

MAN'S PLACE IN THE KOSMOS

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Man's place in the kosmos by S. A. Merrill

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S. A. MERRILL

**MAN'S PLACE
IN THE KOSMOS**

MAN'S PLACE IN THE KOSMOS.

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BY

DR. S. A. MERRILL.

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"Laugh where you must, be candid where you can,
But justify the ways of God to man."

—*Pope.*

"That to the height of this great argument
I may assert eternal Providence
And justify the ways of God to man."

—*Milton.*

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"Strike me, but hear me."—*Phocion*.

"The greatest study of mankind is man."—*Pope*.

"All are needed by each one;
Nothing is fair or good alone."

—*Emerson*.

"Virtue is knowledge: vice is ignorance."—*Socrates*.

"Except ye eat the flesh of the son of man and drink his blood ye have no life in you. For my flesh is meat indeed and my blood is drink indeed."—*Jesus*.

"I am the *root* and the *offspring* of David and the bright and morning star."—*Jesus*.

"As a man casting off worn-out garments taketh new ones, so the dweller in the body, casting off worn-out bodies, enters into others that are new."—*Buddha*.

"And then Bethlehem Ephratah, though thou be small among the thousands of Judah, yet out of thee shall be come forth unto me that is to be a ruler in Israel—whose "*goings forth*" have been from of old—from everlasting."—*Bible*.

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“God of the granite and the rose
The molecule and the morning star.”

It is not my purpose to preface my book with a multiplication of words which are very good foods in their ways and places, but of little use—like all other foods—where used too much.

There be some, perhaps, that may be shocked when they see in the book a deliberate defence of such characters as Pharaoh and even Judas, and little did I suppose, when more than a half century ago, as a student at college, I provoked the indignation of the dear old president by putting him in a *cul de sac* in the class room for defending both of them before the class—I little thought at that time that I should ever be called upon more than a half century away to utter a word in their behalf.

But so it is—*has happened* the materialist would say—for this wonderful “whirligig of time” doth oft bring in some very “strange revenges!” So, here we are, dear reader, ready and willing and pleased to defend the man *Judas, et id omne genus* upon the philosophical high grounds of a loftier, truer and nobler morality than the dear old world hath hitherto

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been able to receive, for its judgments are often not "*spiritually discerned*"—many of them.

To all, and such especially who can see no proper defence of the man we refer them to the humble book I have written, which though abounding with many and even great and grave faults, will, I trust, state the case fairly; and let me hope, also, may accomplish something—to "justify the ways of God to man."

It was for this purpose chiefly that I undertook to write the present very humble work. But if in doing so I shall have contributed anything toward so noble an object I shall be even more content. Yea, happier than to have conquered a kingdom.

S. A. M.



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SIMILATIONS, INTEGRATIONS AND HARMONIES.

He who liveth with and for himself abideth alone. "Verily, verily, I say unto you, except a grain of wheat fall into the ground and die, it abideth alone. But if it die it bringeth forth much fruit." He who liveth in and unto the life of the "neighbor," who hath sent forth abundantly the tentacles, nerve filaments and radicles of his manifold being into the lives of his fellows, and by earnest words and deeds hath converted them into the living tissues of nerve, muscle and ligament, both in truth and indeed vitally united, fast bound, the feeble, finite, perishable microcosm into the life of the Divine Humanity; hath in every deed and truth infinitized and eternized his infinite being by intermingling and interblending its fibers with the tissues of the infinite Macrocosm—God evermore and ever blest—the All and in All. It is one of the Incarnations of the Divine man: for man is the Divinest object in this mighty universe of ours.

"Abide in me and I in you. . . . I am the Vine; ye are the branches. . . . If a man abide not in me he is cast forth as a branch and is withered; and men gather them and cast them into the fire and they are burned." Again: "That they all may be One, *as Thou Father art in me and I in Thee; that they may be one in us.*" These utterances are from the most perfectly inspired words that have ever, as yet, fallen from the lips of man.

No friction can be allowed to enter into the Eterni-

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ties, Infinities and Unities of the Ever-Living Life; no jars or discords amid the Divine Harmonies, rhythms and melodies, by which the bright living orbs—material, spiritual, Celestial—measure the Infinite years of God. Truly saith the poet Shakespeare:

“There's not the smallest orb that thou beholdest,
But in his motion like an angel sings,
Still quiring to the young-eyed cherubims;
Such harmony is in Immortal souls;
But while this muddy vesture of decay
Doth grossly close us in we cannot hear it.”

While in this social life of reciprocal and fraternal loves, utilities and duties, each and all occupy different locations and degrees of latitude and longitude upon the social and spiritual planet—creating those marvelously manifold differentiations in their original life forms, forces, functions, opinions, and in their manifold relations to the social kosmos, there is created a divinely appointed labor of Love, for the united effort and patience of society and of the individual.

And here, while the powers of the individual to perfect, to save himself, are in truth and deed very limited, those of society for simulating, uplifting, harmonizing the individual unto himself and itself are practically unlimited; especially when we come to consider as we shall by and bye, the wondrous plan employed by the terrestrial, spiritual, and Celestial humanities to destroy the dead Karmas of the past, and to create a new Karma by opening the “Gates of the Future” and introducing man into a new social-spiritual environment and a new reincarnation.

In order that we may more simply represent to the eye the marvelous interdependence of man upon his fellow man for support and continuity of life, let us take three perfect cylinders, with perfectly even bases, such as are commonly used for supporting the fronts of buildings. Place these pillars perfectly erect upon a perfectly level plane surface and at the corners of a triangle whose sides are less than equal to the height