobbes]; The science of sufficient reasons [Leibnitz]; The science of things possible, inasmuch as they are possible [Wolf]; The science of things evidently deduced from first principles [Descartes]; The science of truths, sensible and abstract [de Condillac]; The application of reason to its legitimate objects [Tennemann]; The science of the relations of all knowledge to the necessary ends of human reason [Kant]; The science of the original form of the ego or mental self [Krug]; The science of sciences [Fichte]; The science of the absolute [von Schelling]; The science of the absolute indifference of the ideal and real [von Schelling]--or, The identity of identity and non-identity [Hegel]." (See *Lectures on Metaphysics and Logic*.)

The six headings under which the disciplines of philosophy are commonly classified are: *metaphysics*, which deals with such abstract subjects as cosmology, theology, and the nature of being; *logic*, which deals with the laws governing rational thinking, or, as it has been called, "the doctrine of fallacies"; *ethics*, which is the science of morality, individual responsibility, and character--concerned chiefly with an effort to determine the nature of good; *psychology*, which is devoted to investigation and classification of those forms of phenomena referable to a mental origin; *epistemology*, which is the science concerned primarily with the nature of knowledge itself and the question of whether it may exist in an absolute form; and *æsthetics*, which is the science of the nature of and the reactions awakened by the beautiful, the harmonious, the elegant, and the noble.

Plato regarded philosophy as the greatest good ever imparted by Divinity to man. In the twentieth century, however, it has become a ponderous and complicated structure of arbitrary and irreconcilable notions--yet each substantiated by almost incontestible logic. The lofty theorems of the old Academy which Iamblichus likened to the nectar and ambrosia of the gods have been so adulterated by opinion--which Heraclitus declared to be a falling sickness of the mind--that the heavenly mead would now be quite unrecognizable to this great Neo-Platonist. Convincing evidence of the increasing superficiality of modern scientific and philosophic thought is its persistent drift towards materialism. When the great

astronomer Laplace was asked by Napoleon why he had not mentioned God in his *Traité de la Mécanique Céleste*, the mathematician naively replied: "Sire, I had no need for that hypothesis!"

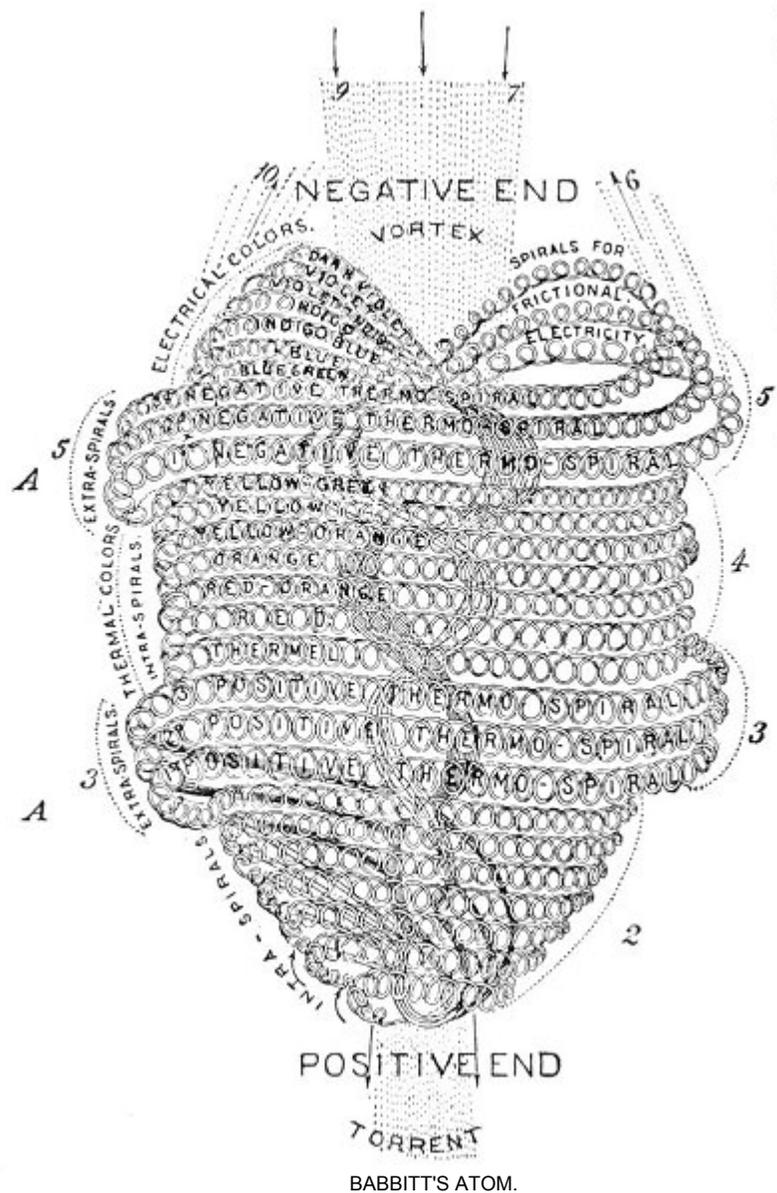
In his treatise on Atheism, Sir Francis Bacon tersely summarizes the situation thus: "A little philosophy inclineth man's mind to atheism; but depth in philosophy bringeth men's minds about to religion." The *Metaphysics* of Aristotle opens with these words: "All men naturally desire to know." To satisfy this common urge the unfolding human intellect has explored the extremities of imaginable space without and the extremities of imaginable self within, seeking to estimate the relationship between the one and the all; the effect and the cause; Nature and the groundwork of Nature; the mind and the source of the mind; the spirit and the substance of the spirit; the illusion and the reality.

An ancient philosopher once said: "He who has not even a knowledge of common things is a brute among men. He who has an accurate knowledge of human concerns alone is a man among brutes. But he who knows all that can be known by intellectual energy, is a God among men." Man's status in the natural world is determined, therefore, by the quality of his thinking. He whose mind is enslaved to his bestial instincts is philosophically not superior to the brute-, he whose rational faculties ponder human affairs is a man; and he whose intellect is elevated to the consideration of divine realities is already a demigod, for his being partakes of the luminosity with which his reason has brought him into proximity. In his encomium of "the science of sciences" Cicero is led to exclaim: "O philosophy, life's guide! O searcher--out of virtue and expeller of vices! What could we and every age of men have been without thee? Thou hast produced cities; thou hast called men scattered about into the social enjoyment of life."

In this age the word *philosophy* has little meaning unless accompanied by some other qualifying term. The body of philosophy has been broken up into numerous *isms* more or less antagonistic, which have become so concerned with the effort to disprove each other's fallacies that the sublimer issues of divine order and human destiny have suffered deplorable neglect. The ideal function of philosophy is to serve as the stabilizing influence in human thought. By virtue of its intrinsic nature it should prevent man from ever establishing unreasonable codes of life. Philosophers themselves, however, have frustrated the ends of philosophy by exceeding in their woolgathering those untrained minds whom they are supposed to lead in the straight and narrow path of rational thinking. To list and classify any but the more important of the now recognized schools of philosophy is beyond the space limitations of this volume. The vast area of speculation covered by philosophy will be appreciated best after a brief consideration of a few of the outstanding systems of philosophic discipline which have swayed the world of thought during the last twenty-six centuries. The Greek school of philosophy had its inception with the seven immortalized thinkers upon whom was first conferred the appellation of *Sophos*, "the wise." According to Diogenes Laertius, these were Thales, Solon, Chilon, Pittacus, Bias, Cleobulus, and Periander. Water was

conceived by Thales to be the primal principle or element, upon which the earth floated like a ship, and earthquakes were the result of disturbances in this universal sea. Since Thales was an Ionian, the school perpetuating his tenets became known as the Ionic. He died in 546 B.C., and was succeeded by Anaximander, who in turn was followed by Anaximenes, Anaxagoras, and Archelaus, with whom the Ionic school ended. Anaximander, differing from his master Thales, declared measureless and indefinable infinity to be the principle from which all things were generated. Anaximenes asserted air to be the first element of the universe; that souls and even the Deity itself were composed of it.

Anaxagoras (whose doctrine savors of atomism) held God to be an infinite self-moving mind; that this divine infinite Mind, not



Since the postulation of the atomic theory by Democritus, many efforts have been made to determine the structure of atoms and the method by which they unite to form various elements, Even science has not refrained from entering this field of speculation and presents for consideration most detailed and elaborate representations of these minute bodies. By far the most remarkable conception of the atom evolved during the last century is that produced by the genius of Dr. Edwin D. Babbitt and which is reproduced herewith. The diagram is self-explanatory. It must be borne in mind that this apparently massive structure is actually as minute as to defy analysis. Not only did Dr. Babbitt create this form of the atom but he also contrived a method whereby these particles could be grouped together in an orderly manner and thus result in the formation of molecular bodies.

inclosed in any body, is the efficient cause of all things; out of the infinite matter consisting of similar parts, everything being made according to its species by the divine mind, who when all things were at first confusedly mingled together, came and reduced them to order." Archelaus declared the principle of all things to be twofold: mind (which was incorporeal) and air (which was corporeal), the rarefaction and condensation of the latter resulting in fire and water respectively. The stars were conceived by Archelaus to be burning iron places. Heraclitus (who lived 536-470 B.C. and is sometimes included in the Ionic school) in his doctrine of change and eternal flux asserted fire to be the first element and also the state into which the world would ultimately be reabsorbed. The soul of the world he regarded as an exhalation from its humid parts, and he declared the ebb and flow of the sea to be caused by the sun.

After Pythagoras of Samos, its founder, the *Italic* or *Pythagorean* school numbers among its most distinguished representatives Empedocles, Epicharmus, Archytas, Alcmaeon, Hippasus, Philolaus, and Eudoxus. Pythagoras (580-500? B.C.) conceived mathematics to be the most sacred and exact of all the sciences, and demanded of all who came to him for study a familiarity with arithmetic, music, astronomy, and geometry. He laid special emphasis upon the *philosophic life* as a prerequisite to wisdom. Pythagoras was one of the first teachers to establish a community wherein all the members were of mutual assistance to one another in the common attainment of the higher sciences. He also introduced the discipline of retrospection as essential to the development of the spiritual mind. Pythagoreanism may be summarized as a system of metaphysical speculation concerning the relationships between numbers and the causal agencies of existence. This school also first expounded the theory of celestial harmonics or "the music of the spheres." John Reuchlin said of Pythagoras that he taught nothing to his disciples before the discipline of silence, silence being the first rudiment of contemplation. In his *Sophist*, Aristotle credits Empedocles with the discovery of rhetoric. Both Pythagoras and Empedocles accepted the theory of transmigration, the latter saying: "A boy I was, then did a maid become; a plant, bird, fish, and in the vast sea swum." Archytas is credited with invention of the screw and the crane. Pleasure he declared to be a

pestilence because it was opposed to the temperance of the mind; he considered a man without deceit to be as rare as a fish without bones.

The *Eleatic* sect was founded by Xenophanes (570-480 B.C.), who was conspicuous for his attacks upon the cosmologic and theogonic fables of Homer and Hesiod. Xenophanes declared that God was "one and incorporeal, in substance and figure round, in no way resembling man; that He is all sight and all hearing, but breathes not; that He is all things, the mind and wisdom, not generate but eternal, impassible, immutable, and rational." Xenophanes believed that all existing things were eternal, that the world was without beginning or end, and that everything which was generated was subject to corruption. He lived to great age and is said to have buried his sons with his own hands. Parmenides studied under Xenophanes, but never entirely subscribed to his doctrines. Parmenides declared the senses to be uncertain and reason the only criterion of truth. He first asserted the earth to be round and also divided its surface into zones of heat and cold.

Melissus, who is included in the Eleatic school, held many opinions in common with Parmenides. He declared the universe to be immovable because, occupying all space, there was no place to which it could be moved. He further rejected the theory of a vacuum in space. Zeno of Elea also maintained that a vacuum could not exist. Rejecting the theory of motion, he asserted that there was but one God, who was an eternal, ungenerated Being. Like Xenophanes, he conceived Deity to be spherical in shape. Leucippus held the Universe to consist of two parts: one full and the other a vacuum. From the Infinite a host of minute fragmentary bodies descended into the vacuum, where, through continual agitation, they organized themselves into spheres of substance.

The great Democritus to a certain degree enlarged upon the atomic theory of Leucippus. Democritus declared the principles of all things to be twofold: atoms and vacuum. Both, he asserted, are infinite--atoms in number, vacuum in magnitude. Thus all bodies must be composed of atoms or vacuum. Atoms possessed two properties, form and size, both characterized by infinite variety. The soul Democritus also conceived to be atomic in structure and subject to dissolution with the body. The mind he believed to be composed of spiritual atoms. Aristotle intimates that Democritus obtained his atomic theory from the Pythagorean doctrine of the *Monad*. Among the Eleatics are also included Protagoras and Anaxarchus.

Socrates (469-399 B.C.), the founder of the *Socratic* sect, being fundamentally a Skeptic, did not force his opinions upon others, but through the medium of questionings caused each man to give expression to his own philosophy. According to Plutarch, Socrates conceived every place as appropriate for teaching in that the whole world was a school of virtue. He held that the soul existed before the body and, prior to immersion therein, was endowed with all knowledge; that when the soul entered into the material form it became

stupefied, but that by discourses upon sensible objects it was caused to reawaken and to recover its original knowledge. On these premises was based his attempt to stimulate the soul-power through irony and inductive reasoning. It has been said of Socrates that the sole subject of his philosophy was man. He himself declared philosophy to be the way of true happiness and its purpose twofold: (1) to contemplate God, and (2) to abstract the soul from corporeal sense.

The principles of all things he conceived to be three in number: *God*, *matter*, and *ideas*. Of God he said: "What He is I know not; what He is not I know." Matter he defined as the subject of generation and corruption; idea, as an incorruptible substance--the intellect of God. Wisdom he considered the sum of the virtues. Among the prominent members of the Socratic sect were Xenophon, Æschines, Crito, Simon, Glauco, Simmias, and Cebes. Professor Zeller, the great authority on ancient philosophies, has recently declared the writings of Xenophon relating to Socrates to be forgeries. When *The Clouds of Aristophanes*, a comedy written to ridicule the theories of Socrates, was first presented, the great Skeptic himself attended the play. During the performance, which caricatured him seated in a basket high in the air studying the sun, Socrates rose calmly in his seat, the better to enable the Athenian spectators to compare his own unprepossessing features with the grotesque mask worn by the actor impersonating him.

The *Elean* sect was founded by Phædo of Elis, a youth of noble family, who was bought from slavery at the instigation of Socrates and who became his devoted disciple. Plato so highly admired Phædo's mentality that he named one of the most famous of his discourses The Phædo. Phædo was succeeded in his school by Plisthenes, who in turn was followed by Menedemus. Of the doctrines of the Elean sect little is known. Menedemus is presumed to have been inclined toward the teachings of Stilpo and the Megarian sect. When Menedemus' opinions were demanded, he answered that he was free, thus intimating that most men were enslaved to their opinions. Menedemus was apparently of a somewhat belligerent temperament and often returned from his lectures in a badly bruised condition. The most famous of his propositions is stated thus: That which is not the same is different from that with which it is not the same. This point being admitted, Menedemus continued: To benefit is not the same as good, therefore good does not benefit. After the time of Menedemus the Elean sect became known as the Eretrian. Its exponents denounced all negative propositions and all complex and abstruse theories, declaring that only affirmative and simple doctrines could be true.

The *Megarian* sect was founded by Euclid of Megara (not the celebrated mathematician), a great admirer of Socrates. The Athenians passed a law decreeing death to any citizen of Megara found in the city of Athens. Nothing daunted, Euclid donned woman's clothing and went at night to study with Socrates. After the cruel death of their teacher, the disciples of Socrates, fearing a similar fate, fled to Megara, where they were entertained with great honor by

Euclid. The Megarian school accepted the Socratic doctrine that virtue is wisdom, adding to it the Eleatic concept that goodness is absolute unity and all change an illusion of the senses. Euclid maintained that good has no opposite and therefore evil does not exist. Being asked about the nature of the gods, he declared himself ignorant of their disposition save that they hated curious persons.

The Megarians are occasionally included among the dialectic philosophers. Euclid (who died 374? B.C.) was succeeded in his school by Eubulides, among whose disciples were Alexinus and Apollonius Cronus. Euphantus, who lived to great age and wrote many tragedies, was among the foremost followers of Eubulides. Diodorus is usually included in the Megarian school, having heard Eubulides lecture. According to legend, Diodorus died of grief because he could not answer instantly certain questions asked him by Stilpo, at one time master of the Megarian school. Diodorus held that nothing



PLATO.

From Thomasin's *Recueil des Figures, Groupes, Thermes, Fontaines, Vases et autres Ornaments*.

Plato's real name was Aristocles. When his father brought him to study with Socrates, the great Skeptic declared that on the previous night he had dreamed of a white swan, which was an omen that his new disciple was to become one of the world's illumined. There is a tradition that the immortal Plato was sold as a slave by the King of Sicily.

can be moved, since to be moved it must be taken out of the place in which it is and put into the place where it is not, which is impossible because all things must always be in the places where they are.

The *Cynics* were a sect founded by Antisthenes of Athens (444-365? B.C.), a disciple of Socrates. Their doctrine may be described as an extreme individualism which considers man as existing for himself alone and advocates surrounding him by inharmony, suffering, and direst need that he may thereby be driven to retire more completely into his own nature. The Cynics renounced all worldly possessions, living in the rudest shelters and subsisting upon the coarsest and simplest food. On the assumption that the gods wanted nothing, the Cynics affirmed that those whose needs were fewest consequently approached closest to the divinities. Being asked what he gained by a life of philosophy, Antisthenes replied that he had learned how to converse with himself.

Diogenes of Sinopis is remembered chiefly for the tub in the Metroon which for many years served him as a home. The people of Athens loved the beggar-philosopher, and when a youth in jest bored holes in the tub, the city presented Diogenes with a new one and punished the youth. Diogenes believed that nothing in life can be rightly accomplished without exercitation. He maintained that everything in the world belongs to the wise, a declaration which he proved by the following logic: "All things belong to the gods; the gods are friends to wise persons; all things are common amongst friends; therefore all things belong to the wise." Among the Cynics are Monimus, Onesicritus, Crates, Metrocles, Hipparchia (who married Crates), Menippus, and Menedemus.

The *Cyrenaic* sect, founded by Aristippus of Cyrene (435-356? B.C.), promulgated the doctrine of hedonism. Learning of the fame of Socrates, Aristippus journeyed to Athens and applied himself to the teachings of the great Sceptic. Socrates, pained by the voluptuous and mercenary tendencies of Aristippus, vainly labored to reform the young man. Aristippus has the distinction of being consistent in principle and practice, for he lived in perfect harmony with his philosophy that the quest of pleasure was the chief purpose of life. The doctrines of the Cyrenaics may be summarized thus: All that is actually known concerning any object or condition is the feeling which it awakens in man's own nature. In the sphere of ethics that which awakens the most pleasant feeling is consequently to be esteemed as the greatest good. Emotional reactions are classified as pleasant or gentle, harsh, and mean. The end of pleasant emotion is pleasure; the end of harsh emotion, grief; the end of mean emotion, nothing.

Through mental perversity some men do not desire pleasure. In reality, however, pleasure (especially of a physical nature) is the true end of existence and exceeds in every way mental and spiritual enjoyments. Pleasure, furthermore, is limited wholly to the moment; now is the only time. The past cannot be regarded without regret and the future cannot be faced without misgiving; therefore neither is conducive to pleasure. No man should grieve, for grief is the most serious of all

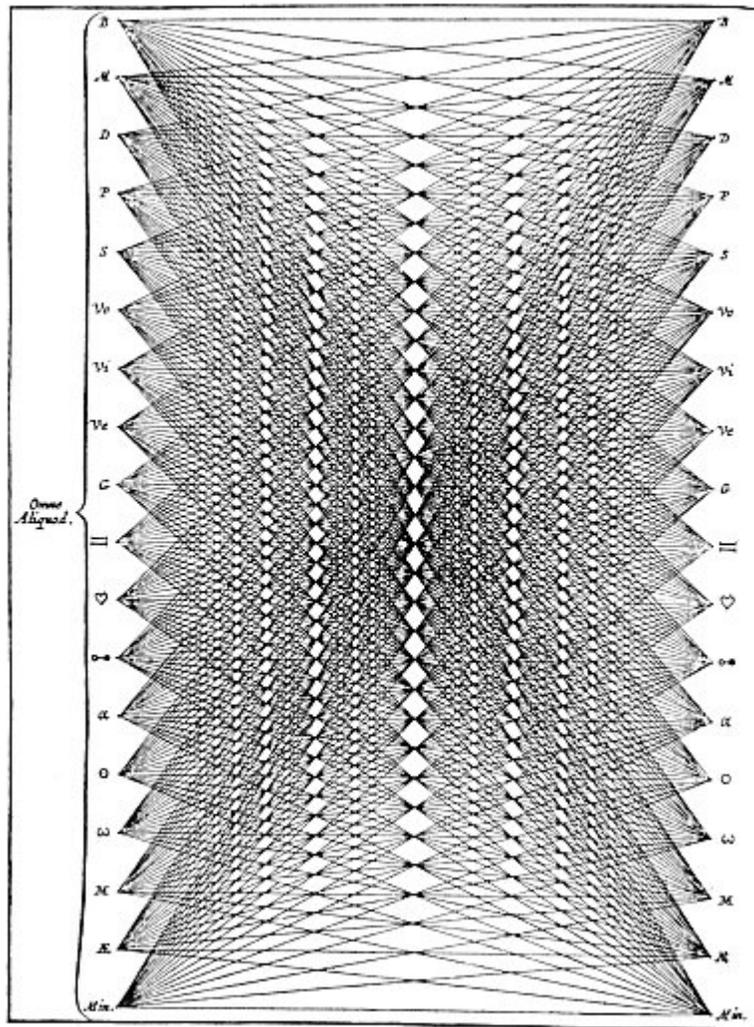
diseases. Nature permits man to do anything he desires; he is limited only by his own laws and customs. A philosopher is one free from envy, love, and superstition, and whose days are one long round of pleasure. Indulgence was thus elevated by Aristippus to the chief position among the virtues. He further declared philosophers to differ markedly from other men in that they alone would not change the order of their lives if all the laws of men were abolished. Among prominent philosophers influenced by the Cyrenaic doctrines were Hegesias, Anniceris, Theodorus, and Bion.

The sect of the *Academic* philosophers instituted by Plato (427-347 B.C.) was divided into three major parts--the old, the middle, and the new Academy. Among the old Academics were Speusippus, Zenocrates, Poleman, Crates, and Crantor. Arcesilaus instituted the middle Academy and Carneades founded the new. Chief among the masters of Plato was Socrates. Plato traveled widely and was initiated by the Egyptians into the profundities of Hermetic philosophy. He also derived much from the doctrines of the Pythagoreans. Cicero describes the threefold constitution of Platonic philosophy as comprising ethics, physics, and dialectics. Plato defined good as threefold in character: good in the soul, expressed through the virtues; good in the body, expressed through the symmetry and endurance of the parts; and good in the external world, expressed through social position and companionship. In *The Book of Speusippus on Platonic Definitions*, that great Platonist thus defines God: "A being that lives immortally by means of Himself alone, sufficing for His own blessedness, the eternal Essence, cause of His own goodness. According to Plato, the *One* is the term most suitable for defining the Absolute, since the whole precedes the parts and diversity is dependent on unity, but unity not on diversity. The One, moreover, is before being, for *to be* is an attribute or condition of the One.

Platonic philosophy is based upon the postulation of three orders of being: that which moves unmoved, that which is self-moved, and that which is moved. That which is immovable but moves is anterior to that which is self-moved, which likewise is anterior to that which it moves. That in which motion is inherent cannot be separated from its motive power; it is therefore incapable of dissolution. Of such nature are the immortals. That which has motion imparted to it from another can be separated from the source of its animating principle; it is therefore subject to dissolution. Of such nature are mortal beings. Superior to both the mortals and the immortals is that condition which continually moves yet itself is unmoved. To this constitution the power of abidance is inherent; it is therefore the Divine Permanence upon which all things are established. Being nobler even than self-motion, the unmoved Mover is the first of all dignities. The Platonic discipline was founded upon the theory that learning is really reminiscence, or the bringing into objectivity of knowledge formerly acquired by the soul in a previous state of existence. At the entrance of the Platonic school in the Academy were written the words: "Let none ignorant of geometry enter here."

After the death of Plato, his disciples separated into two groups. One, the *Academics*, continued to meet in the Academy where once he had presided; the other, the *Peripatetics*, removed to the Lyceum under the leadership of Aristotle (384-322 B.C.). Plato recognized Aristotle as his greatest disciple and, according to Philoponus, referred to him as "the mind of the school." If Aristotle were absent from the lectures, Plato would say: "The intellect is not here." Of the prodigious genius of Aristotle, Thomas Taylor writes in his introduction to *The Metaphysics*:

"When we consider that he was not only well acquainted with every science, as his works abundantly evince, but that he wrote on almost every subject which is comprehended in the circle of human knowledge, and this with matchless accuracy and skill, we know not which to admire most, the penetration or extent of his mind."



THE PROBLEM OF DIVERSITY.

From Kircher's *Ars Magna Scienti*.

In the above diagram Kircher arranges eighteen objects in two vertical columns and then determines the number of arrangements in which they can be combined. By the same method Kircher further estimates that fifty objects may be arranged in 1,273,726,838,815,420,339,851,343,083,767,005,515,293,749,454,795,408,000,000,000,000 combinations. From this it will be evident that infinite diversity is possible, for the countless parts of the universe may be related to each other in an incalculable number of ways; and through the various combinations of these limitless subdivisions of being, infinite individuality and infinite variety must inevitably result. Thus it is further evident that life can never become monotonous or exhaust the possibilities of variety.

Of the philosophy of Aristotle, the same author says: "The end of Aristotle's moral philosophy is perfection through the virtues, and the end of his contemplative philosophy an union with the one principle of all things."

Aristotle conceived philosophy to be twofold: practical and theoretical. Practical philosophy embraced ethics and politics; theoretical philosophy, physics and logic. Metaphysics he considered to be the science concerning that substance which has the principle of motion and rest inherent to itself. To Aristotle the soul is that by which man first lives, feels, and understands. Hence to the soul he assigned three faculties: nutritive, sensitive, and intellective. He further considered the soul to be twofold--rational and irrational--and in some particulars elevated the sense perceptions above the mind. Aristotle defined wisdom as the science of first Causes. The four major divisions of his philosophy are dialectics, physics, ethics, and metaphysics. God is defined as the First Mover, the Best of beings, an immovable Substance, separate from sensible things, void of corporeal quantity, without parts and indivisible. Platonism is based upon *a priori* reasoning; Aristotelianism upon *a posteriori* reasoning. Aristotle taught his pupil, Alexander the Great, to feel that if he had not done a good deed he had not reigned that day. Among his followers were Theophrastus, Strato, Lyco, Aristo, Critolaus, and Diodorus.

Of *Skepticism* as propounded by Pyrrho of Elis (365-275 B.C.) and by Timon, Sextus Empiricus said that those who seek must find or deny they have found or can find, or persevere in the inquiry. Those who suppose they have found truth are called *Dogmatists*; those who think it incomprehensible are the *Academics*; those who still seek are the *Skeptics*. The attitude of Skepticism towards the knowable is summed up by Sextus Empiricus in the following words: "But the chief ground of Skepticism is that to every reason there is an opposite reason equivalent, which makes us forbear to dogmatize." The Skeptics were strongly opposed to the Dogmatists and were agnostic in that they held the accepted theories regarding Deity to be self-contradictory and undemonstrable. "How," asked the Skeptic, "can we have indubitate knowledge of God, knowing not His substance, form or place; for, while philosophers disagree irreconcilably on these points, their conclusions cannot be considered as undoubtedly true?" Since absolute knowledge was considered unattainable, the Skeptics declared the end

of their discipline to be: "In opinionatives, indisturbance; in impulsives, moderation; and in disquietives, suspension."

The sect of the *Stoics* was founded by Zeno (340-265 B.C.), the Cittiean, who studied under Crates the Cynic, from which sect the Stoics had their origin. Zeno was succeeded by Cleanthes, Chrysippus, Zeno of Tarsis, Diogenes, Antipater, Panætius, and Posidonius. Most famous of the Roman Stoics are Epictetus and Marcus Aurelius. The Stoics were essentially pantheists, since they maintained that as there is nothing better than the world, the world is God. Zeno declared that the reason of the world is diffused throughout it as seed. Stoicism is a materialistic philosophy, enjoining voluntary resignation to natural law. Chrysippus maintained that good and evil being contrary, both are necessary since each sustains the other. The soul was regarded as a body distributed throughout the physical form and subject to dissolution with it. Though some of the Stoics held that wisdom prolonged the existence of the soul, actual immortality is not included in their tenets. The soul was said to be composed of eight parts: the five senses, the generative power, the vocal power, and an eighth, or hegemonic, part. Nature was defined as God mixed throughout the substance of the world. All things were looked upon as bodies either corporeal or incorporeal.

Meekness marked the attitude of the Stoic philosopher. While Diogenes was delivering a discourse against anger, one of his listeners spat contemptuously in his face. Receiving the insult with humility, the great Stoic was moved to retort: "I am not angry, but am in doubt whether I ought to be so or not!"

Epicurus of Samos (341-270 B.C.) was the founder of the *Epicurean* sect, which in many respects resembles the Cyrenaic but is higher in its ethical standards. The Epicureans also posited pleasure as the most desirable state, but conceived it to be a grave and dignified state achieved through renunciation of those mental and emotional inconstancies which are productive of pain and sorrow. Epicurus held that as the pains of the mind and soul are more grievous than those of the body, so the joys of the mind and soul exceed those of the body. The Cyrenaics asserted pleasure to be dependent upon action or motion; the Epicureans claimed rest or lack of action to be equally productive of pleasure. Epicurus accepted the philosophy of Democritus concerning the nature of atoms and based his physics upon this theory. The Epicurean philosophy may be summed up in four canons:

"(1) Sense is never deceived; and therefore every sensation and every perception of an appearance is true. (2) Opinion follows upon sense and is superadded to sensation, and capable of truth or falsehood, (3) All opinion attested, or not contradicted by the evidence of sense, is true. (4) An opinion contradicted, or not attested by the evidence of sense, is false." Among the Epicureans of note were Metrodorus of Lampsacus, Zeno of Sidon, and Phædrus.

Eclecticism may be defined as the practice of choosing apparently irreconcilable doctrines from antagonistic schools and constructing therefrom a composite philosophic system in harmony with the convictions of the eclectic himself. Eclecticism can scarcely be considered philosophically or logically sound, for as individual schools arrive at their conclusions by different methods of reasoning, so the philosophic product of fragments from these schools must necessarily be built upon the foundation of conflicting premises. Eclecticism, accordingly, has been designated the layman's cult. In the Roman Empire little thought was devoted to philosophic theory; consequently most of its thinkers were of the eclectic type. Cicero is the outstanding example of early Eclecticism, for his writings are a veritable potpourri of invaluable fragments from earlier schools of thought. Eclecticism appears to have had its inception at the moment when men first doubted the possibility of discovering ultimate truth. Observing all so-called knowledge to be mere opinion at best, the less studious furthermore concluded that the wiser course to pursue was to accept that which appeared to be the most reasonable of the teachings of any school or individual. From this practice, however, arose a pseudo-broadmindedness devoid of the element of preciseness found in true logic and philosophy.

The *Neo-Pythagorean* school flourished in Alexandria during the first century of the Christian Era. Only two names stand out in connection with it--Apollonius of Tyana and Moderatus of Gades. Neo-Pythagoreanism is a link between the older pagan philosophies and Neo-Platonism. Like the former, it contained many exact elements of thought derived from Pythagoras and Plato; like the latter, it emphasized metaphysical speculation and ascetic habits. A striking similarity has been observed by several authors between Neo-Pythagoreanism and the doctrines of the Essenes. Special emphasis was laid upon the mystery of numbers, and it is possible that the Neo-Pythagoreans had a far wider knowledge of the true teachings of Pythagoras than is available today. Even in the first century Pythagoras was regarded more as a god than a man, and the revival of his philosophy was resorted to apparently in the hope that his name would stimulate interest in the deeper systems of learning. But Greek philosophy had passed the zenith of its splendor; the mass of humanity was awakening to the importance of physical life and physical phenomena. The emphasis upon earthly affairs which began to assert itself later reached maturity of expression in twentieth century materialism and commercialism,



ÆNEAS AT THE GATE OF HELL.

From Virgil's *Æneid*. (Dryden's translation.)

Virgil describes part of the ritual of a Greek Mystery--possibly the Eleusinian--in his account of the descent of Æneas, to the gate of hell under the guidance of the Sibyl. Of that part of the ritual portrayed above the immortal poet writes:

"Full in the midst of this infernal Road,
An Elm displays her dusky Arms abroad;
The God of Sleep there hides his heavy Head
And empty Dreams on ev'ry Leaf are spread.
Of various Forms, unnumber'd Specters more;
Centaur's, and double Shapes, besiege the Door:
Before the Passage horrid Hydra stands,
And Briareus with all his hundred Hands:
Gorgons, Geryon with his triple Frame;
And vain Chimæra vomits empty Flame.
The Chief unsheath'd his shining Steel, prepar'd,
Tho seiz'd with sudden Fear, to force the Guard.
Off'ring his brandish'd Weapon at their Face,
Had not the Sibyl stop'd his eager Pace,
And told him what those empty Phantoms were;
Forms without Bodies, and impassive Air."

even though Neo-Platonism was to intervene and many centuries pass before this emphasis took definite form.

Although Ammonius Saccus was long believed to be the founder of *Neo-Platonism*, the school had its true beginning in Plotinus (A.D. 204-269?). Prominent among the Neo-Platonists of Alexandria, Syria, Rome, and Athens were Porphyry, Iamblichus, Sallustius, the Emperor Julian, Plutarch, and Proclus. Neo-Platonism was the supreme effort of decadent pagandom to publish and thus preserve for posterity its secret (or unwritten) doctrine. In its teachings ancient idealism found its most perfect expression. Neo-Platonism was concerned almost exclusively with the problems of higher metaphysics. It recognized the existence of a secret and all-important doctrine which from the time of the earliest civilizations had been concealed within the rituals, symbols, and allegories of religions and philosophies. To the mind unacquainted with its fundamental tenets, Neo-Platonism may appear to be a mass of speculations interspersed with extravagant flights of fancy. Such a viewpoint, however, ignores the institutions of the Mysteries--those secret schools into whose profundities of idealism nearly all of the first philosophers of antiquity were initiated.

When the physical body of pagan thought collapsed, an attempt was made to resurrect the form by instilling new life into it by the unveiling of its mystical truths. This effort apparently was barren of results. Despite the antagonism, however, between pristine Christianity and Neo-Platonism many basic tenets of the latter were accepted by the former and woven into the fabric of Patristic philosophy. Briefly described, Neo-Platonism is a philosophic code which conceives every physical or concrete body of doctrine to be merely the shell of a spiritual verity which may be discovered through meditation and certain exercises of a mystic nature. In comparison to the esoteric spiritual truths which they contain, the corporeal bodies of religion and philosophy were considered relatively of little value. Likewise, no emphasis was placed upon the material sciences.

The term *Patristic* is employed to designate the philosophy of the Fathers of the early Christian Church. Patristic philosophy is divided into two general epochs: ante-Nicene and post-Nicene. The ante-Nicene period in the main was devoted to attacks upon paganism and to apologies and defenses of Christianity. The entire structure of pagan philosophy was assailed and the dictates of faith elevated above those of reason. In some instances efforts were made to reconcile the evident truths of paganism with Christian revelation. Eminent among the ante-Nicene Fathers were St. Irenæus, Clement of Alexandria, and Justin Martyr. In the post-Nicene period more emphasis was placed upon the unfoldment of Christian philosophy along Platonic and Neo-Platonic lines, resulting in the appearance of many strange documents of a lengthy, rambling, and ambiguous nature, nearly all of which were philosophically unsound. The post-Nicene philosophers included Athanasius, Gregory of Nyssa, and Cyril of Alexandria. The Patristic school is notable for its emphasis upon the supremacy

of man throughout the universe. Man was conceived to be a separate and divine creation--the crowning achievement of Deity and an exception to the suzerainty of natural law. To the Patristics it was inconceivable that there should ever exist another creature so noble, so fortunate, or so able as man, for whose sole benefit and edification all the kingdoms of Nature were primarily created.

Patristic philosophy culminated in *Augustinianism*, which may best be defined as Christian Platonism. Opposing the *Pelagian* doctrine that man is the author of his own salvation, Augustinianism elevated the church and its dogmas to a position of absolute infallibility--a position which it successfully maintained until the Reformation. *Gnosticism*, a system of emanationism, interpreting Christianity in terms of Greek, Egyptian, and Persian metaphysics, appeared in the latter part of the first century of the Christian Era. Practically all the information extant regarding the Gnostics and their doctrines, stigmatized as heresy by the ante-Nicene Church Fathers, is derived from the accusations made against them, particularly from the writings of St. Irenæus. In the third century appeared *Manichæism*, a dualistic system of Persian origin, which taught that Good and Evil were forever contending for universal supremacy. In Manichæism, Christ is conceived to be the Principle of redeeming Good in contradistinction to the man Jesus, who was viewed as an evil personality.

The death of Boethius in the sixth century marked the close of the ancient Greek school of philosophy. The ninth century saw the rise of the new school of *Scholasticism*, which sought to reconcile philosophy with theology. Representative of the main divisions of the Scholastic school were the *Eclecticism* of John of Salisbury, the *Mysticism* of Bernard of Clairvaux and St. Bonaventura, the *Rationalism* of Peter Abelard, and the pantheistic *Mysticism* of *Meister Eckhart*. Among the Arabian Aristotelians were Avicenna and Averroes. The zenith of Scholasticism was reached with the advent of Albertus Magnus and his illustrious disciple, St. Thomas Aquinas. *Thomism* (the philosophy of St. Thomas Aquinas, sometimes referred to as the Christian Aristotle) sought to reconcile the various factions of the Scholastic school. Thomism was basically Aristotelian with the added concept that faith is a projection of reason.

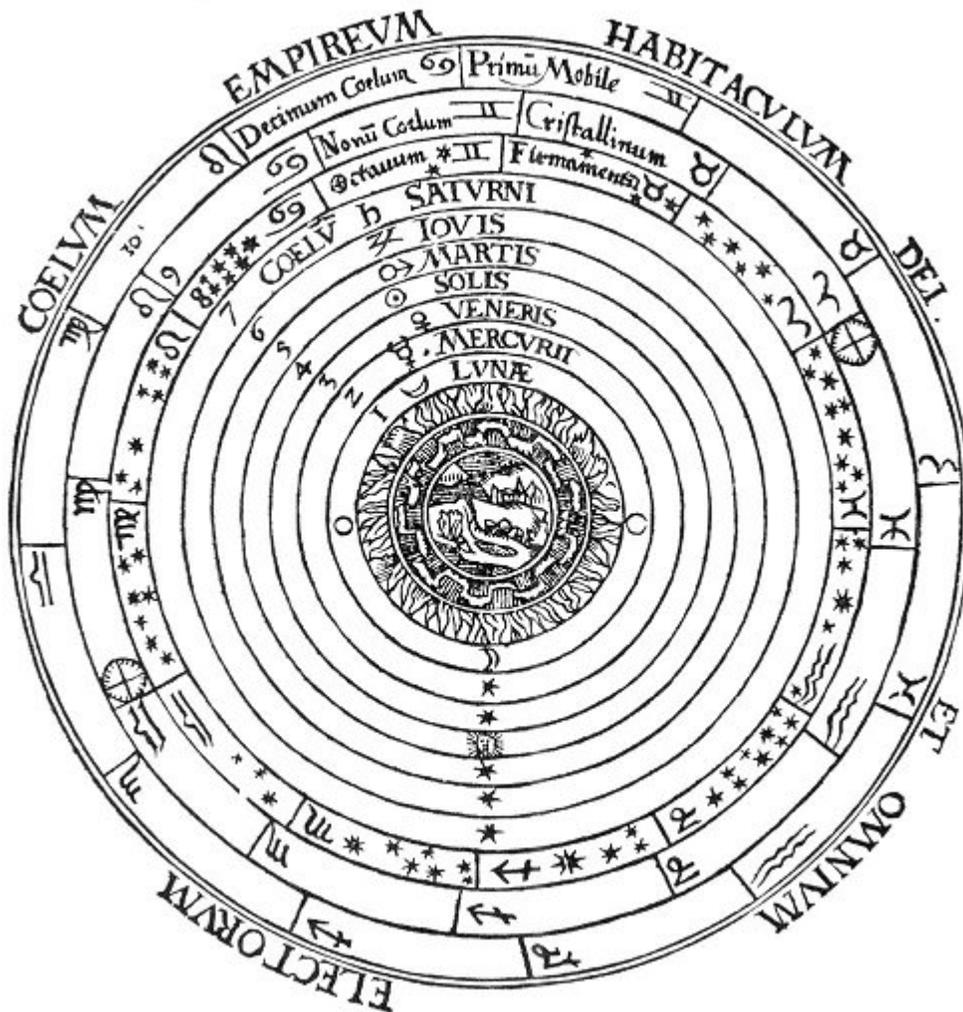
Scotism, or the doctrine of *Voluntarism* promulgated by Joannes Duns Scotus, a Franciscan Scholastic, emphasized the power and efficacy of the individual will, as opposed to Thomism. The outstanding characteristic of Scholasticism was its frantic effort to cast all European thought in an Aristotelian mold. Eventually the Schoolmen descended to the level of mere wordmongers who picked the words of Aristotle so clean that nothing but the bones remained. It was this decadent school of meaningless verbiage against which Sir Francis Bacon directed his bitter shafts of irony and which he relegated to the potter's field of discarded notions.

The Baconian, or inductive, system of reasoning (whereby facts are arrived at by a process of observation and verified by experimentation) cleared the way for the

schools of modern science. Bacon was followed by Thomas Hobbes (for some time his secretary), who held mathematics to be the only exact science and thought to be essentially a mathematical process. Hobbes declared matter to be the only reality, and scientific investigation to be limited to the study of bodies, the phenomena relative to their probable causes, and the consequences which flow from them under every variety of circumstance. Hobbes laid special stress upon the significance of words, declaring understanding to be the faculty of perceiving the relationship between words and the objects for which they stand.

Having broken away from the scholastic and theological schools, *Post-Reformation*, or modern, philosophy experienced a most prolific growth along many diverse lines. According to Humanism, man is the measure of all things; *Rationalism* makes the reasoning faculties the basis of all knowledge; *Political Philosophy* holds that man must comprehend his natural, social, and national privileges; Empiricism declares that alone to be true which is demonstrable by experiment or experience; *Moralism* emphasizes the necessity of right conduct as a fundamental philosophic tenet; *Idealism* asserts the realities of the universe to be superphysical--either mental or psychical; *Realism*, the reverse; and *Phenomenalism* restricts knowledge to facts or events which can be scientifically described or explained. The most recent developments in the field of philosophic thought are *Behaviorism* and *Neo-Realism*. The former estimates the intrinsic characteristics through an analysis of behavior; the latter may be summed up as the total extinction of idealism.

Baruch de Spinoza, the eminent Dutch philosopher, conceived God to be a substance absolutely self-existent and needing no other conception besides itself to render it complete and intelligible. The nature of this Being was held by Spinoza to be comprehensible only through its attributes, which are extension and thought: these combine



THE PTOLEMAIC SCHEME OF THE UNIVERSE.

From an old print, courtesy of Carl Oscar Borg.

In ridiculing the geocentric system of astronomy expounded by Claudius Ptolemy, modern astronomers have overlooked the philosophic key to the Ptolemaic system. The universe of Ptolemy is a diagrammatic representation of the relationships existing between the various divine and elemental parts of every creature, and is not concerned with astronomy as that science is now comprehended. In the above figure, special attention is called to the three circles of zodiacs surrounding the orbits of the planets. These zodiacs represent the threefold spiritual constitution of the universe. The orbits of the planets are the Governors of the World and the four elemental spheres in the center represent the physical constitution of both man and the universe, Ptolemy's scheme of the universe is simply a cross section of the universal aura, the planets and elements to which he refers having no relation to those recognized by modern astronomers.

to form an endless variety of *aspects* or *modes*. The mind of man is one of the modes of infinite thought; the body of man one of the modes of infinite extension. Through reason man is enabled to elevate himself above the illusionary world of the senses and find eternal repose in perfect union with the Divine Essence.

Spinoza, it has been said, deprived God of all personality, making Deity synonymous with the universe.

German philosophy had its inception with Gottfried Wilhelm von Leibnitz, whose theories are permeated with the qualities of optimism and idealism. Leibnitz's criteria of *sufficient reason* revealed to him the insufficiency of Descartes' theory of extension, and he therefore concluded that substance itself contained an inherent power in the form of an incalculable number of separate and all-sufficient units. Matter reduced to its ultimate particles ceases to exist as a substantial body, being resolved into a mass of immaterial ideas or metaphysical units of power, to which Leibnitz applied the term *monad*. Thus the universe is composed of an infinite number of separate monadic entities unfolding spontaneously through the objectification of innate active qualities. All things are conceived as consisting of single monads of varying magnitudes or of aggregations of these bodies, which may exist as physical, emotional, mental, or spiritual substances. God is the first and greatest Monad; the spirit of man is an awakened monad in contradistinction to the lower kingdoms whose governing monadic powers are in a semi-dormant state.

Though a product of the Leibnitzian-Wolfian school, Immanuel Kant, like Locke, dedicated himself to investigation of the powers and limits of human understanding. The result was his critical philosophy, embracing the critique of pure reason, the critique of practical reason, and the critique of judgment. Dr. W. J. Durant sums up Kant's philosophy in the concise statement that he rescued mind from matter. The mind Kant conceived to be the selector and coordinator of all perceptions, which in turn are the result of sensations grouping themselves about some external object. In the classification of sensations and ideas the mind employs certain categories: of sense, time and space; of understanding, quality, relation, modality, and causation; and the unity of apperception. Being subject to mathematical laws, time and space are considered absolute and sufficient bases for exact thinking. Kant's practical reason declared that while the nature of *noumenon* could never be comprehended by the reason, the fact of morality proves the existence of three necessary postulates: free will, immortality, and God. In the critique of judgment Kant demonstrates the union of the *noumenon* and the *phenomenon* in art and biological evolution. German *superintellectualism* is the outgrowth of an overemphasis of Kant's theory of the autocratic supremacy of the mind over sensation and thought. The philosophy of Johann Gottlieb Fichte was a projection of Kant's philosophy, wherein he attempted to unite Kant's practical reason with his pure reason. Fichte held that the known is merely the contents of the consciousness of the knower, and that nothing can exist to the knower until it becomes part of those contents. Nothing is actually real, therefore, except the facts of one's own mental experience.

Recognizing the necessity of certain objective realities, Friedrich Wilhelm Joseph von Schelling, who succeeded Fichte in the chair of philosophy at Jena, first employed the doctrine of identity as the groundwork for a complete system of

philosophy. Whereas Fichte regarded self as the Absolute, von Schelling conceived infinite and eternal Mind to be the all-pervading Cause. Realization of the Absolute is made possible by intellectual intuition which, being a superior or spiritual sense, is able to dissociate itself from both subject and object. Kant's categories of space and time von Schelling conceived to be positive and negative respectively, and material existence the result of the reciprocal action of these two expressions. Von Schelling also held that the Absolute in its process of self-development proceeds according to a law or rhythm consisting of three movements. The first, a reflective movement, is the attempt of the Infinite to embody itself in the finite. The second, that of subsumption, is the attempt of the Absolute to return to the Infinite after involvement in the finite. The third, that of reason, is the neutral point wherein the two former movements are blended.

Georg Wilhelm Friedrich Hegel considered the intellectual intuition of von Schelling to be philosophically unsound and hence turned his attention to the establishment of a system of philosophy based upon pure logic. Of Hegel it has been said that he began with nothing and showed with logical precision how everything had proceeded from it in logical order. Hegel elevated logic to a position of supreme importance, in fact as a quality of the Absolute itself. God he conceived to be a process of unfolding which never attains to the condition of unfoldment. In like manner, thought is without either beginning or end. Hegel further believed that all things owe their existence to their opposites and that all opposites are actually identical. Thus the only existence is the relationship of opposites to each other, through whose combinations new elements are produced. As the Divine Mind is an eternal process of thought never accomplished, Hegel assails the very foundation of theism and his philosophy limits immortality to the everflowing Deity alone. Evolution is consequently the never-ending flow of Divine Consciousness out of itself; all creation, though continually moving, never arrives at any state other than that of ceaseless flow.

Johann Friedrich Herbart's philosophy was a realistic reaction from the idealism of Fichte and von Schelling. To Herbart the true basis of philosophy was the great mass of phenomena continually moving through the human mind. Examination of phenomena, however, demonstrates that a great part of it is unreal, at least incapable of supplying the mind with actual truth. To correct the false impressions caused by phenomena and discover reality, Herbart believed it necessary to resolve phenomena into separate elements, for reality exists in the elements and not in the whole. He stated that objects can be classified by three general terms: thing, matter, and mind; the first a unit of several properties, the second an existing object, the third a self-conscious being. All three notions give rise, however, to certain contradictions, with whose solution Herbart is primarily concerned. For example, consider matter. Though capable of filling space, if reduced to its ultimate state it consists of incomprehensibly minute units of divine energy occupying no physical space whatsoever.

The true subject of Arthur Schopenhauer's philosophy is the will; the object of his philosophy is the elevation of the mind to the point where it is capable of controlling the will. Schopenhauer likens the will to a strong blind man who carries on his shoulders the intellect, which is a weak lame man possessing the power of sight. The will is the tireless cause of manifestation and every part of Nature the product of will. The brain is the product of the will to know; the hand the product of the will to grasp. The entire intellectual and emotional constitutions of man are subservient to the will and are largely concerned with the effort to justify the dictates of the will. Thus the mind creates elaborate systems of thought simply to prove the necessity of the thing willed. Genius, however, represents the state wherein the intellect has gained supremacy over the will and the life is ruled by reason and not by impulse. The strength of Christianity, said Schopenhauer, lay in its pessimism and conquest of individual will. His own religious viewpoints resembled closely the Buddhistic. To him Nirvana represented the subjugation of will. Life--the manifestation of the blind will to live--he viewed as a misfortune, claiming that the true philosopher was one who, recognizing the wisdom of death, resisted the inherent urge to reproduce his kind.