

St. John of the Cross, the Remarkable Teacher of the Esoteric Science

To come to know all wilt thou not to know aught in naught.

This principle, maxim of the great mystic St. John of the Cross, established not without prolonged exertions of the reason, speculative and practical, in its reasonings and discourses throughout the labyrinths of all science and the deepest sapience, implicitly carries within the shaky of the mere human knowledge. It is convertible into this another: the very fundamental base of the human cognition, its supreme principle, for being indemonstrable, necessitates of such an assent of confidence or faith in somewhat mystical in the style of paramount criterion, transcendental; in something absolute and luminous by essence not subjected to definition. Thereof the great postulate of St. John of the Cross: that wilt thou not know aught in naught to come to know all in that unique principle, indemonstrable for being the very light, in whose simplicity is seen all for immensely containing the WHOLE. And thus, faith is jointly an act of reason and an act of virtue; for propping on invisible phenomena which manifest invisible things, is an act of reason; an act of virtue: because the soul necessitates of an effort, to adhere itself to what does it not comprehend and of a consent, since the phenomena to our reach do not demonstrate the mysterious bottom of the matters they reveal to us. Whereby, the object all doctrine is of something that appears and of something not appearing; of somewhat fundamental and substantial that constitutes it; it is a mixture of science and faith, and there is no doctrine in which faith and science are not encountered and that one of them may not need the other, at least to a certain point, even in the most palpable matters.

Color, weight, extension and figure, phenomena that offer themselves in the physical sciences; but the substance, that what is beneath, who has seen it? Let it be subjected to a little higher temperature and all it is dissolved, dissipated and exhaled through the air. Nevertheless, we firmly believe in the existence of the bodies; for in its phenomena, reason enough is adverted to believe in them. The same happens in physiology; there are comparisons, descriptions, the life's phenomena are studied, one of them is explained by the other and there is also seen to correspond the disease, the remedy and modifications it produces. But the life, the substance of life is it known? And further from the senses life there is the life of the spirit, a world of things whose certitude and conscience all we have: judgments, deductions, principles and consequences, acquired ideas, primitive preceptions. But, the substance that thinks is it seen? If leaving aside the particular sciences we detain ourselves to consider the logical order which is applied to everything, which dominates all and examines all, even axioms, fundament of the human reason, we should see an obscure element, and therefore illuminating shade, shadow that obscures light; path and limit, science and faith. That is not to say axioms may not be the last evidence; but this evidence does not impede that something further from themselves may be sought. The substantial axiom, instead of logical axiom; the eternal light, instead of communicated light; the truth in itself, instead of the truth descended to a spirit which can lose it by any accident.

The axiom, precisely, is the point of encounter and reunion of the two orders to which we belong: of natural science and divine science; of natural faith and divine faith. Is the unifying bond of the inferior world to the supernatural and divine grace. . . . is the starting point to ascend or descend, just as may be fit: I think—consequently, I exist—of Descartes, or—to come to know all wilt thou to know aught in naught—of St. John of the Cross. Prevailing over time, over transitory, over movable, finite, superficial, ever phenomenon and against man; jointing and clinching as divine nail the various work-parts, whereas all the remainder relates to a mere phenomenal and contingent order, faith gets into substance. Faith is omnipotent. Divine faith: it is that resolves the equation eliminating the incognos, and reveals the enigmas of the hidden things.

But, an axiom, a principle, a dogma what is it? It is a rich formula, profound, replete of ineluctable consequences, under which under its wrapper, there is found an infinite life. Be it penetrated by dint of faith, love, be it contemplated, fathomed; make the occult beauties to bud from it; be put, says Monsignor Bougaud, a dogma in the head of a man of genius and will come out thousands of consequences that shall enthuse us. A principle reaches to all directions.

TO COME TO KNOW ALL WILT THOU NOT TO KNOW AUGHT IN NAUGHT: is the axiom of St. John of the Cross, from which teachings have put forth that humanity holds as the most valuable exchequer. Let us see how feels and talks the illustrated world by the mouth of its more conspicuous men and by the press. To the twenty four testimonies of glory that head the critical edition of his works edited in 1912, let us aggregate the following: The Catholic World, London—"His most famous literary work is, The Ascent of Mount Carmel—an allegorical composition, treating in a masterly style of the various stages of the emotions and aspirations which

lead the soul to the goal of absorption in the Divine system."

The Catholic Times, London—"The Dark Night of the Soul—One of the most important treatises of the Great Spanish Mystic, and conveying the very kernel of his teachings in Mystical Theology. "Practically every human being arrived at years of discretion experiences those soul-waves and soul-storms which are part of the perplexity of Life. The great mission of St. John of the Cross was to diagnose these phenomena for the guidance of Christians, and his book ought to be a veritable consolation to all trouble with psychological worries."—Downside Review.—The Spiritual Conticle of the Soul and the Bridgroom Christ, translated by David Lewis, and also with a Preface by His Excellency Cardinal Wiseman—The Living Flame of Love: Letters, Spiritual Maxims, Instructions and Precautions, and Poems. . . . In order to know his full Mystical doctrine, it is necessary to read also the Canticle and the Living Flame.

Bossuet—The Writings of St. John of the Cross possess the same authority in Mystical Theology as the Writings of St. Thomas possess in Dogmatic Theology. "To approach the Writings of St. John of the Cross is to tread upon holy ground. Come not nigh hither, put off the shoes from thy feet. Exo. chap. 3, v. 5. In accord with this precept we invite attention to a work of deep spiritual importance and vast literary interest. Downside Review.

After reading so eloquent testimonies it forces to say: there are works for a day only which in vain aspire to the veneration of the centuries. Books there are whose thoughts are not more than clarities scarcely foreboded, vague, fugitive; others whose ideas expire at their birth. On the contrary, others there are so alive that seem they to have soul: thoughts as vigorously generated that are immortal; thoughts of mind but spirit and life. Life and spirit are the works of St. John of the Cross, and such that well they deserve to occupy distinguished place among the great works kept by mankind. I will mention solely three: Homer, Plato, and Cicero, having already named St. John of the Cross. Homer the prince of the Poets; Plato the prince of the Philosophers and Cicero the prince of the Orators.

Oh!!! immortal verses!!! Homer, teacher of the poets of all epochs, of those souls, sublime and beautiful, which felt towards God so handsome aspirations, for even in the bosom of the paganism poetry, the sublime poetry, was always a cry of the soul looking out for God. Plato. . . he was who said: What is required to see God. To be pure and to die. . . . And this other phrase more divine if possible:—To philosophize is to learn to die. Cicero. . . . who middlemost of his spirits vacillations conserved so living the feeling of the divinity and to it consecrated a majestically fair language. Pythagoras. . . who with fasting and silence prepared himself to hear better the spheres harmony. Seneca. . . whose name would be so grand if his life had corresponded to his doctrine; but all, all of them snatched by the same passion far beyond visible in the contemplation of the infinity. But how to be able to feel this Plato's thought which is the resume of the whole philosophy? Man was made to the truth; yet 's it necessary a God descending to teach it to him. Divine presence in the phrase: God has already come down. . . and taught it in the cusp of the Calvary from the cathedra of the Cross. . . If anew Plato would speak, he could say that his wanted truth is already written in the mystical pages of the seraphic doctor St. John of the Cross. Such it is the human intellect. It animates itself in the infinity; and it has not its force. Its greatness, its brightness, its fairness, its poetry, nor even its reason, unless according as more completely is moved in the infinity.

In the books of St. John of the Cross displays the eloquence all its power, and by the very nature of the subject elevates itself to regions of the highest poetry. Thus confirms it the immortal Menendez y Pelayo. —The prose of St. John of the Cross is admirable and his verses unquestionably the best to all we have in castilian language (Heterodoxos, vol. 2, p. 583) Exposit with Granada, Luis de Leon, Teresa de Jesus, Estola y Zarate; all sacred or ascetic writers who lifted up the castilian prose to the highest degree of splendour, says Coll y Vehi—elem. . . of literature, p. 436. And here is the secret of the great composers, where is found their delicate enchantment. They compel to think, oblige to dream. An idea is seen not capable to be contained in their words; that which comes from very high there; which comes from very high and is excessive great; which fills up the terms and overflows itself; that rather allows to be felt than seen. Under their apparent poverty, under their formulas, so narrow at times, the infinity is concealed. They say very much; but let perceive much more. Wondrous language formed for the souls by God regaled with the gifts of the finite and infinite. An incongruous criticism will have been able to figure itself in some passage of our models of literature, to see in them some slovenliness, lack of harmony and certain mannerisms. But, is not the sublime a quality of the thought and of the objects; the noble elevation of spirit towards infinity that compromises with simplicity, with vehemence, with terseness, with brevity and with phrase asperity also? or as Longine says—"It is the sound of the greatest souls". Let them be read, yes, but not to judge them except after having acutely studied them and looked over rhetoric again;—and, certainly, even if some blemishes may appear and notes the reader that, more than once names The Great Homer—and becomes he indignant, surely will he pardon them to him and say with the preceptor of the Pisones in his latin verses: Verum ubi plura nitent in carmina, non ego paucis offenderar moribus. . . . v. 351-353. That is to say: if a writ decorate thousands

niceties, the lightest spots do not offend me that could fall off by oversight, or that can never avoid human weakness. Eloquence foundations will at all times be the same; now may speed the century of Pericles; now Augustus, now the seventeenth or twenty century; and non-separating us from them will be eloquent in the same manner as St. John of the Cross.

He, sacred poet, who merited to reach the name of seer, priest and oracle, and jointed his inspired voice to the holy hymn of heaven and earth; with the torch of the faith in one hand of the science in the other, with the hope on his front, the charity on his heart and the truth in his lips, studied the human life, now in its present, then on the grand spectacle of the history; contemplated nature; concentrated his attention after having it expatiated on the contemplation and meditating profoundly, and lifted himself from the effects to the causes, penetrated in the invisible athwart the visible, climbing his soul to the Creator, in the dark, throughout the mysterious scale of the creatures; and he does not ask the Taber-glory like Peter, nor the very Lord like Thomas of Aquinas, nor chief seats like John and James:—Lord I am here. Said to him His Majesty.—What do you want for that you have done for me and suffered? What he responded to.—To suffer, Lord, and be depreciated for you.—Yes, hardships and contempt. The Cross of our Lord.

Was his motto:—He who does not know of pains, knows not of goods. Also it was of those heroes, saints who wrangled brave battles against all appetities, and overthrew and put into escape all temptations; they were who with deep and delicate observation examined the faculties of the soul; they who penetrated, as into an abyss, in its centre, in the supreme radix of their own spirit, to see there God and unite themselves with God, losing not their own personality nor valour for the active life, rather, as steel dressed in style and cleansed after being incandescent in the furnace comes out more tempered, so they went forth from divine ecstasies and raptures better disposed to all serviceable operation to mankind. Not without pain or merit man's perfection is gotten. Climbing the laborious scale of the

creation resting upon the cross of the cross, and the Lord will come to meet us. . . . Oh, that he may come! said Plato and with him the whole pagan antiquity. And the sacred antiquity with Isaias the prophet:—Fracture that deep vault which covers the creation, lift up the veil of the world, and show off Yourself, Just God! Fr. Joseph of the Im. Conception C. D. (Mele)

The works of St. John of the Cross may be obtained at this address: Thomas Baker, 72, Newman Street London, W. 1. (England).

3000 HEAD OF CATTLE SHIPPED INTO ARIZONA

TUCSON, Oct. 31.—Three thousand head of cattle from the drought stricken district of New Mexico have already been shipped into the Tucson district by H. D. Kerr, of Chambray, N. M. Mr. Kerr is a former state senator of New Mexico. There are 4,000 more cattle to be brought here, Mr. Kerr stated yesterday. These cattle are being brought from Luna, Dona Ana and Sierra counties, which sections are suffering greatly from the drought. "We haven't had what might be called a wet year for the past six years, said Mr. Kerr yesterday. "We have had just enough rain each year to keep us from getting discouraged entirely, but not enough to bring our cattle being brought here range from animals in fairly good condition to poor shape." Mr. Kerr has rented the Santa Rosa range.

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EARLY BAART WHEAT IN ARIZONA—OUR MOST VALUABLE GRAIN CROP

TUCSON, Nov. 7.—The Experiment Station has just published a Timely Hint on Early Baart Wheat; this will be sent to all wheat growers in Arizona who are interested.

This circular gives a short history of the introduction and distribution of Early Baart wheat in Arizona by the Experiment Station and of its displacing the common Sonora wheat. Early Baart wheat is the most valuable grain crop grown in Arizona now, the yield during the past year being more than one and one-quarter million bushels. Under favorable conditions Early Baart wheat yields from forty to forty-five bushels per acre and as a bread wheat it compares favorably with Kansas hard wheat. During the last few years the Experiment Station has bred and selected out im-

proved strains of Early Baart wheat that yield heavier, mature earlier and produce harder grains than the ordinary kind. This Timely Hint describes briefly proper cultural methods for growing Early Baart wheat in Arizona under irrigation conditions.

How Not to Take Cold
Some persons are subject to frequent colds, while others seldom, if ever, have a cold. You will find that the latter take good care of themselves. They take a shower or cold sponge bath every day in a warm room, avoid over heated rooms, sleep with a window open or partly open, avoid excesses, over eating, becoming over heated and then chilled and getting the feet wet. Then, when they feel the first indications of a cold, they take Chamberlain's Cough Remedy without delay and it is soon over.



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ence of the bodies; for in its phenomena, reason enough is adverted to believe in them. The same happens in physiology; there are comparisons, descriptions, the life's phenomena are studied, one of them is explained by the other and there is also seen to correspond the disease, the remedy and modifications it produces. But the life, the substance of life is it known? And further from the senses life there is the life of the spirit, a world of things whose certitude and conscience all we have: judgments, deductions, principles and consequences, acquired ideas, primitive preceptions. But, the substance that thinks is it seen? If leaving aside the particular sciences we detain

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