

significance in view of the firmly and generally established doctrine to the effect that both gods and men use food and drink, the tree of life and the water of life, ambrosia and nectar, soma, homa, mead or wine. What meaning has this doctrine—that is another question. It is an anthropomorphic conception.

Eating and drinking are believed to be essential for life of all beings, be they gods or men. And there is a covenant between the gods of heaven and the men on earth that the latter should furnish the former meat offerings and drink offerings, the sweet savours and the sweet incense, as if in return for the protection rendered by the immortals to the mortals. Hence there is a constant *union* between gods and men, a union constituting *religion*. Thus we come to the divine order illustrated in sacred Scriptures of all nations.

Evidently, in *anthropomorphism* we find the key solving all religious enigmas and mysteries.

MISCELLANEOUS.

MEDITATION.

BY GUY BOGART.

There are no cares in the world that are real. They are but the imaginings of fear in some guise or other.

Know! Know! Know!

The pathway of unfoldment is so simple and so difficult. The difficulty lies mainly in the attempt of the uninitiated mind to figure out *how* the divine law can operate. Suppose the seed began to think when planted, "how can such simple agencies as earth, water and sunshine develop me into a flowering bower of beauty?"

The simple path lies thru definite, regular and systematic meditation. There will be action, bless you, in plenty. It will be guided, however, and intelligent activity, proceeding from a calm center. The compass of the drawing student would make strange and erratic figures if some stable point were not selected as a center. Meditation is the centering of the compass point, that the periphic action may be measured equi-distant from one common point of divine contact.

Fast and pray. Meditation is prayer within the soul. Right action is prayer within the physical sphere. Right thinking is a prayer of the mental body. Thus you may pray without ceasing and yet function in a normal world.

Fasting and meditation may be likened to the developing of the photographer's plate. Your body, sensitized by the father-mother con-

tact, received the divine impress of the spirit. How is the world to know what fair picture lies concealed within the enigma of the plate until developed in the dark room of meditation and fixed by the path of human contact? Having developed his plate, the photographer can send broadcast to the world his prints. By fasting and meditation you loosen to the gaze of the world the spirit behind the body, within the body—the connecting thread uniting you with the divinity of the infinite, the divinity of the electron, and, most important of all, the divinity of every man, woman and child who ever was or ever shall be.

Take care of the thots, the atunement, and the actions and events are cared for by forces more mighty than you can create. The sailor hoists his sails and the winds of an entire planet speed his freighted vessel across the ocean waves. Focus your crystal lens and the sunbeams of the celestial concentrate at your service. Place your wheel within the stream and the rainfall of countless miles grinds your grain. Erect your dynamo and power station and the electric currents of a universe are at your command.

Be one-with-God—the enigmatic “X” if you like—and there flow thru you the currents from the universe itself. Sit by the crowded highway and the world passes in review before your gaze.

Meditation is the key unlocking the treasure chambers of earth.

Meditation is the signpost directing the steps to the main highway of realization.

Meditation is the summer cloud from which drops the refreshing rain, washing the face of Nature for its solic smile.

Meditation is the strengthening sleep fitting the body for its strenuous tasks of a day in the market place.

Meditation is the Mother-kiss sending you forth unafraid and hopeful to school.

Meditation is the calmness of the twilight when your Self sits with you.

Mediation is the silent pathway thru the forest which freshens you with the fragrance of wild flower and the caress of pine-blown breeze.

Meditation is the mountain top from which you gain a perspective of the towns and valleys thru which you must spend your precious life energies.

Meditation is the baptism of the Spirit, the ordination and the commission to go forth unto His work.

Meditation is the cooling drink at the oasis spring for the thirsty pilgrim across the deserts of the commonplace.

Meditation is the symphony of all Nature.

Meditation is the soulful wistfulness of the master violinist’s communion with the Olympian chorus.

Meditation is the mystic touching of His garment.

Meditation is the linking of the Self with the outer and the inner realms, the clearing house of experience, the confessional, the lingering after the lecture hour for one more word of clarified explanation by the

teacher, the enfoldment within the arms of the mother when wearied and outcast, the couch of fair dreams and the pillow of far visions.

Would you rise unto the realms of ecstasy? Meditate.

Would you carry healing in your touch? Meditate.

Would you walk strongly, unfalteringly the rugged paths? Meditate.

Meditation is the pillar of fire by night and the pillar of cloud by day.

Meditation is a tool, a method, a way, a direction, a preparation.

He who does naught but meditate may sharpen away the tool ere it has seen service. Who shall say whether it is best that the scythe rust thru inaction, be broken thru misguided use, or worn to naught at the grindstone? Learn to avoid any of these ways, thru the golden mean of alternate meditation and action.

So simple and yet so difficult the way.

THE APPENDICES TO THE GOSPEL ACCORDING TO MARK.

A Study in Textual Transmission.

BY CLARENCE RUSSELL WILLIAMS.

New Haven: Yale University Press.

This masterly monograph is issued by the Connecticut Academy of Arts and Sciences under date of February, 1915, but as it was printed at Weimar it did not see the light until 1921. So we now have at last a scientific statement of all the facts about the greatest literary problem of the New Testament. The last monograph that was anything like complete was Burgon's famous brief for the Roman tradition, which appeared in 1871. So slow is the progress of science that half a century must elapse between two monographs on a subject of vital import to the Christian religion.

Williams gives us all the main documents—or nearly all—in the originals, Greek, Latin and Armenian. But Coptic, Syriac and Ethiopic have no fac-similes, while the treatment of the Armenian leaves something to be desired. It should be stated that, in spite of a stereotyped Armenian text, about which the manuscripts differ little, yet there are two types of Armenian manuscripts which differ widely. One type omits "the son of God" in Mark I. 1, the Mark Appendix, the Adultery Section in John, the Bloody Sweat in Luke, etc., while the other type supplies these. These two types persist right down to the invention of printing in Europe, and even beyond it, for an Armenian manuscript at Oxford, dated 1657, omits all the passages named, while one at

Philadelphia, dated 1649, omits all except the Bloody Sweat. It is to be hoped that the learned essayist will make it clear in his second edition that the Armenians, alone among Christians, refused for twelve hundred years to corrupt the Holy Gospel. And it is right to apply the term "corruption" to the Mark Appendix, which Rendel Harris has called "this strange and awkward supplement."

The writer of this review, in writing to Harris before the essay appeared, stated it as his conclusion that the Shorter Mark Appendix was of Alexandrine origin. Clarence Williams has reached the same conclusion independently, thus strengthening its value. He also adds that the Longer Appendix, while originating in Asia Minor, owes its present popularity to the authority of the Roman Church. The present writer, in an article written in 1920, ascribes it to the commentary of Victor of Antioch. Both are right, for Victor's Commentary gave the Appendix currency in Greek, as Tatian's Diatessaron had already done in Syriac, and the Roman Church in Latin.

The learned research of Williams is beyond all praise, and when combined with the essay on the Resurrection of Kirsopp Lake, will go far toward establishing that keystone of the Christian Religion on a scientific basis.

ALBERT J. EDMUNDS.